

SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

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NO. 1.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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COMMUNICATED.

For the Signs of the Times.

FURTHER CONSIDERATION OF HEB. IX, 27, AND CONNEXION.

BROTHER BEEBE:—Having, as published in No. 21, Vol. 16, of Signs, given my views on the above named portion of Scripture in connexion with verse 28, and you in reply, in the same No. of Signs, given your different view, it would be proper for me there to leave the matter were there nothing further involved than the circumstance that we differ on the import of that text. But in my estimation an important point of doctrine is involved in this subject of our difference; though I may from the want of the same light you have, be mistaken throughout in the matter; but not being conscious of this, I feel a wish to make one more effort to convince you that you are wrong on this point, or thus to give you a further opportunity to try to convince me.

At the conclusion of your remarks you mention several points in which you represent us to agree, and very correctly in some instances, as to the final resurrection of the dead at the last day, for one. You say, "We have no faith in the notion that the saints which are now in glory, nor that the enemies of God who with the inhabitants of Sodom are now suffering the vengeance of eternal fire, will meet at the resurrection in a promiscuous assembly, &c." I may not exactly understand what you mean by this promiscuous assembly; I therefore wish to examine it a little before I give my assent to your declaration. If you mean by this assembly a promiscuous standing together of the saints and the world, I no more assent to it than you do. The saints cannot be judged with the world at the last day, for they are not of the world even as Christ is not of it. John xvii. 16. In the resurrection every man is to be in his own order, "Christ the first fruits; afterwards they that are Christ's, at his coming.—Then cometh the end," &c. 1 Cor. 15:23 & 24. This receives further illustration and confirmation

from 1 Thess. iv. 16 & 17. "For the Lord himself shall descend from heaven, &c. And the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." Of course they will not be standing on the earth when the world or those that are not Christ's shall be raised. But if you mean by this promiscuous assembly, a standing together on the earth of the whole world, of every age and clime, I differ from you. For believing that "All that are in their graves shall hear his voice, (the Son's) and shall come forth; (John v. 28 & 29.) and that the sea shall give up the dead that are in it, (Rev. xx. 15.) I cannot believe that the Dead Sea can any more screen the inhabitants of Sodom, from meeting in that assembly, though the cities thereof are suffering the vengeance of eternal fire, than can any other sea or grave. And I not only believe Christ will execute the righteous judgment of God upon them, but that he will give judgment or pass sentence upon them in accordance with the law and their awakened consciences. Hence I believe that God has appointed unto men once to die and after this the judgment, in accordance with what I showed in my former communication on the subject.—Not to observe particularly the order of your remarks, I will here say that I presume, Brother Beebe, I am not mistaken in you, in supposing you will admit, that, if such an appointment of God exists concerning death and judgment, as I have just expressed my belief in, a reference to such appointment would be far more appropriate and forcible in confirmation of the Apostle's position that Christ should not offer himself often, then would be a reference to any mere human laws and customs. And you will admit that there is a majesty and dignity in God's great appointments such as cannot attach to the laws or appointments of men. Hence I consider the attempt to draw this text off from its reference to God's appointment and to refer it to the customs of men, as greatly sinking it from its proper dignity; and this is what I had in view in speaking of belittling it. And I cannot now view the attempt to represent that God in arranging the offering of his Son for sin; instead of arranging it according to his own appointment unto men once to die because of transgression, arranged it according to the law of men concerning testaments.

I will now notice that word *merely* which you are so much disposed to throw away. I did not use the word as expressive of what I believed you

would admit as truth, but of what your position clearly implied. You say that "Paul did not say that Christ died *merely* to conform to the laws and customs of men, neither did we." But Paul or whoever wrote this epistle says, "And as it is appointed unto men once to die, but after this the judgment," and adds without connecting anything else with it, "So Christ was once offered, &c.," thus making the latter to have singly a reference to the former; as is the one, so is the other; what right have I then to suppose that he did not design to represent the one, *merely* or simply as conformed to the other? None. You say the import of the passage is according to this reading, *And as it is appointed unto men once to die by the laws or customs of men concerning wills, but after this the judgement* upon their will: *so Christ was once offered.* Thus again, as is the one, so is the other, thus making the one as singly the example to which the other is conformed, as does the Apostle in his reading of the text. So that I do not see how that *merely* or its equivalents, *singly*, or *simply* can be spared unless you can make some additions to the text. You, my Brother, have somehow overlooked the force of these comparative words *as* and *so*, and have pointed to verses 16 & 17 as similar in application; but I think there is a great difference between a mere reference to a principle or circumstance among men as illustrative of divine truth, and a comparing of God's ways with the customs of men. But I would not in this case confine my argument to the use of these comparative words, but would draw your attention to the course of the Apostle's argument; just read it in its connexion, "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many, &c." Here the position taken, concerning Christ's *one offering*, is sustained by a reference to the object of his appearing, viz. to put away sin by the sacrifice of himself. View the apostle then as saying, *And as it is appointed unto men once to die*, that is on account of sin, *so Christ was once offered to bear the sins*, or so suffering for the sins of many, and there is an evident harmony and beauty in the whole connexion. But understand him as abruptly breaking off from his argument to introduce a reference to the last will and testaments of men which have nothing to do with the expiation of sin, and I can see no harmony in it.

But let us examine this 27th verse a little further. "And as it is appointed unto men once to die, &c." You say this refers to the laws of men concerning wills or testaments. Do you know of any law of man or of God, requiring or appointing men to die to give force to their wills, or even requiring them to make a will? Or is it in obedience to such appointment of man that men die? If not, then your exposition of this passage makes it assume for truth, that which is false. But as "No lie is of the truth," the falsity must be in your exposition, and not in the text. Human laws concerning *last wills* are not designed to appoint or compel men to die; but are all founded upon the fact that men are already appointed of God to die and do die. You, my brother, in most cases have contended for a strict construction of Scripture according to its reading, and by doing so have in some instances convinced me of having entertained a wrong view of certain texts, but you have somehow overlooked the plain reading and force of the words of this text, although I attempted to call attention to it in my former remarks on it. I do think it incumbent on you either to show that men are *appointed to die* in order to give force to their testaments, and of course that they would not otherwise have to die, or else give up your application of this text to that point.

I now pass to notice your reference to Heb. x. 7-10. You say, *if he* "Dropped the subject of the testament and resumed that of the covenant, we find him again dropping the covenant and resuming the subject of the *will*, &c." This is indeed new to me that any person should understand by the *will* of God as expressed in these verses, what we technically call a *last will or testament*. I had supposed that the *will* of God here, as contrasted with the *would not*, verses 5th and 8th, was simply the sovereign *volition* or *will* of God, and I have no idea that God's willing a thing has any comparison to men's making their *wills*, either in forms or power. The original word in these verses, and in John xvii. 24, which is rendered *will*, is very different from that which signifies a testament. It simply means, a *volition* choice, or *desire*. God *wills* and he has not to die to give force to his *will*; he *wills*, and a sparrow falls; he *wills* and a world springs into existence. He *willed* the one offering of the body of Jesus Christ, and wicked men and devils conspired with zeal to make the offering. He *willed* the sanctification of his people through this one offering of the body of Christ, and they are sanctified, independent of all their willings and doings, and in spite of all their corruptions and depravity.

As I know, Brother Beebe, that it was not ignorance of the vast difference between God's *will*ing, and men's making their *wills* which led you to refer to these verses; may I suppose that you took this turn in order to make an admission that the *will* in reference to which men are appointed to die, and the after judgment takes place, is God's *will*? If so, all dispute between us on the point is at an end. For this is what I contend for, as

the import of the text, that God *willed* and appointed that men should die by reason of transgressions, and therefore sin entered into the world and death by sin, and all the arts of men cannot prevent its *passing upon all*; and that he *willed* that after this shall be the judgment, and therefore "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." Acts xvii. 31.

S. TROTT.

Centreville, Fairfax Co., Va., Dec. 12, 1848.

[To be Continued.]

For the Signs of the Times.

At Home, Harrisburg, Ia., Nov. 27, 1848.

BROTHER BEEBE:—The Pharisees and Sadducees were two ancient sects which differed with each other, yet both endeavored to entangle Christ and the disciples with their questions. We have many of the former class in our times, and some of the latter. There are some West of me who call themselves Old School Baptists, who deny the resurrection of the body, which, to me, is equivalent to a denial of the entire doctrine. If the spiritual seed was perfect in Christ before the foundation of the world, and will so remain forever, in this same spiritual relation and existence, without increase or diminution, and nothing but that same original spiritual life, which never did sin, die, or become polluted by the fall, shall live in heaven, and that shall live just as it did, and where it did, in a state from which it never fell, and above which it can never rise, or ever desired to rise, I can see no resurrection at all in the case. I have received a long letter from Elder E. S. Raymond, of Westchester county, N. Y., objecting to a sentiment in my letter published in the Signs, of October 15th, in the following words, *viz.*

"And here the resurrection of the bodies of all the saints to a glorious, spiritual and immortal state, is clearly and fully established."

My friend informs me that he is 44 years old, and has been preaching Jesus and the resurrection 23 years. He says he has no acquaintance with me except through Elder Sharp of Troy, N. Y., and through the Signs; he writes professedly in the spirit of kindness. He reproves me for an incongruity which he apprehends in the words above quoted, and in the following, *viz.*

"Christ, by a spiritual creation, is the Beginning of the creation of God, and his Son—The First Born of every creature in the spiritual order."

These two sentences are all the quotations he has made from my letter; and to the last he raises no objection; but seems to think that if the first is good divinity it is very poor logic. Is it a strange, illogical thing to this old teacher in Israel, that God should raise the dead? He is very far from being the first who has viewed this as an incongruity. The whole objection seems to rest on a supposed incongruity in relation to the resurrection of the bodies of the saints; this in-

congruity is in the notion that natural bodies can ever be raised and made spiritual bodies; and, if I can comprehend my monitor, he supposes these natural bodies of ours will die, putrefy, and return to dust, and never be raised again; but that a distinct spiritual man, soul, body, and spirit, which existed eternally, never died, never saw corruption, never was depraved, but was always pure, holy, spiritual, and incorruptible, and immortal, and this is all that ever will be raised, and that resurrection is only regeneration, or being born by the Spirit, and so the resurrection is passed with every christian; and as the faith of some was overthrown by this heresy formerly, and others may at the present time be bewildered, I will briefly examine this doctrine, and as my friend desires to hear from me soon, I hope he will receive this as a tribute of my respect for him, and written in the same spirit of kindness.

The resurrection is so important an item in the christian system that all our preaching and all our faith is vain without it. The apostle, for himself and all others, admits, that, "If Christ be not risen, we are found false witnesses of God; but he alleges that Christ is risen from the dead and refers to the testimony of the other apostles, and of the five hundred witnesses, and his own testimony, all of whom were eye witnesses, also to the ordinance of baptism as a standing memorial of the death, burial, and resurrection of Christ; All these witnesses sustaining him, he affirms the certainty of the resurrection of Christ; and from that established fact, proves that the dead do rise; for Christ has risen and become the first fruits of them that slept.

But, what part of Christ was raised from the dead? I answer, the same that died and was buried. 1 Cor. xv. 3 & 4. We read that his *soul* should be made an offering for sin. Isa. liii. 10. And that his soul was sorrowful even unto death. Matt. xxvi. 38. Also that he poured out his soul unto death. Isa. liii. 12. And we hear his prayer for the deliverance of his soul. Psa. cxvi. 4.—Now I ask, does the word *soul* in these texts refer to his natural faculties as man, or to his immortal, divine, spiritual faculties? So of his body we read that he bare our sins in his own body on the tree. 1 Peter ii. 24. Was not his body mentioned here *on the tree*, his visible, corporeal, fleshy body? Surely it was. This body God had prepared for him as an acceptable offering, according to Heb. x. 5. This body died and arose again. This very suffering body of flesh; for Jesus said to the Jews, when they demanded a sign, "Destroy this temple, and in three days I will raise it up;" thus he spake of the temple of his body; and so his disciples afterwards understood it. John ii. 12-22. So Christ was put to death in the flesh, but quickened by the Spirit. 1 Peter iii. 18.—Thus he died for our sins, according to the scriptures, and was buried, and raised again the third day according to the scriptures. Now the same body that died, and was buried, was raised again from the dead; and we do know that he was put

to death in the flesh, His flesh did therefore rest in hope.

Adam was a good man ; but he was only a natural man ; his act, of course, could only involve what was proper to him as such, and the law which he transgressed could demand no more than the life which he had. "The soul that sinneth, it shall die." "In the day thou eatest thereof thou shalt surely die." This death was not the death of a spiritual soul or body, or a divine soul, body, or spirit ; but such as the transgressor had. All this was in the crime, all this was under the curse ; but no more than all that he was or had, could be demanded by the law as a penalty for the offence. Therefore no demand of law or justice could ever require Christ to suffer in any nature of soul, body, or spirit, essentially different from the nature of man in his creation. But by the Spirit Christ was sustained in his sufferings until his God forsook him, and through it, he offered himself to God ; and by it, he was quickened and so he arose and revived, and became Lord both of the living and of the dead. The Mediator surely did pre-exist the visible creation, as one brought up with the divine Father. His goings forth were of old, from everlasting, &c. The union of Father and Son, or God and the Mediator, the Man, Christ Jesus ; although beyond our weak capacity to dissect or analyze ; yet we are plainly taught that there is, and was always two whole and distinct natures essentially belonging to the one Immanuel, God with us. The whole fulness of the Godhead dwelt in him. He and his Father are one. Such was and is the union existing between the manhood and Godhead, in the person of Christ the Mediator. The church or elect seed were of God, a spiritual seed, chosen and set up in Christ before the foundation of the visible material world ; and being of God, and in Christ, who of God is made unto them, wisdom, righteousness, sanctification, and redemption, they have, as a seed of God, in Christ, an indissoluble union with both natures of the Mediator, and so, as the seed in Christ, their sonship or filial relationship to God is identified with the sonship of Christ, and they are joint heirs with him ; heirs of God, and joint heirs with Christ : and so in their Father's will, which Christ the Elder Brother was appointed to do, or execute, they, as the sons of God, which this Mediator or executor was bound to bring to glory, were blessed with all spiritual blessings, in heavenly places, or things, in Christ Jesus, according as they were chosen in him. Being then, of God and in Christ, they were perfectly related to both natures, with their Father, a spiritual relation as his one spiritual seed ; and with the Man Christ Jesus, a legal relation by God's appointment and choice. So we see that all the spiritual blessings of the will of God, come directly to them, as gracious bestowments of his will, and all legal blessings come to them by the legal, official acts of Christ, as Mediator or executor of that will. In this sense Christ was legally bound to do, suffer, and fulfill every demand of the law which was against them, and so redeem them from the legal curse, and justify them unto a legal life.

So by him they are freely justified from all things from which they could not be justified by the law of Moses. Such are the legal blessings which result to the elect, from the ancient relationship in which they stood to him as man ; and all spiritual blessings, which were not in Adam before he sinned, to be forfeited by his offence, are freely given to them in Christ, by the will of God—his, and their Father. These being God's children, and being legally related to the manhood of the Mediator became partakers of flesh and blood, and in that state fell under the legal curse of the law, the reign of sin, and the power and sentence of death. The Mediator in whom they were originally by choice, and in whose nature, as Mediator they were identified, was, in that nature, and in the offices of it, legally involved with them ; and as the executor or Mediator of his, and his Father's will was legally bound to render legal satisfaction for them all. Their partaking of flesh and blood was no crime, but a legal transaction, resulting from the creative power and express command of God ; and was therefore an essential and divinely authorized union of the human nature, or essence of man, with the flesh and blood, or material body of man and now the body, and soul, and spirit of this human, visible, corporeal being was but one accountable mass, or frame, or body in all its parts, or many members. Christ was the Head, Life, First Born, Elder Brother, and King of them all ; that in all things he might have the pre-eminence.—So when they had legally partaken of flesh and blood, and in that state had sinned, he, as their proper and legal Mediator, legally took part of the same, that through death he might legally destroy death, and him that had the power of death, that is the devil ; and so legally deliver all the heirs from the fear of death, in which they were held in perpetual bondage.

Christ, in partaking of flesh and blood, and thus becoming physically capable of suffering in all the parts and faculties of a proper man, violated no legal order : but obeyed the high authority of God, his Father, who prepared a body for him, sent him into the world, and assigned to him all the work he was to do while here. All was settled by the foreknowledge and determinate counsel of God, as to time, place, and circumstances. In this body of flesh and blood, such as his children were partakers of in creation, before it was corrupted by sin, he suffered, died, and was buried. His human spirit was pained with grief ; his human soul was poured out unto death, and he was put to death in the body of his flesh. That soul which was exceeding sorrowful, even unto death, was not left in hell, (*hades*) separated from the body ; nor was the Holy One, the body of flesh, that holy thing born of Mary, suffered to see corruption ; but being put to death in the flesh, and quickened in the Spirit, God, who had forsaken him when on the cross, returned and raised him from the dead, so soon that he saw no corruption. A soul and body Adam had before the fall ; a soul and body Christ suffered in, and the soul and body were interested in the resurrection ; the first was

not left in hell ; the last was not suffered to see corruption, but was directly raised from the dead by the glory of the Father. The very same flesh and bones which died and were buried, was raised again ; for Jesus shewed to his witnesses his hands and his feet, and told them to handle him and see, for a spirit hath not flesh and bones, as they saw him have. "It is I," he said to them, "be not afraid." The women and the two disciples found not the body in Joseph's new tomb, for it was risen. It was seen by the two disciples, as they went to Emmaus, and by the ten at Galilee, by the eleven, eight days afterward, and the well known prints of the nails were still in his hands, and the place of the spear in his side was still visible. My eastern monitor says, 'if the bodies of the saints are raised from corruption, they have a pre-eminence above Christ in one thing, for he saw no corruption.' I should think this fact would show that in this respect, he who saw no corruption had the pre-eminence. However I suppose Enoch and Elijah saw no corruption ; and all the saints who shall be alive and remain on the earth at the final coming of Christ, and are then changed in a moment, in the twinkling of an eye, will see no corruption. From all the scriptural testimony, and legal relations, it seems to me incontestable that the appointed Mediator of God's will, standing legally bound for all the heirs, was sent by his Father into this world, within the purview and ministration of the law which they had transgressed, and by which they were adjudged to death and already condemned. Their life and legal Head, Surety and ordained Mediator, was sent by his Father, was made of a woman, and made under the law, or under the purview, or ministration of the published law, expressly to redeem them that were under the law. For this very purpose he came ; not in sinful flesh ; but in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, &c. Now, man was not spiritual but natural—a body and soul, when he sinned, and the law could not require the life of any more ; this Christ as Mediator had legally laid down at the demand of the law, and thereby redeemed them from under the law, being made a curse, or sin-offering for us, and so redeemed us from all iniquity ; so that, in him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Surely the same body of Christ that hungered, endured pain was whipped, pierced, and wounded with nails and thorns, and finally crucified, under pain and reproaches, and was buried in Joseph's new sepulchre, was the identical body in which he was raised from the dead ; and in that same body, with all the marks of his sufferings he appeared to his chosen witnesses, as they have testified. In this glorious body of Christ we have a perfect model of what our bodies shall be when we are raised : for these (not some other ; but these) vile bodies shall be fashioned like his glorious body. When we awake with his likeness, we shall be satisfied. In his resurrection he brought life and immortality to

light. And when we, in like manner, and by the same Spirit shall be raised from the dead, we shall bodily possess that same immortality; for, not some other, but *this* corruptible shall put on incorruption, and shall be made incorruptible, or incapable of ever being corrupted; and *this* mortal shall put on immortality. That which was sown a natural body shall be raised a spiritual body. Death and the resurrection are compared to sowing seed, which is but bare grain of what ever sort it may be, but having in it the principle to germinate, and produces a number of grains of the same sort; so was Christ, when he was cast into the earth, and died, he was raised and the whole stock or body of the church with all the grains like himself. And so each of his regenerated subjects, having the risen Savior in them, by the spiritual birth, that same Spirit by which they are renewed, and by which Jesus was raised from the dead, and which has quickened and renewed them in the spirit of their mind, and now dwelleth in every regenerated believer, shall finally raise them from the dead, not giving them some distinct bodies, but the identical body belonging to that which was sown, made spiritual by the Holy Spirit; for we believe that he who raised up Jesus our Lord from the dead; will also quicken your mortal bodies by his Spirit that dwelleth in you. This is surely the testimony of the witnesses of the resurrection. The primitive saints were surely taught to look for, and confidently expect to realize this blessed hope. See Titus, ii. 13—15. Does my good friend in New York believe that the spiritual body of Christ, was mangled, scourged, pierced, crucified, dead, buried and raised again; or, does he believe that the body which was crucified, died, and was buried, and never raised again from the dead, but that another spiritual body which had never died, received his spirit or soul, and so there was in reality no resurrection? Can he suppose for a moment, either of these positions, and clear Christ and his apostles from the imputation of deception, in regard to the facts by them testified? Can he admit for a moment that the saints will not be raised in the resurrection at the last day, that they which are in their graves shall not hear the voice of the Son of God, and come forth? Or, is it their spiritual bodies which are dead and in their graves, that shall hear his voice and come forth, to a resurrection of life? Either of these would be attended with greater confusion than he supposes brother Beebe to be in when he rejects the notion of new modelling the carnal mind in regeneration, and yet admitting the spiritualizing of the body in the resurrection. I am sure that every quickened heir of grace, does feel daily evidence in himself, that his carnal mind is not new modelled or formed afresh. And the scriptures testify that, "The carnal mind is enmity against God; it is not subject to the law of God; neither indeed can be." It is not therefore, nor can it ever be new modelled so as to lose its enmity.—It was not in man before the introduction of sin; but is an effect of sin, which will never be raised with the just; but, like every other root of bitter-

ness which sin has brought into man, either in body or mind, with all their consequent results, will be left behind, when the body clear of every evil, and all its train of concomitants shall be left behind, when the body shall be raised incorruptible and immortal; by the Holy Ghost, they will be spiritual bodies. The difference between a natural body, such as Adam had before he sinned, and the spiritual, immortal body, such as the saints shall have in the resurrection, is now known only in part; but we do know that when he shall appear, we shall be like him; for we shall see him as he is.

The subjects of the kingdom, in whom the Spirit that raised up Christ from the dead, now dwells, have received a pledge and an earnest of the resurrection, and feel the power of the resurrection mightily working in them, which wrought in Christ when it raised him from the dead and set him on the right hand of God. These workings of the Spirit, its fruits, love, joy, peace, &c., with all that hungering, thirsting, panting after God, mourning over inbred sin, and outward rebellion, groaning for freedom from the bondage of corruption, and ardent desire to be clothed upon with our house which is from heaven; all these motions and longings, with every inward spiritual exertion to overcome the motions of sin in the evil passions and propensities of the flesh, are so many indications that the spirit and power of the resurrection is now working in us, and that it will ultimately, at the set time perfectly triumph and raise us up above the power of sin, death, and corruption.—These struggles against sin, these mournings over depravity, and the war between the flesh and spirit, and the hope of certain conquest, are all encouraged by the assurance of a glorious resurrection. For death shall then be swallowed up in victory. This Spirit is God, the Spirit of Christ, the Holy Ghost, the Quickening Spirit; and when this Spirit of God's dear Son is sent into the hearts of the legitimate sons and heirs of God, crying, Abba Father, they are taught the spiritual relation, in which all strictly spiritual blessings are made ours in Christ, and all legal righteousness effected by the obedience of Christ, comes to us by and through Christ.

In hope of immortality, I am yours.

WILSON THOMPSON.

For the Signs of the Times.

Stewart county, Ten. April 14, 1848.

BROTHER BEEBE:—According to the record of my age, I am now in my sixty eighth year, and I have never until now attempted to write anything for publication; for I have felt myself unqualified to write any thing that would be edifying to my brethren.

Before I was grown up, at times, when thinking of death I have felt that I was not in a prepared state to die; I thought I had something to do to prepare. I must get better before the Lord would love me, and that I thought I could do when ever I should set about it; but I was not ready at

that time. It was not long however before, at a place of merriment, these former feelings came over my mind. It seemed to me that all was not well—that I was in the hands of God, and that he could take me away when he pleased, and if he saw proper to take me away in the state I was in I should have to go to a place of everlasting torment. Awful sensations filled my mind, I had no desire to remain in the place of merriment; but I concluded to reform my life. I resolved to do nothing that I knew was sinful—my companions should be strictly moral, or such as I thought were christians. In doing this I thought I was doing tolerably well. At length, at an evening meeting I was made to see that I was a stranger to my true character; and that in my, then present condition, I could not see God in peace. I then went to work, but instead of growing better, I saw that my case became worse and worse.—About this time a revival of religion came on; and I went far and near to the places appointed for the worship of God; hoping to find him whom my soul desired above all things to love and serve. Sometimes my heart ached as though it would break; and it seemed to me that there were cords drawing me. I continued in this situation about three years, sometimes feeling that my case was more desperate than it seemed at other times to be. Sometimes I was looking with great anxiety, expecting to see some great sight, or something to appear to the natural eye, that would remove all my doubts; but in this I looked in vain. My prayer was, Lord save. I perish! and

"Here Lord I give myself away,
Tis all that I can do."

Frequently, in large congregations, or in the lonely hours of night, I would seek some lonely place, and prostrate myself upon the ground, and lament my case, and then go back just as I came, no better—meeting would be dismissed, and on my way home I would think there was no mercy for me. All seemed to be lost, forever lost. At length there came on a three or four days meeting near to where I was raised, and I attended as usual, with a hard heart; I still felt that there was no mercy for me. My friends would come and talk with me, and tell me they had been looking a long time for me to come to the church and tell some good news. But I thought if they knew my heart, they would think very different of me. On Saturday night, after supper, some person went up on the stand and sung a tune, and the people flowed together, and I was in about the centre, of the crowd, and worship commenced soon after, soon I found myself standing almost alone; for nearly all present, were prostrated on the ground; some groaning, and some screaming for mercy. The most solemn thoughts seized my mind—there was no chance for me—no power could take hold of me sufficient to throw me down—there appeared to be a chance for all but me, and my condemnation was sealed. I thought the earth would open and take me in. For a moment the horrors of hell seemed to take hold of me. I felt as though I was gone! but that dread sense seemed soon to vanish, and hope sprang up. Next morning after

prayers, breakfast come on; but I did not want to eat, I threw myself, with my face downward, in a tent, and tried to resign myself to the will of God. If he sent me to hell, I must own that the sentence was just; but, if there was mercy in store I cried "Lord save, or I perish!" A willingness came over me to trust my case in the hands of God; I then felt a sweet resignation; for my troubles rolled off, and there was a calm. All nature looked pleasant. On that day there was a number to be immersed, perhaps 17, and before starting to the water, there was a door opened, and I went forward, and was received and baptized; the ordinance of the Lord's Supper was also administered, and all seemed pleasant. Now, I had promised myself if ever I made any profession, I would always be going on without so many doubts as I heard some tell about; a few days passed off comfortably; but I found that my sinful nature was not changed, and I now tried to get my burden back. I thought if I could only get it again I would be more careful how I let it go. So I worked and labored, but all in vain. At a certain hour in the day I went stately to a particular place and there tried to pour out my complaints to God. On one day which seemed very dark and gloomy, I started to my usual place, and thought I would conceal a testament about me, and try to feel entirely resigned to God. I thought, if there was any place of comfort for me, the Lord would direct me to it. The book fell open to the twentieth chapter of John, and there I read of the crucifixion of our Lord Jesus Christ; and of his resurrection, and the proclamation of the angel that he was risen. All appeared as plain as though I had seen it with my natural eyes. It seemed that I saw the blood and water running down his wounded side. This seemed to be enough. But sad to tell, the tempter came, and suggested that the death and resurrection were not for me, or I would have heard words assuring me of my interest in it. Again all was like a dark maze for a time; I concluded that I could see as much comfort in rambling about the woods alone as a mourner, as in any other way. It seemed that the Lord had never noticed me, nor my prayers, or I should not be as I was. I thought myself truly unworthy of notice, and felt humbled and very small; but when all hopes were nearly gone faith returned, and my way again looked clear. From that time to this I have been exalted and abased; sometimes like a bark upon the wide ocean without sail or oars, and then upon the mountain in green pastures. I could write much more; but my sheet is nearly filled.

From your unworthy brother in tribulation, if a brother at all.

WILLIAM TRAVIS.

For the Signs of the Times.

Thornville, Ohio, Dec. 12, 1848.

BROTHER BEEBE:—I have been a reader of your valuable paper since last April, and have been greatly edified, comforted, and instructed in the mysteries of the blessed gospel of our Lord

Jesus Christ. I have a great many trials to encounter, and many temptations which beset me, and I find in my members a law continually warring against the law of my mind, and not unfrequently bringing me under bondage, to the law of sin. Sometimes I fear seriously that "I shall one day fall by the hand of Saul." But when I read the experimental communications of the dear children of God, and find that they have to pass through the same kind of trials and temptations, it often revives my drooping spirits, and leads me again to rejoice to find myself in the company of all God's dear children, who are truly a poor and afflicted people that have nothing to trust in but the promises and goodness of their Heavenly Father. In the enjoyment of these, they are often enabled to comfort others, with the comforts wherewith themselves are comforted of the Lord. Oh that I had a stronger faith, that I might look within the veil, and that I might credit what the Savior saith; for his word can never fail. He has said, Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. But still, how often do fears and doubts possess our hearts! We are assured that, through much tribulation we must enter the kingdom; yet, how prone are we to shrink and tremble at the tribulation, of the way. Our Lord has assured us that, though all earthly things should fail and vanish, we have in heaven, a more sure and abiding inheritance, which is incorruptible, undefiled, and that fadeth not away; unto which we are kept by the power of God, through faith, unto salvation; yet how prone we are to murmur at the providence of God concerning us, because we cannot have what we think we want. God has said, he will never leave us nor forsake us; but how slow are we to believe.

Brother Beebe, in view of the imperfections of the children of God, I am sometimes made to cry out with Paul, "O wretched man that I am! Who shall deliver me from the body of this death?" But such, I presume are some of the trials of Christians while in this vale of tears. Still the goodness and love of God is forbearing with their weakness and infirmities; and he certainly will at length deliver them from all sorrows, trials and afflictions, and waft their happy spirits, on the wings of love, to the mansions of immortal glory; forever to bathe in the ocean of his everlasting love. There they shall be free from all imperfections of which they now complain, and join in the triumphant song of praise unto God and the Lamb forever and ever.

Your brother in the bonds of the gospel,

WILLIAM KARR.

For the Signs of the Times.

BROTHER BEEBE:—For the last five or six years, I have travelled considerable among my dear brethren and sisters in the Lord. The reception I have met with among them was such as to cause me to feel with the Psalmist to say, "How good and how pleasant it is for brethren to dwell together in unity." I feel, as I trust, the gratitude of an humble heart to God, and to his dear

children for their kind care over and towards me. I hope I have received help of the Lord, so that I have continued ministering both to small and great, saying none other things than the things which Moses and all the prophets said should come. I have been welcomed, and bidden God speed, by all my Father's children, I have promised to re-visit very many of them, which I had intended to have done long before this time; but I have learned that "man may appoint, and God often disappoints." I wish to say to my brethren and sisters that my promises were made in good faith, although I have not yet been able to fulfill them. I have enjoyed very many hours of sweet contemplation of the precious seasons I have enjoyed with them at different times and places, under the fostering care of our covenant God.—Whether it is the will of God to afford me opportunity to visit and see all, or any of them again, is often matter of serious inquiry. My travels, thus far have been principally confined to the states of Virginia, Maryland, and Pennsylvania; in the latter I find the Juniata Association of Regular Baptists; it is composed of six churches which stand alone, and are unwilling to be reckoned among those nations which love the praise of men more than the praise of God. With these churches I found two faithful ministers of the word, content to suffer contempt, persecution, affliction and the loss of all things, for the sake of our Lord Jesus Christ. These were brethren Ash, and Star, the latter is nearly superannuated, the former very much confined by heavy family afflictions which have resulted in the loss of his companion and his son, both in the month of October last. The Lord has, in his own way, removed the difficulty, and as we hope, for his own glory, and for the good of his poor saints. Under such circumstances the Juniata Association was very destitute of preaching, and by their request, I have spent most of the time for the last eighteen months; having been called to the pastoral care of two of the churches, and at this time I have consented to preach to four churches in the bounds of this association. I find many of those whom you call *Dry Baptists*; some of whom by their walk and conversation give strong evidence of their love to the truth: and, so far as words and arguments are concerned, they are found contending against every false way, and man, which appear in the name of religion; or that is not sustained by a "Thus saith the Lord." Some of this class I have planted in the likeness of Christ's death, and they are walking in newness of life. The Lord will make the others willing in the day of his power.

To those of my acquaintance who may desire to know the bounds of my habitation, I will say, for the present it seems that God has fixed it in the bounds of Juniata Association—in Bedford and Huntingdon counties. Pa. Correspondents are desired to address their communications to me to Bloody Run Post office, Bedford county, Pa.

Yours in Christian love,

JOSEPH FURR.

For the Signs of the Times.

Sharon, Chambers Co., Ala., Dec. 5, 1848.

BROTHER BEEBE:—As I have a little space yet left for writing, I will say a word or two to the “strangers and pilgrims” who are journeying towards that city which hath foundation, “whose builder and maker is God.”—Many difficulties lie in the path of these “poor and afflicted” pilgrims—and much suffering is to be endured; for one who has trod this path before you, has told us that it is “through great tribulation that you must enter the kingdom of heaven;” therefore be not discouraged by your trials, and suppose that these are not the “old paths” that the ancient pilgrims trod while on their journey to a “city of habitation.” The “Captain of our salvation was made perfect through sufferings” and He is your only Leader, Counselor, Priest and King, and he will come to your relief with strong hand, and his arm shall rule for him in your deliverance, so that in every conflict you will be more closely wedded in love to him, and more weaned from this perishable world and made to know that “all things work together for good to them that love God, and that these afflictions are “working for you a far more exceeding and eternal weight of glory,” therefore you ought rather to rejoice inasmuch as you are partakers of “Christ’s sufferings” that you will be partakers of his glory also. The sufferings of Christ were great, but there is a “measure” behind, which is to be “filled up” by his followers; therefore count it not strange, nor suppose that some “strange thing” has happened to you that old pilgrims are unacquainted with, for these “fiery trials” are common to all saints, and will serve to burn up the dross and consume the tin, but not an atom of the gold will perish. When we consider how averse our nature is to God, and how often we are running in forbidden paths, we might well say with one of the ancient pilgrims—“It is of the Lord’s mercies that we are not consumed.” Why does he suffer us to live, and so often bring up our soul from trouble, and so often fill our hearts with joy and gladness by the sweet influence of his Holy Spirit? Surely it is not for works of righteousness which we have done, but it is according to his mercy and love through Jesus Christ our Elder Brother, with whom, if saints we are “joint heirs” to an incorruptible legacy bequeathed to us by Him who spared not his own Son, and with him also freely gave us all things. Rom. viii. 32. All fulness dwells in Jesus, and of this fulness all the saints receive—until eventually they will be like Jesus and filled with “all the fulness of God” Eph. iii. 19. Is not this enough?

WM. M. MITCHELL.

Generally speaking, those that have the most grace and the greatest gifts, and are of the greatest usefulness, are the most humble, and think the most meanly of themselves; so those boughs and branches of trees that are most richly laden with fruit, bend downwards and hang lowest—Gill.

Were saints their own carvers, they would soon cut their own fingers.—Dyer.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., JAN. 1, 1849.

INTRODUCTION TO VOL. XVII.

Another fleeting year of our mortal pilgrimage is numbered with the past, and through the mercy of our God we still survive the slumbering nations of the departed dead. Having obtained mercy we faint not. With the entrance of the New Year, we are permitted to issue the first number of our new volume; which we hope may find our brethren and patrons in the rich enjoyment of a “Happy New Year.” It may be profitable for us at times to take a retrospect of the past, and call to mind all the way that the Lord has brought us, and also to look forward and contemplate the prospect before us. Like ancient Israel, we have abundant reason to acknowledge that *all the way the Lord has brought us, is the right way.* Through many straits and perils, through troops of opposing foes, and hosts of pretending friends, he has thus far led his tried, tempted, tempest-tossed people with a high hand, and with an outstretched arm; he has broken for them the Egyptian yoke, and the Assyrian bondage. The seas have seen him and retired; mountains have melted at his presence, and hills have skipped like lambs. The flinty rocks have gushed forth with living waters, and rivers have flowed in dry places, to give water to God’s people, to his chosen. His mercies have been new every morning, and repeated unto us every evening. He changes not, and therefore the sons of Jacob are not consumed. But what have been our returns? Has our love and gratitude to him been according to his mercies to us? Have we made straight paths for our feet?—Have we walked in all the ordinances of his house blameless? Has our conversation been in all respects as becometh the gospel of Christ? We know that without him we can do nothing; but have we no occasion to reproach ourselves for having done things which we ought not, and for having left undone things which we ought to have done? Can we enter our closets, and before the Searcher of Hearts, claim that we have walked thus far in our spiritual pilgrimage, worthy of the vocation wherewith we are called of him? We are too well acquainted with our brethren to believe for a moment that any will assume such ground or make such pretensions. With contrition of spirit, and brokenness of heart they all, as with one mouth, and heart, and spirit, acknowledge their waywardness, their folly, and their manifold transgressions. However much some of them may differ in their judgment in reference to some things, and in their understanding of other things, in these things there is no dissension among the followers of the Lamb; from Abel to the last saint that shall be gathered into the fold of Christ, all shall confess that all the righteousness on which they can rely as a ground of acceptance before God, is Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption.

In looking forward we see no reason to hope that our pathway will be smoother, our burden lighter, our foes fewer or less inveterate, our natures purer, or our own resolutions more reliable than they have hitherto been. The world will be no less false and flattering, Antichrist no less deceptive or malignant; Satan no more peaceably disposed, nor his children less opposed to truth and godliness than formerly. All who will live godly in Christ Jesus shall still suffer persecution; and in the world have tribulations; but “Be of good cheer,” says the Captain of your Salvation, “for I have overcome the world.” For the consolation of the saints Christ has assured us that he would send the Comforter; even the Spirit of Truth, whom the world cannot receive; because it seeth him not, neither knoweth him: and that he shall dwell in them, and abide forever. Faithful to his promise, he has sent that Comforter; the saints, but not the world, have received him. And now, if any man have not this Spirit he is none of Christ’s. So long as we remain in this house of our pilgrimage we shall be required to take our cross daily, denying ourselves of all ungodliness and worldly lusts, to live soberly, righteously and godly; fight the good fight; war a good warfare, endure hardness as good soldiers of the cross, and look for the final coming of the Shepherd and Bishop of our souls: for he shall surely come in due time. He shall be revealed in flaming fire, and he shall take vengeance on the enemies of God and truth, but he will come to be admired in all who love his appearing.

We are more and more confirmed in the correctness of the position we took when sixteen years ago we spread our banner to the breeze, and pledged our periodical to the support of the Old School-Baptist cause. We are now much nearer to the appointed time of our departure from this mortal state than we were then, and it, at times looks to us, that that time is near at hand; but however this may be, we hope so long as it shall please the Lord to keep us on earth, whether our days be few or many, that they may be spent in defence of the truth; in feeding the flock of God which he has purchased with his own blood, and in encouraging a general correspondence among his dear children.

In the early part of the past volume, we proposed that if our circulation should be increased during the year to 3000, we would at the commencement of this volume, enlarge and improve our sheet; our circulation at the end of the volume, was only between 2700 and 2800, and having heavy payments to meet early in the spring, we do not feel that we would be justified in making the contemplated improvement yet. But if we are spared, we hope to be able to make some important improvement in the spring—and if sufficient encouragement, by the commencement of another year, we hope to be able to enlarge the paper without increasing the price.

As our son, William L. Beebe, is now publishing the “Freedom’s Guard,” a semi-monthly paper of the same size and form of this sheet, devo-

ted to the civil, social and religious rights of mankind—and opposing priestcraft, in all its diversified forms, we shall be able to devote our paper more exclusively to the dissemination of gospel truth, and to a more general correspondence of the saints scattered abroad.

The Guard is printed and published at our office, the terms for the first, or current volume are the same as the terms for the Signs. Orders or remittances for the Guard, may be sent on in the same letters addressed to us, which contain communications, orders, or remittances for the Signs.

Those who are in arrears for the Signs, are respectfully requested to forward what is due.

Those who do not intend to continue their subscription to the Signs, are requested to notify us immediately. We hope however that the number who discontinue will be few—and that our agents and brethren generally—and ministers of the gospel—whose intercourse among the people gives them a better opportunity, will do all in their power to aid in extending our circulation.

Our correspondents will please accept our thanks for past favors, and not be weary in well-doing.

FRANKLIN COLLEGE.

The Baptist cause in Indiana, under God, depends in a great degree on the success of this institution. God has more than once owned and blessed the institution by pouring out his Spirit upon it, and converting the souls of students there. And one of those converted there is now, or soon will be, on his way to Burmah, to carry the everlasting Gospel from our own beloved Indiana to the darkened heathen.—*Extract from Cor. of N. Y. Recorder.*

On what did the Baptist cause depend for its success when there were no Baptist Colleges in the world, and when every literary institution of the higher order under heaven was arrayed in open and violent hostility against that cause? In the primitive ages of the Baptist church, Collegiate institutions were unknown as either helps or ornaments to the Baptist cause. The early Baptists were taught that God had hidden the things of his Spirit from the wise and prudent, and that not many wise, noble, or learned men were called.—The enemies of the cause took knowledge of the primitive Baptists that they had been with Jesus, when they saw that they were ignorant and unlearned, in those things which can be taught in Colleges. The wisdom and learning of the wise was made foolish, and the wit and prudence of the great were brought to nought, and the saints were allowed to know nothing among their brethren, religiously, save Jesus Christ, and him crucified. Indeed Colleges and Theological Seminaries are comparatively new things among those who claim to be Baptists. It is but a few years since their pretended utility was discovered.—Never until the name *Baptist* became, by a sad desecration, applied to men of sentiments antagonistical to all that were ever before held by the Baptists, that these new measures were called in to requisition. It was so, when Constantine stole the christian name, the very things which had been used by the Pagans and the Jews, for the suppression of christianity, such as state power, worldly honors, and coercive force were brought to support the system which was then substituted

for primitive christianity. The false professors of christianity of that day could refer as confidently to the signs of divine approbation as do our modern advocates of Baptist Colleges now. Converts under Constantine, were far more numerous, than proselytes are now. If the accession of thousands to the faith, and practice of the New School Baptists, is good evidence that God approves of modern inventions, the accession of millions to the christian profession by the patronage of imperial power fifteen hundred years ago was equally demonstrative of divine approbation to the introduction of popery with all the horrors therewith connected.

If the writer will allow us to qualify his declaration, we can improve it by supplying the qualifying terms *new school*; thus, The New School Baptist cause in Indiana, depends, &c.; for it is very certain that the Old School Baptist cause depends on no such establishment as that of the Franklin, or any other College. The Old School Baptist cause in Indiana, and in all the States of the Union, and throughout all the nations of the earth, depends for its success on nothing *under God*; its dependence is in God and in him alone for success. They have none in heaven, but God, nor is there any on earth that they desire besides him. Their expectation is unto him, and their hope and trust is in him; and their united voice is, in the inspired language of the Psalmist—“Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh in vain.” *Psa. cxxvii. 1.*

Suppose that it were true (but that is certainly very questionable) that God had poured out his Spirit in the conversion of the souls of some of the pupils of the College, would that prove that he had owned and blessed that institution? Has not God poured out his Spirit in the conversion of sinners at gambling houses, in ball chambers, at horse races, and in grog shops? If so, shall we therefore conclude that he approves of such places of vice and wickedness? How inconclusive are such testimonies. God approves of no institutions for the advancement of his cause that he has not given authority for in the New Testament.

Here is a literary institution christened a Baptist College; its object is to secure success to the Baptist cause in Indiana, by making the Baptists of that State more intelligent and respectable than they have hitherto been, to educate young men for the Baptist ministry, and to supercede the inconvenience and uncertainty of depending on the Lord of the harvest to raise up and send laborers into his harvest; in more than one instance, it is asserted, God has converted the souls of some of these candidates for the ministry, and one has even become willing to enlist under the banner of the Foreign Mission establishment, to go to Burmah, for the golden wedge, and the Babylonish garment, which that incorporation offers as an inducement.

As to his carrying the everlasting gospel to Burmah, or to any other place, if this specimen of College conversions, had been taught of God, he

would have learned that the gospel of Christ, is not quite as portable as this writer has represented it. It goes only where God sends it; is carried only by the Holy Ghost, and is successful only where the omnipotent power and grace of God is applied. We have been thirty seven years a member of the Baptist communion, and extensively acquainted with the graduates from our sectarian Colleges, and we have never yet met with one of them who has given us the least evidence that he was experimentally acquainted with the everlasting gospel.

REMARKS ON BROTHER TROTT'S LETTER.

We have no disposition to controvert the views of brother Trott on Heb. ix. 27. There is no doctrinal sentiment expressed by him in his views on that subject that we do not cordially believe. If we are wrong in thinking that the apostle in this verse alluded to what he had said in the same chapter about testaments and the necessity of the death of the testator, to give force to a testament we cannot be charged with opposing the doctrine of human mortality, or the appointment of God, that man shall once die, &c.

Brother Trott expresses a doubt whether he has fully comprehended our meaning in regard to the judgement of the last day. We will try to be more explicit.

By the judgement of the last day, or after the dead which are in their graves shall have heard the voice of the Son of God and have been raised, we do not believe that then the saints which are now in glory will be subjected to an examination, to see if they shall be permitted to return to their glorious abode, nor that those who are now suffering the vengeance of eternal fire will be examined to see whether they deserve their punishment. According to our understanding of the subject, the destiny of the spirits of just men made perfect in glory, is finally and irrevocably fixed; and understandingly fixed also, so that no new light will be required by the Judge, or the judged, as to their character, condition or destiny. Nor do we suppose there will be occasion for a session of a court of errors, to see whether those who are in hell, are suffering justly.

We have long believed that the moment the spirit leaves the human body, it enters into the state either of happiness or misery which they are forever to realize.

When the dead, small and great shall stand before God at the judgement of the last day, or after the resurrection of their bodies, the judgement will consist in the execution of the righteous decisions of the just God upon them, precisely as that decision is stated in the scriptures, viz. The wicked shall be turned into hell, and the saints shall be forever with the Lord.

In our allusion to the inhabitants of Sodom, we had no idea of expressing a doubt that their bodies, being covered, as is supposed, by the Dead Sea, will not be raised up in common with the bodies of those who lie in their graves. We had explicitly said that we agreed with brother Trott in reference to the resurrection. We referred to them only because of them it is written that they are “suffering the vengeance of eternal fire,” and we supposed that it was generally understood that the *vengeance of eternal fire* which they were suffering had reference to the inhabitants of Sodom and Gomorrah, not to the cities literally, and to their souls in hell, not to their bodies in the Sea where once these cities stood.

Eld. Albert Moore, formerly of Lynnville, desires his correspondents to notice that his Post Office address will hereafter be Pulaski, Giles county, Ten.

OBITUARY.

BROTHER BEEBE:—By special request it becomes my painful duty to record the death of a beloved sister in Christ—**ELIZABETH BARROW**—consort of Elder Josephus Barrow, of Chambers Co., Ala. who departed this mortal life on the evening of the 21 of Nov. 1848—aged 35 years, 7 months and 27 days. Her parents were Samuel and Sarah Harrell. Sister Barrow was quite corpulent and subject, at times, to shortness of breath and difficulty of breathing, but was seldom confined to her bed for any considerable length of time. For several months previous to her death, she was, at times, much depressed in mind, and was often heard to remark that her time in this world was short, yet there were moments when she, in common with God's children, feasted in soul upon heavenly food. She had been an ord-ly Baptist of the Old School, from February 1828, until God was pleased to take her home to the "general assembly" and to the "spirits of just men made perfect" and to that house not made with hands eternal in the heavens. On the day previous to her death she visited one of her neighbors, about a mile distant from her residence, and appeared to be in good bodily health, and in her usual cheerfulness and composure of mind. On the day following, there being meeting at the church, and brother Barrow together with some other brethren and friends, having returned from meeting, engaged in conversation concerning the Western country—while sister Barrow sat in her chair apparently absorbed in "deepest thought"—but eventually remarked—"I do not know what any body wants to live in this world for," and a few seconds after, she observed that her head hurt her—which were the last words she spoke. She arose from her chair and advanced but a few steps before she fell prostrate upon the floor and in less than one hour she was a lifeless corpse. Her last words prove that she desired a "better country—that is a heavenly." (Heb xi 16) and we learn that the "desire of the righteous shall be granted." Prov. x 24.

There are four children, a disconsolate husband, besides numerous relatives and friends, left to mourn their loss.

Many encomiums might be justly lavished upon the memory of our departed sister, but the limits of a notice of this kind forbid.—Suffice it to say that she was open & social in her manner, kind, tender, and liberal to the distressed and afflicted, and highly esteemed by all in the circle of her acquaintance: so far as is known by the writer she had no enemies, except it was for the truth's sake.

Yours in gospel bonds,

WM. M. MITCHELL.

Sharon, Chambers Co., Ala., Dec. 5, 1848

DIED, very suddenly on Wednesday morning, December the 20th, in Minisink, **DEACON WILLIAM MURRAY**, aged 76 years.

Brother Murray has been known for many years in this part of the country, as one of the most unwavering Old School Baptists. We have had the pleasure of his acquaintance for the last twenty five years. The theme most dear to his heart, was the sovereignty, immutability power and eternity of God, in divine harmony with all the infinite perfections of the Godhead, so far as we are able to trace them in revelation, in the development of his purpose of grace and salvation through Jesus Christ our Lord. Convinced thoroughly and at an early age that salvation is wholly of the Lord, that men are as helpless as they are guilty by nature, that all the power of earth and heaven combined, short of God himself, could not save, or quicken one sinner, he delighted in the scriptural doctrine of eternal, personal, and unconditional Election, Predestination, Effectual calling and Regeneration of all the Elect, by the Holy Ghost, independently of all the powers, projects or instrumentalities of men—Special, particular and effectual Atonement for, and Redemption of all the chosen people of God, which atonement and redemption was for them exclusively—the Preservation of

all the saints in grace to glory, the Resurrection of the dead, and eternal glory of the saints, and endless punishment of the enemies of God, together with the views usually held by all regular Baptists in regard to Baptism—the Lord's Supper, and the order and discipline of the church of God. He could never agree to any compromise in regard to these ancient landmarks of the Primitive saints; nor would he give his consent to any other doctrine by listening to it. As a man, he felt and often acknowledged his entire dependence on God; he disclaimed all hope of salvation through any other name or in any other way than Jesus Christ. His constitution was strong and with the exception of the common infirmities incidental to old age, he knew but little about sickness. We are informed that he arose from his bed on the morning of his decease, apparently in the best of health, and between the hours of 7 and 8 o'clock in the morning, while in the act of washing himself, he sank down suddenly to the floor and expired almost instantly, probably by a fit of apoplexy.

Nearly two years ago sister Murray, his companion was called home, since that time he has spent his time with his children. He died at the house of his son-in-law, brother Tustin More.

MARRIED.

Near Bloomingburgh, on Saturday evening the 23d inst. by Eld Gilbert Beebe, Mr THOMAS R. PALMER of Mt Hope, to Miss CAROLINE COMFORT of Mamakating.

OLD SCHOOL MEETINGS.

BROTHER BEEBE:—Please give notice through the Signs that there will be an Old School meeting with the Baptist church of Christ in the town of Olive, Ulster County, N. Y. on the fourth Wednesday and Thursday in January next, commencing on each day at 10 o'clock A. M. The brethren have made arrangements for holding the meeting on Wednesday at the Old Meeting House, and on Thursday at the New Meeting House, in Beaverville, a distance of about three and half miles from the Old Meeting House.

Elders and brethren generally, of the old stamp are affectionately invited to attend. Elders Beebe, Hartwell, and Fitcher are expected to attend.

By order of the Olive Baptist Church,

JACOB WINCHEL JR., Clerk.

Olive, Nov. 25, 1848.

BROTHER BEEBE:—Please publish in the Signs that the Old School Baptist church at Westmoreland, Oneida Co., N. Y., have appointed a General Meeting to commence if the Lord will, on Friday before the first Lord's day in February, 1849, and continue the three following days. We cordially invite our dear brethren and sisters and our brethren in the ministry, to participate with us in the gospel of the Blessed God.

Brethren in the ministry, will you come and let us hear you preach Christ, and him crucified? You will remember that some of our dear brethren who once met with us have been called to their eternal home; we therefore feel the more anxious to hear the gospel, from those who survive. Will you heed our request?

JAMES BICKNELL JR.

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

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COMMUNICATED.

For the Signs of the Times.

Warwick, Dec, 23, 1848.

BROTHER BEEBE:—Having been confined to my room for some days by sickness, and being hardly able as yet to pursue my usual avocations, I feel disposed to submit a few thoughts to you relative to that kingdom which is not of this world; and should they meet with your approbation, and be in accordance with "the law and the testimony," you are at liberty to spread them through the "Signs," before the "scattered strangers" who are of the "household of faith." The celebrated English poet, and author, Addison, who was in many respects a correct thinker, as well as elegant writer, in a series of essays upon the christian religion, uses the following language.—"I should be thought to advance a paradox, should I affirm that there were more Christians in the world, in those days of persecution (the first three centuries) than there are at present, in these which we call the *flourishing times of christianity*." But this will be found an indisputable truth, if we form our calculations upon the opinions which prevailed in those days, that every one who lives in the habitual practice of any voluntary sin, actually cuts himself off from the benefits and profession of Christianity, and whatever he may call himself, *is in reality no Christian, nor ought he to be esteemed as such.*" Again he says "The Christians, who carried their religion through so many general, and particular persecutions, were incessantly comforting, and supporting one another with the example and history of our Saviour and his apostles. It was the subject not only of their solemn assemblies, but of their private visits and conversations. "Our virgins," says Tatian, who lived in the second century, "discourse over their distaffs upon divine subjects." But says the same writer,—"When religion was woven into civil government, and flourished under the protection of emperors, men's thoughts, and discourses, were as

they now are full of secular affairs. But in the first three centuries of Christianity, men who embraced this religion, had given up their interests in this world, and lived in a perpetual preparation for the next, as not knowing how soon they might be called to it; so that they had little else to talk of, but the life and doctrine of that Divine Person, which was their hope, their encouragement, and their glory." There is much that is interesting to the followers of our Lord Jesus Christ in the above extracts. They show that when religion was "pure and undefiled," its professors forsok not the "assembling of themselves together" as do many in the age in which we live, but that "those who feared the Lord spake often one to another" and that they comforted and encouraged each other with the words of their Lord and his apostles. This is in accordance with the divine oracles, which testify "that they which gladly received the word and were baptized continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers." It also shows that when religion became popular, and kings, emperors, and rulers became its protectors, it began to degenerate, and its professors became conformed to the world, and departed both in faith and practice from the apostles, and primitive saints; and that "falling away" became manifest, of which the apostle speaks; and the "man of sin" was revealed, which has since grown up and become a beast, which is the wonder and admiration of the world. Although professors of religion became multiplied as the sand upon the sea shore, yet so few exhibited the fruits of true religion, that it might with propriety be said, "that more christians lived in those first ages" than at any subsequent period. Religion had become popular but it was not the religion of the meek and lowly Jesus. Its worldly spirit was manifested in worldly pomp, power, and splendor, and it became absolutely necessary to make a profession of religion in order to obtain popularity and preferment; nor was a life of the grossest immorality, incompatible with the religion which then prevailed. But there is another practice which existed in the church in those early days, to which Addison alludes in the following language. "We must further observe that there was not only in those times, this religious conversation among private Christians, but a constant correspondence between the churches that were established by the apostles, or their successors, in the several parts of the world. *If any new doctrine was started, or any fact reported of*

our Saviour, a *strict inquiry was made among the churches*, especially those planted by the apostles themselves, whether *they had any such doctrine*, or account of our Saviour, *from the mouths of the apostles*, or the tradition of those Christians who had preceded the present members of the churches thus consulted. *By this means when any novelty was published, it was immediately detected and censured.*" Was not this in perfect accordance with the injunction of the apostle to his Thessalonian brethren?—"Prove all things, hold fast to that which is good." I have selected the above as setting forth the practice of "the household of faith," before those gross departures from the truth became generally prevalent, also to show that nearly two hundred years ago (the time when Addison lived) the age although called the "flourishing times of Christianity," was regarded by those who looked beneath the surface of things, as a period when darkness reigned, and christianity to a great extent was only nominal. I purpose to examine in the light of divine truth, so far as I am able and by the aid of incontrovertible testimony, whether the age in which we live is one when the light of the glorious gospel shines in refulgent splendor, whether the "great light" which so many imagine shines around us, is an emanation from the Spirit of God, or whether it is but the glare from fires which men have kindled, and the sparks with which they have surrounded themselves, and in which they walk, and rejoice, and say "Aha! I am warm, I have seen the fire." Isa. lv. 16. That the age is one of great religious effort, none will pretend to deny. But when we reflect that there are more than six hundred different kinds, or systems of religion, of which only one is or can be true, and all the rest are perfectly valueless, it becomes every one who seeks after truth, to examine well before they embrace any religious system, for specious indeed are the theories which are held forth by anti-christ, to allure the unwary, and the wise man hath admonished us in solemn words, as follows. "Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thy heart decline to her ways, go not astray in her paths. For she hath cast down many wounded, yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Prov. vii. 24—27. But it may be asked are there not abundant evidences around us that religion is rapidly on the increase? Are not theological seminaries for preparing "pious young men" for the ministry becoming multiplied? Do

not our large cities number their places of worship almost by hundreds? our towns by scores? and has not every village its two, three, or half dozen houses dedicated to the worship of God?—Are there not thousands and tens of thousands of the “reverend clergy” in our land, skilled in the “science of religion,” and ready at all times for a “proper equivalent” to guide the people into their fold? Is not the land literally filled with popular religious magazines, periodicals, newspapers and tracts? and for fear that the people may not avail themselves of their advantages, are not colporteurs employed to thrust these little “messengers of salvation” into the hands of every inhabitant? Are not Sunday schools organized throughout the length and breadth of our land, in which every child can be taught the *fear of the Lord*? And does not the heart of every christian and philanthropist *rejoice, at beholding the benefits which result from the establishment of these measures from which thousands, and tens of thousands of converts are yearly added to the church? These and many more interrogations of a similar character must all be answered in the affirmative. But do they prove that “pure religion and undefiled” prevails in this age to an extent beyond that of any former period? Alas no! but if the word of God is true, they prove directly the reverse.—They prove that the time has come when “that Wicked, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God,” reigns in almost undisputed power, and that he “causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or their forehead, and that no man might buy, or sell, save he that had the mark, or the name of the beast, or the number of his name.” But is not this language censorious in the highest degree? Does it comport with the liberality expressed in the motto of those who are engaged in these things? viz: “An evangelical ministry, an enlightened press, and an active church, the hope of the world.” It is true that these things are highly esteemed among men, but what is the decision of Him who knows the heart? And he said unto them. “Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.” Luke xvi. 15. Brother Beebe, I have scarcely touched upon the subject to which my attention was directed when I commenced writing, but should these crude thoughts meet with your approbation I may be induced to continue them.

Your brother in the best of bonds,

W. M. L. BENEDICT.

* I use these terms in their modern acceptation.

For the Signs of the Times.

FURTHER CONSIDERATION OF *HEB. IX, 27, AND CONNEXION.*

BROTHER BEEBE:—You say in reference to my remarks on the preceding context of this 27th verse, that you have not made that distinction

between the testament and the covenant that I have, and that you cannot tell what I mean by the *old testament*, if I do not mean the *old covenant*, and so of the new. If you and your readers will have patience with me in occupying so much space, I will try and tell you what I mean, and show that the testaments mentioned, excepting the one mentioned verses 16 and 17 of context are identically the two covenants, and that they are as distinct in idea from a *last will and testament*, as a covenant can be from such an instrument.

The translators have evidently thrown a degree of obscurity over this subject, by translating the same word in the New Testament, sometimes covenant, and sometimes testament. In translating the old testament, they have never ventured to translate the Hebrew word *Berith* by any other term than *covenant*. Hence we have thus far their decided testimony, that *covenant* is the proper translation and the proper idea of the original. But when they come to the new testament, the Greek word *diatheke* which signifies the disposing or establishing of a thing, whether by covenant, or testament, they have sometimes translated testament though in those very passages it evidently answered to the Hebrew word which they had uniformly rendered covenant. This perhaps can be consistently accounted for in no other way than by the facts that in the early translation of the Scriptures into Latin, the Latin word *testamentum* had been used to answer to the Greek word *diatheke*, and had been adopted as the name for the old and new divisions of the scriptures; and the earlier translations into English had been mostly made from the Latin. Hence we had as the names of the two parts of the Bible, the Old Testament and the New, and testament in some cases for covenant; and when King James appointed his commission of fifty-four persons to form the translation now in use, among other directions which he gave them, he ordered that the old ecclesiastical words should be retained unless for very important reasons.—Hence we have the words *baptism, church, easter, testament, &c.*, in our translation. As the name testament was thus retained the translators were probably induced to use the word in their translation where they could with any plausibility.—Or perhaps as some think, they were thus induced to use it, on account that the translation which had been generally given of Hebrews ix. 16 and 17, favored the idea of a testament. I have given this statement, merely to account for this obscurity in our translation, and not with the design of forming an argument upon the original words. Such argument, were I capable of entering into a critical examination of the original, would not be acceptable to your readers. Indeed there is no necessity for it; because in this case, as in baptism, the circumstances connected with it, clearly show what is intended by the sacred writers. To these circumstances I wish now to call your attention.

1st. The fact that the two covenants or testa-

ments which the Apostle had introduced in the 8th chapter, and continues his argument on, in this chapter, are both of old testament revelation, and are both uniformly in the Old Testament, called covenants as before noticed, is strong proof that *covenant* is the thing intended.

2d. You, Brother Beebe, will unquestionably admit that there are certain discriminating characteristics by which *covenants, and last wills and testaments* are distinguished one from the other; that in a covenant, the person making it, binds himself by promise to do or cause to be done either conditionally or absolutely certain specified things, but in a *last will and testament*, the testator is like a bankrupt, he gives up his effects to be divided among his heirs according to his expressed will, and all promises and engagements are at an end, nothing further to be looked for from him.—A covenant engagement can make void the bequests of a will, but no last will and testament can disannul a covenant legally made, neither can one covenant make void another covenant; but one last will and testament does supersede all former wills. Hence a covenant is stronger or of more binding force than a will. The Apostle was fully aware of this distinction between a covenant and a testament and of the superiority of the covenant, and so it seems were the translators in the case alluded to, Gal. iii., hence, the translation reads, verse 15. “Brethren, I speak after the manner of men; though it be but a man’s covenant, yet if it be confirmed, no man disannulleth or addeth thereto.” Again, verse 17, we read, “And this I say, that the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” But if both had been viewed in the light of testaments the latter would have disannulled the former. Now you will admit that the two *covenants*, or what you would claim as *last wills and testaments*, both contain promise engagements of what God will do or cause to be done. They are both declarations of what God purposes, and of what he lives to carry out. Although they are in the order of manifestation, the one, the *first covenant* and the other the *new*, yet the latter did not at all make void the former. Hence, says Paul, “Do we then make void the law through faith? God forbid: yea, we establish the law.”—Rom. iii. 31. Says Christ, “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.” Matt. v. 17. But if it had been a *new testament* that Christ came to bring in, it would have destroyed or made void the old or former testament, if such had been, as many seem to think is the case.

3d. The circumstance of a Mediator demands some attention. In Heb. ix. 15, Christ is in the translation said to be the *mediator of the new testament*. But in Heb. viii. 6, he is said to be the *mediator of a better covenant, which was established upon better promises*. Here as promises were mentioned as in Gal. iii. 17, the translator could not get over rendering it *covenant*, though

In the other case noticed they have rendered it testament, because where a testament is, promises are at an end. Now the point is, to which does the office of mediator correspond? to a testament or a covenant? We will suppose a case, suppose there has a difficulty arisen between a man and certain persons whom he wishes to name as heirs in his last testament, of such a nature, that he cannot with propriety recognize them as heirs, without a reconciliation first takes place. Now if this man was of a sound and disposing mind, would he go on at once to make his will, and therein to name a certain person to act as mediator between him and those offending relatives whom he would make heirs, to bring about a reconciliation between him and them as a prerequisite to their being recognized as heirs, when from the nature of the case this provision of his will, like the rest of the will would not be of any force until he was dead, and therefore beyond the reach of being a party to the reconciliation? Or would he not rather before making his will engage this person; at once to undertake as mediator, to make reconciliation between him and those chosen but alienated heirs; and would he not be likely to give him, for his assurance, and to enable him with confidence to give assurance to those persons, as promise that he would make them his heirs in case the reconciliation was brought about, and perhaps confirm this promise by his hand and seal? Here would be, not a will, but a covenant and a mediator of that covenant, and, not an inheritance bestowed at once, but a promise of heirship through their mediator. God has said of his predestinated heirs, "How shall I put thee among the children and give thee a pleasant land, a goodly heritage of the hosts of nations?" He then himself, gives the answer, "Thou shalt call me, My father; and shalt not turn away from me." Jer. iii. 19. That is, they are to become his reconciled and sealed children, sealed with the spirit of adoption. But these that God would put among the children, were in bondage under the elements of the world, and were sold under sin, by reason of transgression of the law, or transgressions that were under the first covenant. Here then was just occasion for a mediator, not to put them in possession of an inheritance, without first being recognized as heirs, but to bring them into the standing of sons or to put them among the children, and that by satisfying the law for their transgressions, and thus redeeming them from their bondage, that they might consistently receive the adoption of sons. Thus in this 15th verse of Heb. ix., the object of the mediator was not to put them that are called into the possession of their bequeathed inheritance, or to purchase heaven for them, but to redeem them from their bondage by reason of transgression, that, "They might receive the promise of eternal inheritance," that is, be viewed as heirs. So in Gal. iv. 1—5, Paul speaks of redemption as being accomplished through Christ's being made under the law, &c., and as a prerequisite to their receiving the adoption of sons. And in verse 7th he says, "Wherefore

thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Thus it is evident that the redemption of the elect through the mediation of Christ, is not a consequence of their having been recognized as heirs as by a last will and testament; but a necessary prerequisite to their being made heirs. Hence, Christ is not the mediator of a last will and testament, but of a covenant, the provisions of which secures that the elect shall be put among the children or receive the adoption of sons. And their being then heirs is a natural result of the other. No need of waiting till their Father is dead to know whether they are heirs; "If children then heirs," is their living Father's declaration. Hence the great anxiety of the children of God is, not to know what shall be their inheritance, but to know that they are children.

4th. In verses 19 and 20 of this ninth chapter the translators make Moses say, "This is the blood of the testament which God hath enjoined unto you;" but when we turn to Exodus xxiv. 8, from whence this is quoted, we find that instead of this, Moses said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." What were all these words, but the words of the law? (Heb. ix. 19.) And did the law proceed from a dead father; or from a living lawgiver? It is strange that the translators, and so many wise men since, should have harbored the idea that a testament is dedicated or established (See Heb. ix. 18,) by the blood of a sacrifice, whether typical or anti-typical, seeing that nothing short of the death of the testator can give force to it. But the practice of dedicating or confirming covenants by sacrifice, and the blood of sacrifices, is frequently noticed in the scriptures, and traces of it are seen in history, among the heathen. In the Scriptures, see the case of God's making a covenant with Abraham, Gen. xv. 9—18; of Jacob with Laban, Gen. xxxi. 43—54, also the instance Exodus xxiv. 4—8, and Jer. xxxiv. 18; see also Psa. i. 5, in reference to the new covenant and its great sacrifice. So in Zech. ix. 11, the blood of Christ is referred to as being the blood of the new covenant, as also in Heb. xiii. 20, and as that which confirmed it, and therefore secured the accomplishment of its provisions.

I will now come to verses 16 & 17 of Heb. ix. I have in my possession a translation of these verses, by which they read in accordance with the connexion as relating to covenants, and one which I believe would bear the test of criticism. Although my impression is that such is the correct translation, I do not wish to insist on its being now adopted; but prefer explaining the passage as it stands, and as I did before, by supposing the apostle to make a brief departure from the subject of the covenants, to refer to the part in relation to testaments, as known among the Romans, as somewhat analogous to his subject. I say as known among the Romans, because there is no evidence that the practice of persons leaving a will behind to regulate the disposal of their

property ever existed among the Hebrews or Jews; but there is much to lead to the conclusion that the practice was unknown among them. If we look to Abraham, God decided for him that Ishmael should not be heir to the promised inheritance, and Abraham arranged all things concerning Isaac and his other children in his life time. Gen. xxi. 9th, xiii. 25, v. 6th. So Isaac desired to bless Esau and thus establish him as heir to the promised inheritance before he died, but God turned the blessing to Jacob. Gen. xxvii. So old Jacob adopted the two sons of Joseph as heirs equally with his own sons to the promised inheritance, and blessed all his sons making them equally heirs before he died. Gen. xlviii. and xlix. chapters. Thus we have in type taught the glorious fact that the inheritance of the children of God comes not from a dead but from a living Father. If we come on to the possession of this promised inheritance in the land of Canaan we find in view of it, that God regulated the whole order of the descent of it by the law, leaving no room for their regulating it by will. See Deut. xxi. 15—17, and Num. xxvii. 1—11, and xxxvi. 1—9. Thus as far as type goes to illustrate the subject it is decidedly against the idea of the saints inheritance coming to them by will. In my remarks on this subject in No. 21. Vol. xvi. Signs, I observed that God had used both ideas that of a covenant and of a testament, &c., in the Scriptures; but I must now recall that. Indeed the more I think of it, the more I am now astonished that such an absurdity should have been entertained for any time, by me, or others, that is the idea that the eternal and living God should have made his last will and testament, which requires the death of the testator to give it any force. And to make the thing worse, some have contended that he has made two testaments, that both are confirmed, and yet the testator still liveth, whilst the testimony is, that a testament is of no strength at all while the testator liveth. The idea I know, is that Christ as the testator died to give force to what is called the new testament. But this will not bear the test of Scripture. Christ truly is God, but it was not as God he died, it was as the one Mediator between God and men, and therefore as sustaining a distinct personal relation from the Godhead, though at the same time one with God, and sustained by the Godhead. As it respects the inheritance of the children of God, Christ in the relation in which he died instead of being the testator is an heir and joint heir with them. God appointed him heir of all things, Heb. i. 2: and as his spirit as the Son of God is sent forth into their hearts, so they are heirs of God through him, (Gal. iv. 6 & 7,) and joint heirs with him. Rom. viii. 17. As it respects the new covenant God is its author, and Christ in the character in which I have been speaking of him, is the mediator of it, the confirmer of it by his sacrifice, the substance of it, is it, and therefore says Jehovah, I will give thee for a covenant of the people. Isa. xlix. 8.

Thus, my Brother, I think I have explained my

former meaning and have fully sustained the position I then took, that the apostle is discoursing of covenants and not of last wills and testaments in the whole connexion, that every circumstance shows this; and hence, that the connexion affords no ground to suppose that he has any reference to a last will and testament in verse 27. Yea, if I have sustained my position concerning the covenants and the inheritance of the children of God, it must be evident that Christ was not offered as spoken of in verse 28, as a man dies to give force to his testament, but as the redemption sacrifice provided for by the new covenant, for the transgressions that were under the first covenant, and therefore the things in verse 27, to which his offering was conformed, could not have been the provisions of a testament.

S. TROTT.

Centreville, Fairfax Co., Va., Dec. 20, 1848.

For the Signs of the Times.

Meadow Grove, Ten. December 25, 1848.

BROTHER BEEBE:—As I am making you a remittance in this letter, I will fill up the sheet with some of my reflections, and some of my experience, or exercises. This is the day which is called Christmas. Last night, near midnight, I became tired of my bed and arose and sat by the fire smoking my pipe, and while musing on the night when the Savior was born, and thinking of how thoughtless persons are of the event while they are revelling and rioting, instead of dedicating it to the Lord, I was saying in my heart, O Lord, manifest thyself unto me, as thou didst unto the shepherds. I was also thinking, if this were the time when the blessed Jesus should come the "Second time," whether I were ready and willing, and I could say, "Come Lord Jesus; come quickly." I now think his advent would fill my soul with rejoicing; but it may be, my brother, that at that time I may be found without the wedding garment, or like the foolish virgins which were turned off: God only knows.

I have been a subscriber and reader of the Signs from the first volume; and I confess the communications of the brethren and sisters have often refreshed my drooping spirits; especially when they have related what they hoped the Lord had done for them, in bringing them from darkness to light, and to the enjoyment of the religion of Jesus, and into sweet fellowship with the household of faith. The religion of Jesus to me is spiritual, and their experience has often been, in some degree, my own; and they have comforted and strengthened me; yet most of them stop short of my exercises. They give very satisfactory evidences of their knowledge of having been blind, and how they were made to see; and speak clearly of the feast of fat things they enjoyed; and it would seem that they had all received Elijah's meal to last them, not only forty days; but all their lifetime; while I am a poor weak dependent worm; and feel, that, if I ever received a crumb of the unction, that it was but a crumb, and like the widow's little store of meal and oil, I am looking

daily for it to fail; and I am made to doubt and fear whether I have been born again of the Spirit and by the power of God. One thing I am sure of, that is, that there was a change wrought in me, and that it was not of my own seeking; but whether it was the work of the Lord, I dare not say: but I hope it was. Like Bunyan, I often have to turn back, and hunt up my roll.—But I can truly say, if I am a child of God, I have experienced ten times more since I joined the church, which is nearly thirty years ago, than I did before that time. There was one event in my travels that has caused me to marvel and ponder often in my mind. Some fifteen years since I was brought, like Job, to experience the loss of nearly all earthly things, except my wife and helpless children; I mourned my wretched case, and wept over my dependent and helpless children.—My bible was my companion when in the house, and when out, the woods might bear witness to my sorrows and petitions. During this my fiery trial, I was taken sick, and for two days confined to my house on a pallet; I had taken a dose of medicine on the second night, and in the morning I felt better; but at about 10 o'clock, I felt myself ever arising again, and I felt so miserable that I rose from my pallet and walked out into a woodland pasture, and as I went I concluded I would retire to the edge of the woods and try to pray; and as I fell on my knees, I said, O Lord, thou hast afflicted my soul almost to death, and now thou art afflicting my poor body—Something seemed to say, "I will heal thy body"—I was frightened, and opened my eyes to see; but all was silent and beautiful around me; and it was true, my body was healed: and I returned to the house and eat a hearty dinner; and I continued well in body, but was ashamed to make it known to my family for many weeks, lest they might think that I was superstitious. But my mind was still burdened, I took up the bible and on reading it the precious promises were so applied to the comfort of my soul, as to give me assurance that he would never leave me nor forsake me, and that we should never want for food nor raiment, and I then believed it, and it so calmed my mind, that I thought I would never doubt again. Well I thought I would go to the same place again and try to pray; but when I reached the place, I had nothing to pray for—my body was healed, and my mind tranquil, and I thought of the Lord's promise to supply me; and my petitions were turned to praise and thanksgiving. About two years afterward I was again taken sick; and I thought I would go again to the same place and be healed. I went indeed, but I returned worse, and continued to be worse for some time, and thought, as Paul had said, "I was sick nigh unto death." But I can now say, as Queen Esther said, "It is many days since I have been called into his presence" to enjoy a refreshing, which still makes me fear that I am deceived. I have learned one thing in my travels: I thought when I first joined the church I should always dwell in the sunshine of my divine Master, and love him supreme-

ly, and love all his followers, and never doubt.—I thought that I should rise by degrees in knowledge, and love, and peace, and happiness; but instead of this, I have been going down lower and lower, so that I have laid my body on the ground, and sometimes felt as though I wanted to get under it. The good old book tells me, and my experience and observation tell me that if I am a child of God, I must expect chastisement, and if I am without it, I am a bastard and not a son.—I could write more; but have now extended my letter far beyond what I intended.

I remain your unworthy brother,

PETER C. BUCK.

For the Signs of the Times.

Fallsburg, N. Y., January 11, 1849.

BROTHER BEEBE:—For some time I have felt inclined to write some of my thoughts in regard to the troubles and afflictions of the Little Flock, the loving family of Jesus Christ. The Scripture saith of them, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." There is no child of God who does not experience some affliction; not by his choice; but their heavenly Father, being infinite in wisdom, was pleased to let his children see the magnitude of his love towards them, before time began; which was so great in eternity that it could not be increased in time; for, God is love. So when he calls a poor sinner by his grace, and clothes his naked soul in the righteousness of Jesus Christ, this is a revelation of the love of God to that soul. This is one of the wonderful works of God which makes all the angels in heaven wonder at the display of the love of God. 1 Peter i. 12. Herein is love; not that we loved God; but that he loved us, and sent his Son to be the propitiation for our sins. 1 John iv. 10. God's love to his people will admit of no increase nor decrease. One act of his love was that by which he settled their affairs, appointing the place of their natural birth, in what part of the earth it should be, from the loins of Adam. Down to this present time, all the elect have been preserved by him—notwithstanding the dangers of battle, &c., so that the lineage from Adam to the present, of all the elect has been, and still shall be preserved until all the elect shall be born into the world. What a great salvation God wrought for them in saving them by the Ark; for all the elect of God since that flood in lineal succession came from the eight persons; so that the number saved by the Ark, was far greater than the number drowned by the flood. He hath made of one blood, all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation. Acts, xvii. 26.

God has settled upon his people a legacy. In the world ye shall have tribulation; this becomes an established point, settled by God himself. "I have chosen thee in the furnace of affliction."—There is good in affliction, and God designs the good of his children, and his purpose shall be accomplished. David was taught this lesson, and

said, Before I was afflicted I went astray; but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes. For our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. These promises all belong to the people of God. It is their privilege to plead them, in their supplications and prayers. In the dark hours of the christian he is led to inquire—Where is my Jesus? By night, on my bed I sought him, whom my soul loveth; I sought him, but I could not find him. But why does the poor soul make such an outcry? It is because a heaven-born soul cannot be happy without Jesus; and if such a soul could be taken into hell, all the devils and wicked spirits there could not stop his mouth from crying after Jesus. Jonah prayed unto the Lord, out of the belly of the fish; he said, I cried, by reason of mine affliction, unto the Lord, and he heard me; out of the belly of hell, cried I and thou heardst my voice, when my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thy holy temple. There is no state that his children can be in where there is not a promise for them. The christian's hope cannot be blown up by the roots like a tree, neither can his hope be destroyed; because it is in Jesus Christ. But every other hope will fail; the hope of the hypocrite shall perish. Job viii. 13. And Jude says of the wicked teachers, *plucked up by the roots*. But the believer's hope is founded on the promise and oath of God. "Wherein God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things wherein it is impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Heb. vii. 17—19. The foundation on which Zion rests is the Rock of ages; and the gates of hell shall not prevail against it. All this, says one, I believe; but I doubt my interest in the promises. So you may, and still be a child of God: for Christ has said to such little ones, O, thou of little faith, wherefore didst thou doubt? but our doubting is no evidence of our being the children of God. He that believeth on the Son of God hath the witness in himself; the assuring testimony that the Spirit bears to the saints, that they are the children of God, is the Holy Ghost, and it never bears testimony to a lie. The Holy Spirit of promise never seals an unbeliever. After that ye believed ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession. By which I understand the bodies of the saints, which shall be taken possession of by the Holy Spirit at the time of the new birth; and as the bodies as well as the souls of God's children were purchased by the blood of Jesus, he will lose nothing; but he will raise them up at the last day, and redeem the bodies of all his saints from death. "I will ransom them from the pow-

er of the grave, I will redeem them from death: O Death, I will be thy plague! O Grave, I will be thy destruction!" For as death holds the bodies of the saints under its power until the morning of the resurrection, at the time appointed of God, the redemption of the body, by the power of God shall be accomplished. He will then swallow up death in victory. "Who shall change our vile body, that it may be fashioned like unto his glorious body." "O death! where is thy sting? O Grave! Where is thy victory?" Jesus has assured us that his Zion is more than a match for death. Hence the child of God has some evidence of his new and heavenly birth. "Come and hear, all ye that fear the Lord," says David, "and I will declare what he hath done for my soul." And Paul says, I know in whom I have believed; and Job, I know that my Redeemer liveth; and Peter said, Lord, thou knowest all things, thou knowest that I love thee. The just shall live by his faith. Abraham was strong in faith, giving glory to God; but unbelief gives no glory to God. But says one, I am afraid I have no faith; my hope is so small. But there is no such thing as a little hope. If you have a hope in the Lord Jesus Christ, your hope is as big as was the hope of the apostle Paul, and it is a good hope through grace. It is true I have a hope, says the trembling saint, that I would not part with for the whole world—Take care! or the devil will persuade you to lie against your right. He is pleased when he can catch one of God's little ones: he caught David. "I shall one day fall by the hand of Saul." But here David was tempted to lie against his right. So did Job and Jeremiah, and the church—"Zion said, The Lord hath forsaken me, and my Lord hath forgotten me," thus she also lied against her right. "Should I lie against my right?" Job, xxxiv. 6. Every child of God has some evidence of his interest in the Lord Jesus Christ. But there are some who believe that a child of God must be always cherishing doubts and fears, and if he claims a promise, a hypocrite can do so too. One thing I believe, if the promises are not applied by the Spirit, I never can taste their sweetness. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ; by whom also we have access, by faith, into the grace wherein we stand, and rejoice in hope of the glory of God.

P. C. BROME.

For the Signs of the Times.

Richmond, Me., Dec. 4, 1848.

BROTHER BEEBE:—I have just returned from Whitefield, on the east side of Kennebec River, about ten miles from this place, where there is a few of the "afflicted and poor people" that trust in the name of the Lord. The first Predestinarian Baptist Church at Whitefield was organized more than fifty years ago, and has passed through a series of trials, and afflictions, but yet remains a visible church of Christ. If the Lord had not been on their side, they would long since have been swallowed up, when their enemies rose up

against them. For grievous wolves have entered in among them, not sparing the flock; and also of themselves, have men arose speaking perverse things, and have drawn away disciples after them. Their late pastor (Eld. J. Bailey) was faithful unto death, and in his life time, ceased not to warn the church night and day, with tears. He died in a good old age full of years, and is gathered unto his people, and it might be said of him that, he fought a good fight, and has finished his course, and kept the faith.

Owing to violent storms, and strong winds, and a tempestuous sea, sailing is now dangerous to the church of God in this section of country, and though our bark may be dashed to pieces, yet, thanks be to God, his people will escape safe to land, through sovereign grace, and distinguishing love. A host has encamped against us on every side, and, as it were, in our midst, and fear takes hold of us, and joy and comfort ceases, and we feel to say at times, Alas! what shall we do?—But when our eyes are opened to behold the mountain full of horses, and chariots of fire round about us, we can say, more are they that be with us, than are they that be with them. To use a figure, there is summer and winter, day and night with the christian, and we must, through much tribulation enter the kingdom of heaven. The bitter is before the sweet, and the people of God must endure a great fight of afflictions, to obtain the great, sure, and eternal reward. It doth not yet appear what we shall be, but we know, when he (Christ) shall appear we shall be like him, for we shall see him as he is.

If a man thinketh he is something, when he is nothing he deceiveth himself, and thus it hath been with me. A knowledge that puffeth up, and a proud spirit, have led many astray, therefore I fear all the day long. But truth is precious, and valuable above all things, and though I am an erring mortal, a sinner by nature and by practice, I hope I shall be enabled to maintain gospel truth, though it be *through much contention*. I often think of what Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

I hope the Signs will be sustained, and that you will be strengthened in might by *his Spirit* in the inner man, in all your trials and afflictions. The Signs are read with satisfaction by many in Maine.

Yours, &c.

JOSEPH L. PURINGTON.

While Israel marched through the wilderness, the blackest night had a pillar of fire, and the brightest day a pillar of cloud. So in this world, things never go so well with God's Israel but they have still something to groan under, nor so ill but they have something to be thankful for. In the church militant, as in the ark of old, there are both a rod and a pot of manna.—*Arrowsmith*.

A proud heart and a lofty mountain are never fruitful.—*Gurnall*.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., JAN. 15, 1849.

MISSIONARY CHARACTER OF THE NEW
ENGLAND PURITANS!

The 227th Anniversary of the landing of the pilgrims, was held on the 22d ult., at Plymouth, Mass. After some religious parade by Dr. Babcock—a historical discourse was delivered by Rev. Dr. Worcester of Salem, which the correspondent of the New York Recorder says was *eloquent*, which, of course we shall not presume to deny. But we will *dish up* for the edification of our readers the following extract from the Doctor's eloquent discourse—and venture a few remarks upon the extract.

"While our pious ancestors sought, on this bleak coast, an asylum for the full enjoyment of civil and religious freedom, they came not for their own sakes only; far from it. It was truly a *Missionary enterprise*. This country was known to be all heathen ground. And the few bold pioneers of liberty and equality had respect to the conversion of the then unnumbered wanderers of this 'wilderness world,' as well as to the mighty generations that were to come after.

The Christians of Europe had long been accustomed to pray in their songs,

'Dark America convert,
With every Pagan land.'

And, in thinking of our obligations to Heaven and a benighted world, never should it be forgotten in New England, that we, (like our British Christian brethren,) are on lands rescued from Paganism.

It was not for political immunities nor republican institutions chiefly, that the Puritans came hither. But, the 'love of Christ constraining them,' it was for the advancement of that *Reformation* which a century after it had moved all Christendom, was yet but in small part accomplished, and for the full accomplishment of which, in the emancipation and conversion of all nations, America seemed to them destined of Heaven to act a most conspicuous part. These lofty aspirations of a generous, self-sacrificing ancestry should never be forgotten by 'children's children,' whose 'glory is their fathers.'

In accordance with these benevolent designs, most of the early charters obtained from the Crown, contained stipulations in reference to Missions; as also some of the earliest acts of the Colonial Legislatures. And, as results, some thousands of the Indians were early converted to Christianity. In 1690 there could be numbered among them upwards of thirty Indian churches.

The Puritan settlers, first and last, regarded personal religion also, as the 'one thing needful,' to themselves and posterity. Hence, they immediately planted *free schools*, that all might be able 'to read the Bible;' and within ten years from the first landing, they laid the foundation of a *University*, chiefly with reference to training an enlightened and pious ministry. Along every river, they resolved, in humble dependence on God, to have 'the tree of knowledge, laden with fruit which the children could reach,' and, by the side of it, 'the tree of life,' whose 'leaves were for the healing of the nations.'"

That kind of civil and religious freedom which they sought may be inferred from the fact asserted by the eloquent Orator, that they had charter-

ed stipulations from the crown, by which their missionary operations were regulated. Religious freedom which recognizes the right of earthly monarchs to stipulate to the professed church of the Most High God what religious services she may perform, what worship she may offer, or what laws of Christ she may or may not obey, is the kind which they sought and which would, in all probability be the most agreeable to the missionary societies of the present day; or why should they be so anxious to receive chartered privileges and stipulations from the legislatures of our States at almost every session? These pious "pioneers of liberty and equality," also made provisions for missionary operations "among the earliest acts of their Colonial Legislatures." The result of these chartered stipulations from the British crown, and Colonial legislative enactments was the "conversion of thousands of Indians;" and our Orator might add, vast numbers of Baptists, Quakers, and other non-conformists, besides a purging of the land from witches, wizards, hobgoblins, &c. For the Puritans, with their chartered powers, and legislative authority, had a very summary way of making converts. Their arguments were powerful, and embraced such emblems of "equality and religious freedom," as prisons, cart-tails, gallows, hot-irons, whips, tarred ropes, and all such pious instruments. By virtue of these "chartered stipulations," and "legislative enactments," the colonies were divided into parishes, and each parish was compelled to build a Congregational Meeting-house, and support a parish clergyman, and whether they could conscientiously regard him as a minister of Christ, or an emissary of the devil, their last cow, or bed, table, or chair, was seized by the sheriff and sold to pay this "missionary" tax. Another missionary chartered stipulation and legislative convenience, was the right to compel all persons, on pain of fines and corporeal chastisement, to attend the meeting of the chartered church—In short such was the efficiency of chartered and legislative mission machinery in the days of the Puritan Missionaries, that every inhabitant of the colony, whether saint or savage, was compelled to come into the pale of the established church; and the only mode of excommunication was by banishment—or the use of the executioner's axe or halter. But these were glorious times for such religious missionists as gloried in their shame, and much labor is expended by modern missionists to bring the church and state back to the Puritan regulations of the 17th century.

The mode of converting the Indians, was not unlike that of the papist in converting the Jew. The Jew had broken through the ice, and hung by the chin; and in this extreme peril begged of a papist who happened to be present to help him out, the papist agreed to do so only on condition that Mordecai should renounce Judaism and embrace the Catholic faith. The Jew perceiving no alternative, did as the papist required, and having in due form embraced the faith enjoined, the papist thrust him under the ice, saying it was

better that Mordecai should die a sound Catholic than to live and relapse into Judaism. The poor Indians which were the objects of so much missionary sympathy have vanished from the eastern states like the visions of a dream.

It was hardly necessary to inform us that the principle object of these pious, puritan missionaries of the British Crown was not the establishment of "Republican institutions." The hundreds of Baptists and Quakers of both sexes, tied to cart-tails, and whipped through the streets of Boston and Salem, with as many more whose tongues were bored through with red hot irons, and multitudes whose ears have been cropped off, for no other cause than that of daring to think and speak according to their own judgement on matters of religion, have told the story.

The evidence presented by Dr. Worcester, of the puritan missionaries' love of personal religion must be very conclusive and satisfactory to the missionists of this day. So personal as to dispense with the work of the Holy Spirit, and of all divine agency in communicating the knowledge of God—or the fruits of the tree of life. These chartered missionaries planted, what in missionary parlance, is called the "Tree of knowledge," with the branches so low that children may help themselves to its fruits! Did the Doctor know that there was a missionary once engaged in the garden of Eden—in the same business—of assisting our mother Eve to the fruit of the Tree of knowledge, contrary to the command of God, and that his missionary services and success brought sin and death, with every other evil into the world? Can the Doctor prove that the fruit of the tree of knowledge planted by chartered puritanic missionaries under patronage of the crown of England, and the Colonial government of New England, is less fatal to those who eat of it, than was the fruit of the tree of knowledge planted in the midst of Eden by God himself? But to avoid these consequences, the Doctor says, they planted by the side of it the tree of Life. When the devil had tempted Eve to eat of the Tree of knowledge, and she gave to Adam and he did eat, &c., the Lord drove them from Eden, and placed cherubims and a flaming sword, to keep the way of the Tree of Life, lest man should "put forth his hand and take of the tree of life and eat, and live forever." The Tree of life planted by the hand of God, in the midst of the Paradise of God, is inaccessible to fallen mortals by reason of the cherubims and the flaming sword which turneth every way. But it would seem that the Puritan missionaries have planted another tree of knowledge, in New England, the fruit of which hangs low—is offered cheap—and put within the reach of all our old mother Eve's children; and it is represented as being "good for food, and pleasant to the eyes, and a tree to be desired to make one wise," &c. Let the spiritual, whom God has qualified to judge all things, try these state and church puritanic missionaries by the divine standard; and a true verdict render. Are they not advertised, Deut. xxxii. 31—33. "For their rock, is not as our Rock,

even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps."

TO CORRESPONDENTS:—We have received several communications from brethren in various quarters, and on a variety of subjects which our limits will not allow us to publish in this number—among those on hand which shall receive early attention, we have one each, from Elders J. M. Watson M. D., E. S. Raymond, Tho. Barton, E. Ashbrook, C. Skinner, L. A. Hall, Tho. Buck, E. Smith, T. Barton, Lewis Conner, D. W. Patman, John Hood, and Sisters Jewett, Peck, Wood, and many others.

We are highly gratified to be in receipt of so many communications, and only regret that our limited space, compels us to delay their publication so long. Our object in this notice, is not to deter others from writing, for we shall undoubtedly need all the communications our brethren and sisters can supply, in the course of the volume; we design this notice, rather as an apology to those who have written, for the delay of their communications. At the commencement of each volume, when we are receiving remittances from all parts of the country, we abound with communications for our columns, but it is not so throughout the year.

We will suggest to those who write to make their communications short as the nature of the subjects on which they may be inclined to write, will admit; and to avoid starting any unnecessary controversy among brethren. Last, but not least, write a bold legible hand, and don't try to crowd too much upon one sheet; and you will very much oblige your most humble servant,

THE EDITOR.

COLPORTEURS FOR CALIFORNIA.—The moral character of the Gold region begins seriously to arrest the attention of Christians, and efficient efforts will soon be made to circulate evangelical books and tracts, among the people. The committee of the American Tract Society have already had the subject of Colportage before them. Whenever the right man shall be found and the funds secured for their support, they will be sent to the coast of the Pacific, with publications suited to the condition of that new and interesting region of country. The lust for gain is already sending out Rum and playing cards, and the most demoralizing vices, and heinous crimes will result, unless the tide of ungodliness is counteracted by evangelical influences, good books and pious men.

N. Y. Recorder,

Where gold is abundant, modern missionaries may be expected.—The antidote for vice and ungodliness proposed by the "Recorder," does not recognize a God in heaven. All they rely upon to arrest the course of vice and crime, is the "evangelical influence of good books and pious men."

Several missionaries have already been sent to California, to save the worldly sinners from being corrupted by the precious metals. Perhaps

the pious missionaries will serve the gold hunters, as the children of Israel did the Egyptians, borrow their gold, and make a calf of it.

THE TIMES.—The year 1849 opens with Europe agitated, from the borders of Russia to the mountains of Spain,—from the North Sea to the Adriatic,—the Pope a mere nullity as to his temporal power; with the Irish question unsettled;—with the Pestilence as well as War hovering over the Continent;—with a sudden discovery of immense mineral treasures on the shores of the Pacific, and tens of thousands ready to rush to the Eldorado;—with the slavery question in this country assuming menacing forms; the issue of which none can tell;—with the Cholera hanging upon our borders, and threatening its devastations. How will this year close? Who can prophesy?

N. Y. Recorder

POETRY.

For the Signs of the Times.

BROTHER BEEBE:—I am still moving about in this world of sin and death, sometimes mourning, and sometimes rejoicing: but a great portion of my time, it seems to me that I neither mourn nor rejoice. Carelessness and indifference about all things, whether temporal or spiritual, seems to pervade all the powers of my mind.

With out-stretched hands and streaming eyes,
Oh, I begin to grasp the prize;
I groan, I strive, I watch, I pray;
But, ah, how soon it dies away!

The deadly slumber soon I feel,
Afresh upon my spirit steal
Rise, Lord: stir up thy quickening power
And wake me that I sleep no more.

Oh make me walk in wisdom's way,
And watch and pray both night and day:
Thy voice in mercy let me hear,
That I may love, obey and fear.

And since my soul can find no rest,
In this waste howling wilderness;
Oh lead me till I find that home,
Where I from Thee no more shall roam.

But while on earth I'm call'd to stay,
To "keep not silence" night nor day;
And through the earth a pilgrim go,
The gospel trumpet compell'd to blow—

May I thy glory have in view,
In all I say, in all I do;
And may thy lambs and sheep be fed
Through me, with ever living Bread,

Make me a fisherman of men,
Who n thou hast rais'd from death in sin;
And bless the labours of a worm,
Who oft in darkness weeps and mourns.

And when from earth I'm call'd to go,
And leave my brethren here below:
Oh may I end my course with joy,
And rise to reign with Thee on high.

SAMUEL WILLIAMS.

OBITUARY.

DIED, at the residence of his father, in Bedford county Va., on the 8th day of September, 1848. **ELDER WILLIAM W. WILDMAN**, in the 26th year of his age.

Elder Wildman was born of respectable parents, and sustained the character of a moral youth, and when about 20 years of age became deeply concerned about the salvation of his soul. About the year 1842 he made a profession of religion. He related his experience to the church at Difficult Creek, on Saturday, July 23d, 1842, and was Baptized on the next day. The writer will never forget a remark of an aged sister on returning from church that evening; she said, that she believed the Lord had a special work for that young brother to do. Her prediction was fully verified, for in a very short time he began to take a very active part in discipline, and seemed deeply interested in the welfare of the church, and took an active part in singing, prayer and exhortation, on all suitable occasions.

On the 23d of September, 1843, the church gave him license to exercise his gift wherever his lot might be cast, so long as the church should approve his course. Although he was young and timid, and not in very good health, he soon began to proclaim the glad tidings of salvation by grace to a guilty world. The church soon became satisfied with the doctrine he advanced—which was salvation alone by grace, exclusive of all the inventions of men; and he supported his position by the word of God. The church being in great need of the service of an ordained minister, called him to ordination, on the 29th of November, 1845, a presbytery attended, and after examination ordained him to the work of the gospel ministry.

Elder Wildman was a faithful servant to the church of which he was a member, and also to several other churches; he traveled in different sections, as far as ability would justify, and was well received by the Primitive Baptists generally. While in the midst of usefulness and youth, God, in his inscrutable wisdom, for reasons known only to himself, was pleased to lay on him his afflicting hand. About the first of April last, he was taken with violent hemorrhage of the lungs, by which he was immediately prostrated; never to be raised again, to health. He continued to linger for some months, in which he arranged his temporal concerns, and among other things, requested to be buried in the same dress that he preached in, and that a tomb stone should be placed at his grave with the following inscription. "A VILE SINNER SAVED BY GRACE." As the time of his dissolution seemed to press on his mind, he welcomed death as a sweet messenger, and requested that there should not be a tear shed over him. He requested a neighbor who visited him on the day before his death to remain with him, as he was going to die; and to shroud him; but the neighbor complaining of being himself very unwell excused himself and set out for home, but being so much impressed on the subject, though nearly home and quite unwell, he turned and went back, and tarried as requested. At about 12 o'clock that night, brother Wildman became very restless and called his family to his bedside, and shook hands with them all, bidding them a last farewell; he was perfectly in his senses: he then turned on his side, and seemed to be in a quiet sleep; and the family, thinking him better, retired and the most of them went to sleep, leaving some neighbors in attendance. But while laying as they all thought asleep, his noble spirit left its tenement of clay, without a struggle or a groan; and, as we confidently believe, was wafted to mansions of everlasting glory; there to dwell with all the sanctified eternally.

N. B. The "Primitive Baptist," is requested to copy.
CHARLES HOLLAND.

DIED, in the town of Mount Hope, in this county, very suddenly, being run over by a loaded sled, near Howell's Depot, on Wednesday the 4th inst., Mr. James Conner, aged about 50 years. Mr. Conner after being hurt, survived only about two hours. His back being broken near the shoulder, he was insensible to any feeling of pain; but as we understand retained his reason and the power of speech to the last.

A Jury of inquest, have attached much blame to the driver of the team, and charged him with willful carelessness.

BROTHER BEEBE:—Please to publish the obituary of our little daughter, **ELIZA CATHARINE WATTS**, who departed this life on the 25th day of December last, after having been sick six weeks; she was in the 6th year of her age. We trust that our loss is her eternal gain. For some time, we could not feel reconciled to the will of God, but we trust that we can now say with Job, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

JOHNSON WATTS,
JINCY WATTS.

BROTHER BEEBE:—By request I send for publication in the Signs, a notice of the death of Dea. Oliver Fuller, a member of the Jay O. S. church, who died June 3d, 1848, in the 84th year of his age. He was baptized, and joined a Baptist church about fifty years ago, and was remarkable for his steadfastness in the truth to the day of his death. He was with the minority of a professed Baptist church, in the organization of the O. S. Baptist church at Jay, about twenty years ago. His house was a home to O. S. Baptist ministers and brethren, and many an interview have I had with him, that I shall long remember. No doubt you remember of being at his house in company with Eld. Hartwell, and others in Sept. 1844. He has gone the way of all the earth, and the place that once knew him, will know him no more forever.

J. L. PURINGTON.

MARRIED.

At Montville, Ct. On Saturday 29th of October last, by Eld. J. R. Gay M. D. Mr. LORENZO DOW STREET, and Miss NANCY M. PERKINS both of Montville.

At Montville Ct. November 19th, by the same, Mr. DAVID O. STREET of Montville, and Miss PHEBE E. BATES of East Killingly.

At Montville November 30th, by the same, Mr. EDWIN H. BROWN of Bozrah, and Miss SARAH LESTER of Montville.

At Belvale, N. Y. Dec. 27th, by Eld. P. Hartwell, Mr. SAMUEL W. BURT, of Hempsted Long Island, and Miss ELIZABETH I. WRIGHT, of Belvale.

At Warwick, January 3d, by the same, Mr. JAMES MINTURN, and Miss SARAH C. QUACKENBUSH, both of Warwick.

At Warwick, January 4th, by the same, Mr. GEORGE J. LUZEAR, and Miss MARY VAN DUZER, both of Warwick.

At Minisink, on Wednesday Jan. 4th, by Eld. G. Beebe, Mr. BRADFORD DAVEY, and Miss ALMIRA, daughter of Mr. Benjamin Corey, both of Minisink.

OLD SCHOOL MEETINGS.

BROTHER BEEBE:—Please give notice through the Signs, that there will be an Old School meeting with the Baptist church of Christ in the town of Olive, Ulster County, N. Y. on the fourth Wednesday and Thursday in January inst. commencing on each day at 10 o'clock A. M. The brethren have made arrangements for holding the meeting on Wednesday at the Old Meeting House, and on Thursday at the New Meeting House, in Beaverville, a distance of about three and half miles from the Old Meeting House.

Elders and brethren generally, of the old stamp are affectionately invited to attend. Elders Beebe, Hartwell, and Pitcher are expected to attend.

By order of the Olive Baptist Church,

JACOB WINCHEL JR., Clerk.
Olive, Nov. 25, 1848.

BROTHER BEEBE:—Please publish in the Signs that the Old School Baptist church at Westmoreland, Oneida Co., N. Y., have appointed a General Meeting to commence if the Lord will, on Friday before the first Lord's day in February, 1849, and continue the three following days. We cordially invite our dear brethren and sisters, and our brethren in the ministry, to participate with us in the gospel of the Blessed God.

Brethren in the ministry, will you come and let us hear you preach Christ, and him crucified? You will remember that some of our dear brethren who once met with us have been called to their eternal home; we therefore feel the more anxious to hear the gospel, from those who survive. Will you heed our request?

JAMES BICKNELL JR.

The Old School Baptist church of Christ at New Vernon, have appointed a Yearly, or Old

School meeting to be held at their Meeting House, on Wednesday and Thursday, the 7th and 8th days of February—to commence at 11 o'clock A. M. on Wednesday.

Brethren and friends in general are affectionately invited to attend—especially ministers of our order.

By order of the church,

G. BEEBE, Pastor.

LELAND'S WORKS.

For the accommodation of those who wish to be supplied with copies of the Writings of the late Elder John Leland, a fresh supply has just been received at the Paper Warehouse of James Norval, 100 John street, New York city, where they may be had at the subscription price, two dollars & twelve & half cents per copy, Cash. Mr. Norval's Warehouse being in the business part of the city of New York, will afford opportunity to those in distant parts to send by merchants who purchase goods at New York, to obtain a supply.

A consignment is also left with Brother Thomas Barnes near the Wire Bridge in Cincinnati, Ohio, for the accommodation of brethren at the West. A few copies can also be obtained by application to Mrs. Mary Edmonson on 6th street near F. street, Washington city, D. C.

Orders addressed to the editor of this paper will also be promptly attended to. As there is but a limited quantity remaining on hand, those who wish to secure copies of the work would do well to apply soon.

Those indebted for copies already received are desired to remit the payment immediately to the editor of this paper, by Mail.

RECEIPTS.

NEW YORK.—Mrs. S. Jillett \$1; Wm. Ray 1; Eld. A. Harding 1; H. O. Harding 1; Tho. Benedict 3; Miss Sarah Welch 1; A. Winians 1; J. Winchel Jr. 3; Col. T. Godfrey 1; Eld. P. Hartwell 5; Eld. E. S. Raymond 4; S. S. Thorne 5; J. Vaughn 6; Mary Carriek 1; B. Corey 1; B. Tuthill 2; Mrs. Howell 1; G. Lobdell 5; Col. N. Beye 1; G. A. Chamberlain 1; Tho. Denton 1; Mrs. Fanny Roberts 1; J. Snooks 1; A. Ivory 2; J. Mullock Esq. 1; B. Horton 1; L. A. Seybolt 1; C. Smith 1; J. Pettit 1; Mrs. Eliza Wood 1; H. J. Burroughs 1; Mrs. D. Cleveland 1; Dea. A. Lamb 1. \$64 00

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NEW JERSEY.—Eld. E. Tibbals 3; Tho. Beardsley 2; G. Slack 2; 7 00

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A. O'Neal, Ark. 1; J. Montgomery, Md. 5; L. Dodson, Mo. 5; Eld. J. P. Bartly Ia. 10; Eld. J. R. Gay, M. D. Ct. 1; P. C. Buck,

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., FEBRUARY 1, 1849.

NO. 3.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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§ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATED.

For the Signs of the Times.

Warwick, January, 1849.

BROTHER BEEBE:—In a former communication I stated that I purposed to examine in the light of divine truth, as far as I should be able, whether the mighty religious movements which characterize the age in which we live, are produced by the operation of that Spirit which infallibly guides into all truth, or whether they are but the natural results of a system, devised by worldly men, for worldly objects, and whether, as such they have any claim upon the children of God for countenance or support. I am well aware that in attempting this, I am about to enter upon ground which has been occupied by far abler pens than mine; but many of those whose voices have been raised like a trumpet, to warn the followers of our blessed Lord against becoming entangled with these things, have been called home; the pen has fallen from their fingers, and their voices are hushed in the stillness of death. Others who once stood in the fore front of the battle, fearless, and regardless of the arrows and darts which the enemies of truth hurled against them, from age and infirmities, have been compelled in some measure to retire from an active part in the contest in which they nobly bore their share, while health and strength were continued unto them. Others from causes best known unto themselves seem to be withholding from their brethren that which they are able to communicate, and which we have a right to look for, and ought to receive from them. Some there are still, animated I trust by love for the truth, regardless of the favor, and fearless of the frowns of men standing upon the walls, exposing the insidious, and resisting the open attacks of the foes of Zion. With such I would gladly contribute my feeble aid, and though my weapons are only such as can be wielded by a stripling, yet we are informed in the word that "God hath chosen the foolish things of the world

to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence." The enemies of truth have not relaxed in their efforts to deceive the children of God, or to propagate their theories throughout the land; and while they boast of their success, their power, riches, glory and numbers, they occasionally give utterance to an expression, which plainly shows that when they look around upon the despised band of Old-School-Baptists, they feel like one of old, that "all these avail us nothing so long as we see this people sitting at the King's gate."—Our blessed Lord in his last conversation with his disciples previous to his crucifixion, told them that it was expedient that he should go away, but that he would not leave them comfortless, but would send them another "Comforter, even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him;"—and he told them "When he is come, he will guide you into all truth, for he shall not speak of himself, but of whatsoever he shall hear, shall he speak and he will shew you things to come;—he shall teach you all things, and shall bring to your remembrance whatsoever I have said unto you."

After he arose from the tomb, and when he commissioned his disciples to go out into all the world, and preach the gospel to every creature, He declared that "All power was given to him, both in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you:" &c. The apostles then had from their Master, the promise that the Holy Spirit should teach them *all things whatsoever he had said unto them*. Thus when they were "endued with this power from above," they were divinely qualified to fill the canon of Scripture, and make it complete for the guidance of believers in all time to come. They were commanded to teach them *to observe all things whatsoever Christ had commanded them*. Thus we find that the apostles in writing to the churches, were as explicit in directing them as to what they should not, as to what they should do, and perhaps as many injunctions and admonitions are given, in relation to those things which are forbidden, as to those which are commanded. While it is therefore the imperative duty of the believer to obey the com-

mandments of the Lord, it is equally his duty, to refrain from doing aught which he has not authorized. They should ever require a "Thus saith the Lord," in all things. This, we find, according to Addison, was the practice of the churches in the first centuries. Whenever any new doctrine was introduced, diligent inquiry was made of those churches planted by the apostles, whether they had received such doctrine from them, and if not, it was at once detected and received their censure. "They continued steadfastly in the apostles' doctrine."

But notwithstanding the followers of the Lord in the first ages were thus careful to prevent errors in doctrine and practice, obtaining even an introduction among them, yet it is evident from the Scriptures that in almost every church, there were those who endeavored to draw the brethren away from the simple truth of the gospel, that they might make merchandise of them. Hence in every epistle written by the apostles, they warn the churches against those corruptions, which they saw were becoming prevalent, even in their day, and which they foretold would become worse and worse, until there would be an almost universal departure from the truth. Thus, Paul, in his farewell interview with the elders of the church at Ephesus, said, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Notwithstanding persecution early began to rage against the disciples of Christ, yet it appears that for upwards of three centuries, they were animated with the same Spirit which led Peter and John, when commanded not to speak at all, nor teach in the name of Jesus, to say "Whether it be right in the sight of God to hearken unto you more than to God judge ye. For we cannot but speak the things which we have seen and heard." But the time was drawing near, when the church was to be tried more severely than by the most bloody persecution.—This occurred near the middle of the fourth century, when Constantine the Great, publicly professed the christian religion, and became its ostensible protector. The effect which was produced "when religion was woven into civil government" is so truly and beautifully described in Jones's History of the Christian Church, that I

am sure brethren will excuse my introducing it here.—“In reviewing the history of the Christian Church, from the first propagation of the gospel until the reign of Constantine, it can scarcely fail to strike the readers attention, that the Christian profession is marked, during this period with a peculiar character, in distinction from that which it sustained after the accession of Constantine, when the Christian religion was taken under his fostering care, and supported by the civil government. The first propagation of the Christian faith was not only unaided, but directly opposed in most instances, by the civil government in the different countries in which it was spread. The publishers of the gospel, were, in general, plain and unlearned men; destitute of all worldly influence and power; their doctrine in itself was obnoxious, and their appearance little calculated to procure it a favorable hearing; nor could they present to the view of men any other inducement to embrace their testimony, than the prospect of life and immortality in the world to come, with the certainty, that through much tribulation believers must enter into the kingdom of God. The success of their doctrine stood in direct opposition to the power of princes, the wisdom of philosophers, the intrigues of courts, the enmity of the Pagan priesthood, with all the weight of an established system of idolatry and superstition; it could therefore, only make its way by sustaining and overcoming the malice and rage of its enemies.

In the view we have taken of the Christian history during the preceding period, it appears uniformly in harmony with this representation. The general character of the disciples of Christ is that of a suffering people, and notwithstanding some intervals of repose occasionally intervening in general the progress of the gospel is traced in the blood of the saints, and its power and evidence made conspicuous in prevailing against the most formidable opposition. Thus the excellency of its power appeared to be of God and not of man.—While the Christian cause was thus opposed to the world, and made its way by its own divine energy, the general purity of its profession was preserved; for, what could induce men to embrace it but a conviction of its heavenly origin and importance? So long as the Christian profession was thus circumstanced, its success carried with it its own witness. But the scene is altogether changed when we view the state of matters after the ascension of Constantine; for there, instead of the teachers of Christianity being called upon to show their attachment to it by self-denial and suffering for its sake, we see them exalted to worldly honor and dignity; and the holy and heavenly religion of Jesus, perverted into a system of pride domination and hypocrisy; and becoming, at length, the means of gratifying the vilest lusts and passions of the human heart. The consequence of such a change in the state of things may be easily anticipated by those who have any proper views of the corruption of human nature; and it corresponds with matter of fact. For no sooner do we see the teachers in the church, who had

hitherto been the foremost in sustaining the opposition of the persecuting powers, and animating their flocks to a patient continuance in bearing the cross—no sooner do we see them invested with secular honours, immense wealth, and elevated to dignity, than the first object of their lives seems to have been to maintain their power and pre-eminence, and aspiring at dominion over the bodies and consciences of men. From the days of Constantine, the corruption of the Christian profession proceeded with rapid progress. Many evils, probably, existed before this period, which prepared the way for the events that were to follow; but when the influence of the secular power became an engine of the clergy, to be exercised in their kingdom, it need not be a matter of surprise that the progress became exceedingly rapid in converting the religion of Christ into a system of spiritual tyranny, idolatry, superstition and hypocrisy, until it arrived at its full height in the Roman hierarchy, when what is called the Church became the sink of iniquity.”

Yours in the fellowship of the saints,

W. L. BENEDICT.

For the Signs of the Times.

Strickersville, Pa., Jan. 18, 1849.

BROTHER BEEBE:—I was much gratified with your remarks on the call to the ministry. There can be no doubt, I think, that many of God's children have impressions on the subject, who are not called to the work, as is evident from the fact, that they never engage in it. I have thought with you, that those impressions which finally subside, are more commonly found in young converts, and arise, I have thought, from their ardent desire for the salvation of others. They are frequently like young Melancthon, of whom it is said, that in his young days he thought he could make all see things as he did; but soon found that the devil and human nature were too strong for young Melancthon. Indeed this is frequently the case with young christians when first brought out of the kingdom of Satan, and into the kingdom of God's dear Son; they feel a wish that every body was in their happy condition. And, if this opinion be correct, their impressions arise from their inexperience. But that part of your remarks relating to exhortation, struck me more particularly. I have no doubt that we are far behind the apostolic age in this particular. It is evident from scripture that the gift of exhortation existed in the primitive church. Thus Paul, in speaking of the different gifts, Rom. xii. 6—8, mentions that of exhortation as a standing gift, as well as the others. And why it should not be encouraged now as it was as well as others I know not. I have known men who were recognized as preachers who possessed a very good gift of exhortation, but on taking a text were entirely lost; and, as remarked by a man once, in relation to a sermon he had heard, that if the text had had the small-pox, the sermon would not have caught it. There are others who have excellent gifts for preaching; but have none for exhortation. From

these facts it is evident to my mind, that the gifts are different, and if kept in their proper places, would be much better than to confound them.—But enough of this now.

I wish some of your correspondents who know more about the Revelations than I do, or ever shall, * would tell us the meaning of the present state of things at the seat of the beast. The deposition of the Pope, and his being now in a state of exile, must mean something, and I would like to know exactly what it does mean; and then I could tell something about the time of night. It is evident however that it has produced great alarm among his subjects. The Bishop of Paris thinks it not aimed at the head of the smallest dominion in Europe; but at the head of Catholicism itself; and the Bishops in this country have issued orders for prayers to be said for their pappa, that is, for prayers to be universally made for the Pope, both publicly and in private. And I find by a late account that the old fellow has himself called on his children every where to pray for him, and promises them the apostolic benediction for so doing.

What an awful condition must that church be in whose head is in so much peril! How striking the contrast between that church and the church of the living God; the Head of the latter needs not her prayer for his protection. “He rideth upon the heavens in her help,” and not only controls the storm and tempest, but with infinite power and wisdom governs all the nations of the earth; and he will “overturn, overturn, till he whose right it is to reign shall reign.” And, my dear brethren, if we are connected with this Head, as I confidently hope we are, we have nothing to fear either for our Head, or our selves. Both are alike safe, and shall reign together when antichrist in all her ramifications shall be lost in the vortex of her retribution.

That the God of Jacob may guide and protect you through your pilgrimage is the prayer of

Yours, as ever,

THOMAS BARTON.

* Where shall we find such brethren, and by what marks shall we know them?

For the Signs of the Times.

Mount Pleasant, Va., Jan. 10, 1849.

BROTHER BEEBE:—I should not trouble you with my scrawl, or any of my thoughts if it were not necessary for me to write to you on a little matter of business. My mind has been led to notice the passing events of the past year, as indicative of something of more importance than mere political changes and revolutions. I cannot regard these extraordinary changes as the effect of missionary operations, nor of political influence. Are they not evidently the execution of the overruling purpose of God, in carrying on his undisturbed determinations, for the glory of his name, and the prosperity of his church? Does he not for this end raise up, and throw down thrones and dominions, as seemeth to him good? Does it not look as though the time the two witnesses are to be

slain, (by which I understand the gospel ministry and the church,) is at hand? Have they not prophesied nearly twelve hundred and sixty years in sackcloth? Has not anti-christ reigned nearly forty and two months; and has not *time, times, and half a time* nearly expired, in which the woman, or church, is to remain in the wilderness, from the face of the serpent? My dear brother, are not the *signs of the times* ominous of the near approach of the fulfillment of this revelation? Is the fall of the pope a delusion—the great head of papal anti-christ, is it dead? No! because he will make a last and mighty struggle in his last moments. Witness the weakening of the power of the grand sultan—the head of the Mahometan anti-christ, or of the Turkish dominions. He has called on christian nations to assist him in securing, or regaining his dominions. See the Jews have now the privilege of returning to the land of Judea, and they are going to their native land again, and they talk of building the third Temple; but the building of the temple is a delusion.

Taking all these great and marvelous events together, I am led to believe that the time is not far distant when Babylon shall fall; and this I believe is the earnest desire of every child of grace. A word to the wise is enough.

Farewell,

THOMAS BUCK.

For the Signs of the Times.

Lebanon, Warren Co., Ohio,
Jan. 18, 1849.

BROTHER BEEBE:—The Apostle James has said—“Where envying and strife is, there is confusion, and every evil work.”—That christians have and may differ in their opinions on many things pertaining to the kingdom of our Lord, is a truth that I presume none will deny; and that such a state of things will continue to exist, while they know but in part, is not unreasonable to expect. Would I not make myself an offender, if on account of some discrepancy of views about the discipline of the church between myself and a brother, I should undertake to destroy him in the estimation of his brethren by insinuating that he had the “BIG HEAD” very bad? If we are anxious to find something wrong in a brother, we shall not have to search long before we accomplish our object. That wisdom which is “earthly, sensual, devilish,” can soon magnify mole-hills into mountains. Oh that God would enable all of his children (especially the preachers) to labor for the peace and prosperity of Zion! What a great blessing the Lord has conferred on the church, by giving us an infallible record of the sayings and doings of Christ and his apostles as an example of what he requires of his church and people, until time shall be no more. With this record in their hands, the church of Christ has stood in opposition to all the religious inventions of earth and hell; and by loving the truth, and following the precepts contained therein, thousands of souls made willing to deny themselves and follow Christ have found a people with whom they could hold

sweet fellowship while traveling through this vale of sorrow, to the bright realms of unfading bliss.

1st. Has the church of Christ any right to adopt rules for the government of her members, which are not found in the New Testament?—2d. Was it right for the apostles to baptize believers wherever they found them? and if so, 3d. Is it wrong for the ministers of Christ to do the same thing now? and if wrong, point out the divine rule or precept violated. Brother Beebe admits it would not be wrong, provided it was done at an unreasonable distance from a church. Well, 4th. who is to judge and determine what distance is an unreasonable one; the church, the preacher or the candidate? 5th. Were not the apostles the servants of the church? 6th. And did they show a lack of respect for their mistress by baptizing believers wherever they found those who desired it? A writer in a late No. of the “Western Evangelist,” gives it as his opinion, that “the apostles and those called to the work of the ministry in the primitive ages, received members to baptism, without the church as an organized body being present; and those baptized persons attached themselves to the churches after their baptism.” This state of things he thinks continued until the fourth century—the days of Constantine.

Then, for certain reasons assigned by the said writer the “change” into the practice contended for by some of the brethren, now, was introduced. But, if the church had a right to make one change why not another? I cannot see, why the Pope of Rome, and the New School Baptists, have not as much authority to make changes in things pertaining to religion—as the Old School Baptists have: and why they may not determine what is reasonable and what is unreasonable—as well as we old fashioned folks. I do not know that a custom or practice of men, is any more sacred because found among Old School Baptists, than any other people, except it was the custom and practice of the apostles, and their contemporaries in the church. I know that I love the Old School Baptist church. With her I wish to be, in life and in death. I have been an unworthy member of her body for fifteen years; and in that time have formed a precious acquaintance with very many of her members, who have treated me with such great kindness and respect, that I have often shed tears when reflecting upon my unworthiness of that kindness and respect. If I know my own heart, I have never had a desire to be a master or lord over God’s heritage; neither am I willing to acknowledge any lord or master, save the God of Israel: to Him I stand or fall.

“My soul shall pray for Zion still,
While life or breath remains;
There my best friends my kindred dwell,
There God my Savior reigns.”

Brother Beebe, I have a desire that you should publish this letter, and whoever desires to answer the questions therein, let him do so.

SAMUEL WILLIAMS.

Remarks on this, and on other communications contained in this number, will be found under the editorial head.

For the Signs of the Times.

Shelby Co., Ia., Dec. 11, 1848.

BROTHER BEEBE:—Having to write you on business, we feel to give you an expression of our gratification that you noticed our query in the 22d. number of Vol. xvi. We are pleased with all that you have said on the subject; for we think your views are according to good order. It is clearly taught in the scriptures that the gospel preacher is a gift of God to his church, and stands to her in the relation of a servant, and is under her government and watch care. As such he should wait for the expression of the judgement and decision of the church as to what he shall do, or what he shall not do officially in that capacity, as her servant, “We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus’ sake” said the great apostle Paul, to the church at Corinth. “When Ephraim spake trembling he exalted himself in Israel; but when he transgressed in Baal, he died.” Hosea. xiii. 1.—Oh, that we may be kept humble and in the valley, by grace!

Now, Brother Beebe, as it is an established rule with us here in the West, that “one good turn deserves another,” we request your views on another little query, viz.—Is Baptism an ordinance in the organized church? If it is not, where is its location? We also desire the views of as many brethren as may feel disposed to give them.

Yours, in the best bonds,

J. P. BARTLEY.

For the Signs of the Times.

Florence Co., Ky., Jan. 1, 1849.

BROTHER BEEBE:—Having a small remittance to make, I take the opportunity to send you a little scrap upon a subject on which my mind has been some exercised, and desire to hear from my brethren on the same. It is THE WASHING OF ONE ANOTHER’S FEET, See John xiii., in which the Savior gave the example to his disciples, by washing their feet, after which, when he had taken his garments, and was set down again, he said unto them, know ye what I have done unto you.—Ye call me Master, and Lord; and ye say well; for so I am. If I then, your Lord and Master have washed your feet, ye also ought to wash one another’s feet; for I have given you an example that ye should do as I have done to you. I will now reason a little on the subject, which is so plainly laid down as to leave but little ground for us Old School Baptists to quibble on; for we agree to take the scriptures, not a part of them, but all of them, as the man of our counsel.—Brother Beebe, I have taken some interest in reading your paper; but I have not seen anything written on the above subject. The brethren who have written, all seem to aspire to something higher than the feet. But the blessed Savior stooped down to the feet, and said that ye ought, and should do as I have done unto you. I am well apprized of the different opinions on the subject. Some say, we know that it is right to wash feet; but in what way we know not. Others say that

where this service was performed, was a sandy country, and the disciples wore sandals, and therefore the example does not concern us. Others say that this example was only given to the apostles and we have nothing to do with it. And some acknowledge that the example is binding on all the church, and say they are willing to practice it as disciples and followers of their Lord and Savior; having the encouragement of the words of their Lord, "If ye know these things, happy are ye if ye do them." We acknowledge it a humiliating example, and a cross to our human pride. I am persuaded that the pride of the human heart is more in the way than all the objections above stated. Still if I am wrong in that, I hope my brethren will forgive me; for I am bound to believe that the subject is as plainly laid down as any other duty in the New Testament; baptism and the Lord's Supper, not excepted. If this is true, (and it is either true or false,) let us search for the reason why it is so much neglected. The churches that I attend do not object to the example; but with much reluctance go into it; from a sense, as they say, of their unworthiness; if that is all, we hope a sense of duty will overcome them, that they, like Peter, may suffer their feet to be washed, rather than have no part in the example of the heavenly Master. We now close this subject, requesting Brother Beebe to write his views on it. And subscribe myself your unworthy brother in tribulation.

LEWIS CONNER.

For the Signs of the Times.

BROTHER BEEBE:—In the number of the Signs for January 1st., I find a letter from brother Wilson Thompson, growing out of a letter I wrote him some weeks since. Brother Thompson could not have read my letter with much care, or else he was agitated by it. He says, after copying two sentences which I had quoted from his letter.—"These two sentences are all the quotations he has made from my letter; and to the last he has raised no objection, but seems to think that if the first is good divinity, it is very poor logic." I cannot conceive how he could be so much mistaken; for I made more than the above quotations, and the "divinity" and "logic" were introduced in another connection. My "long letter" spoken of, contains about half a sheet of paper, and was, it is true, addressed in the spirit of kindness, but since it is placed before the public, wrenched and dislocated, you will confer a favor by inserting it entire, with these remarks, and then not occupy half the room of brother Thompson's letter.

I cannot comment upon two whole and distinct natures, always essentially belonging to Immanuel. Neither can I fully show which was correct, Martha or Christ, relative to the resurrection of the last day. I had supposed the gospel to be the last day. An evening to our sabbath would confound me; which is necessary to another day.—The gospel day is the day of resurrection and judgment, in my judgment. To be carnally minded is death; a death from which I hope we are

delivered who have life and peace. I fully concur in the following. "But we (do) know, that when he shall appear, we shall be like him, for we shall see him as he is." When shall we see him? is important to me, and whether the saints now in glory are like him? Brother Thompson will not be offended if his "eastern monitor," advises him to be a little more careful in citing scripture.—For "our vile body," not *these vile bodies*. "All that are in the graves," not *their graves*, &c. &c.—The annexed letter may, and it may not differ in any sentence from the one sent. If it does, it is owing to a little carelessness in copying.

[COPY OF THE LETTER TO ELD. W. THOMPSON.]

At Home, Near Port Chester, Westchester Co., N. Y.—My Post Office address.

Oct. 23, 1848.

BROTHER THOMPSON:—The distance between us is long: a personal acquaintance we have not had or formed, yet I have heard of you, through brother Sharp of Troy, and from you, in the Signs. I am 44 years old, have been preaching Jesus and the resurrection, 23 years, and have not as yet attained a perfect knowledge of any great truth of God. There is perfect harmony in truth. One truth bears relation to every other. Now, dear brother, your letter published in the Signs, October 15th, upon the two Adams, and their respective families, has given rise to this communication, which is addressed in the spirit of kindness. To my understanding, there is an incongruity towards the close of your letter, contained in the following language. "And here the resurrection of the bodies of all the saints to a glorious, spiritual and immortal state, is clearly and fully established."—I conceive it difficult to commingle the two Adams, their seeds, or their bodies. "Christ, by a spiritual creation, is the Beginning of the creation of God, and his Son; the First Born of every creature, in the spiritual order." Did he not have a spiritual body before a woman compassed him?—Was there no spiritual body, until a natural one was made into a spiritual one? Did the man of God's right hand take our nature, or human nature upon him? If so, what part, or was it the whole of the earthly Adam, spirit, soul, and body? There was no natural generation to produce that "Holy thing." Neither did he suffer the holy one to see corruption. The Son of Man ascended up where he was before. Did any thing ascend that did not descend? The same that ascended was the same that descended. You say, "Christ was the first of all spiritual men, with all the spiritual family actually created in him as a seed," &c. God will give to every seed its own body. To the acorn he gives the oak, to corn, corn; to every natural seed, he gives a natural body; to every corruptible seed, a corruptible body; to a spiritual seed, a spiritual body; to an incorruptible seed, an incorruptible body. For a moment let us look at Adam, the earthly, having spirit, soul, and body; as you confess. Will the spirit and soul be lost or annihilated and the body be saved, a body of dust of flesh and blood, that

turns to dust and corruption? Will this at some future age, be gathered as a body of a spiritual seed, and so the natural body be joined, or added to the spiritual body? If so, then in one thing we have a pre-eminence over Christ. He never saw corruption. How Elder Beebe and others can ridicule the idea of "new modeling the mind," and hold the new modeling of the body, I cannot tell: but one thing I can tell, to me, it is a strange mixture, that Christ should have a soul and spirit from heaven, and a body of earth; and that, not till recently; eighteen centuries since: and that the saints in glory have no bodies yet, (though born of incorruptible seed which must have a body belonging to it,) but are waiting for a body of refined flesh, that once belonged to a natural, fleshly, corruptible seed. If this is good divinity, it is bad logic. Has God said, this dust shall arise? Arise into a spiritual body, I mean? If he has, it will. But, that which is born of the flesh, is flesh, and fleshly; and that which is born of the spirit, is spirit and spiritual. I feel that a hint to the wise is sufficient. "He that liveth and believeth in me, shall never die." This earthy house will be dissolved; but we have a building of God, a house not made with hands: so we shall not be found naked; neither shall we want two houses, or bodies. As we have borne the image of the earthly, in spirit, soul, and body, by natural generation and birth, so we shall bear the image of the heavenly, in spirit, soul, and body, by heavenly regeneration; or spiritual generation and birth. When we see him, we shall be like him, for we shall see him as he is. With this I am fully satisfied, and communicate these things to one I never saw in the flesh, in the brightening hope of meeting all the immortal family in the presence of God and the Lamb. There I trust I may see you, my brother, if not permitted to see you on earth. May I not expect to hear from you, at your earliest convenience?

Yours, &c.,

E. S. RAYMOND.

For the Signs of the Times.

White Hall, Ky., Dec. 25, 1848.

BROTHER BEEBE:—I have been much pleased with the general conduct of the Signs the last 12 months, and also much edified by many communications from your correspondents, both male and female. Occasionally I meet with a production, which reminds me of an anecdote I once heard of two excellent ministers, one tall, and the other like Zaccheus, short of stature. The first brother in his preaching, waded into *very deep water*—brother Zaccheus in following him, made this short comment, "Brother ——— is a longer man than I am, he can reach up much higher, and dive much deeper than I can; and he has gone so deep he is out of my sight."—

January 4, 1849.

The last Number of Signs, Vol. xvi. has just come to hand, and I am much pleased with your remarks on the call to the ministry; and particu-

larly in reference to other gifts in the church "by the same spirit;" such as prayer, exhortation, &c., Truly it has come to pass among us Baptists in the West, that we have no visible gifts in the churches but the ministry; and it often happens, if the minister fail to attend meeting, not a member can be found, who will go forward, either in prayer or a word of exhortation. "My brethren, these things ought not so to be." I have no doubt the church is to blame in this matter. She does not open a door for the exercise of the various gifts she may possess; and what is more lamentable, young gifts are frequently discouraged and kept back, as being too forward, if they manifest much zeal or willingness to engage, even though it may be with a fearful and trembling heart, in the worship of God.

I have thought one prominent cause of this state of things is to be found in the fact that the elder brethren, with some few exceptions, in the churches have neglected their duty to such an extent, both in private, family, and public worship, that if a young brother is willing to take up the cross, such a course is a tacit reproach on them for their neglect. Hence, they feel uncomfortable, and do not sufficiently, if at all, encourage their younger brethren. The elders are exhorted to be examples to the younger; and they are of necessity examples; either for good or evil—obedience or disobedience. If their example is the latter, how can they encourage young disciples to the former? "Show me your faith without your works" says an apostle, "and I will show you my faith by my works."

Brother Beebe, you will pardon this trespass on your time to read my scribbling, as my mind was led to it by reflections on the important matters contained in your editorial.

I remain affectionately yours in gospel bonds,
J. W. DUDLEY.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., FEB. 1, 1849.

REPLY TO BROTHER WILLIAMS—ON THE SUBJECT OF THE OFFICIAL AUTHORITY OF MINISTERS TO EXAMINE AND BAPTIZE CONVERTS WITHOUT THE CONCURRENCE OF THE CHURCH.

We rejoice to witness a growing disposition among our brethren to examine well the authority for every practice which has been regarded as belonging to the order of the church of God; but we regret, that in doing so, any should become wounded by the gibes and unkind insinuations of brethren, whom they love, and from whom they should receive encouragement. While such remarks as "*the big head*," may be thoughtlessly made, by inconsiderate brethren, without designing either to injure the reputation and usefulness of the brother at whose expense they are made, or the cause, we cannot on reflection fail to see that such is the inevitable tendency, and not only so, but also to gender strife, alienation of affection, and sometimes, retaliation. If brethren can-

not freely express the conviction of their minds without exposing themselves to ridicule, the timid among them, will be induced to act insincerely, by seeming to approve those things which in reality they are dissatisfied with, instead of opening their minds so as to receive the benefit of a fair discussion of such doubtful matters. If it were as easy for us to come up to the perfect standard ourselves, as to see defection in the walk or productions of others, we might boast over them.

There are, in the letter of brother Williams, six questions proposed, on which the opinion of the brethren is desired; and as allusion is made to our published views on the same subject, brother W. may expect from us, as well as others, a candid reply. There are however so many subjects submitted by other brethren, that we have room only for a very brief reply. To avoid the necessity of copying the several queries into this article, we have numbered them in the letter which will be found on page 19, the reader will refer to them. We will briefly reply to them in their numerical order.

Q. 1. To the first query, we are certain we shall express not only our own, but also the united decision of all the church of God, when we say, The church has no right to originate or adopt rules for the government of her members, which are not authorized by the New Testament.

Q. 2. It was right for the apostles to baptize believers, wherever they found them. But it must be observed that the ministers in the church at this day, are not all apostles, setting on the twelve thrones, and judging the twelve tribes. The apostles commenced baptizing before the gospel church was organized; but even then it is presumed they availed themselves of the concurrent judgment of their brethren, in regard to experiences, wherever it was practicable. A few brethren together at one place, or in a house, were considered a church; without any formal organization; and candidates were admitted to the ordinance, with the full concurrence of their united judgment. Peter, at the house of Cornelius, submitted the question.—"Who shall forbid water?" &c. As none appeared to forbid, or object—he administered.—Those baptized on pentecost were steadfast in the apostles' doctrine. The apostles, or any one of them, were competent to determine whether their doctrine was received by the candidate; but as many brethren as can be convened for the purpose are not too many now to determine whether a candidate is in the apostles' doctrine or not.

Q. 3. In many instances, we think it is wrong for the ministers at this day to baptize candidates wherever they may find them. Should the writer of this reply, be traveling in the vicinity of Lebanon, O., and there meet with one or more, who gave him satisfactory evidence of regeneration—and he without consultation with the church and pastor, of that place, should proceed to baptize them; we should expect the Lebanon church and brother Williams, their pastor, to conclude that we had some symptoms of the *big head*. Or if in the vicinity of any other church of our or-

der, or any number of the brethren and sisters of our order, we should feel that it was due to such church, or such brethren, to ask if any could forbid water.

But, brother W. demands, "If wrong, point to the divine rule violated." This is demanding negative proof; still we are much mistaken if even the negative rule cannot be found in the admonitions, "Be of one mind." "Let nothing be done through strife or vain glory." Let all things be done decently and in order. Where a minister will persist in acting on his individual responsibility and refuse the concurrence of his brethren, we candidly think some, if not all the divine rules above mentioned are violated.

Q. 4. The church is to judge. If she gives the right hand of fellowship to Saul and Barnabas to go out as itinerant ministers into distant parts, remote from the church or any brethren of the faith, she confides to them, as her servants, authority to judge of the evidences of conversion to the faith, and if satisfied, to baptize them; but, when did the church ever give such authority to her pastor, as such, whose peculiar work is to take the oversight of the flock, and minister in her immediate connection, and under her immediate supervision? It has been the practice of our ministers, so far as our information extends, when traveling as itinerant preachers into distant parts where there are no churches or brethren of our order, to baptize such candidates as gave them satisfactory evidence that they were the proper subjects of that ordinance. But when a church, or any number of brethren can be convened to hear and judge, it has always been considered the safer, and more scriptural way, and much better calculated to secure harmony and peace in the churches.

Q. 5. The apostles, though setting on thrones of judgment over the spiritual tribes of Israel, were servants of the churches, and in no instance acted independently of the churches, where the concurrence of the churches could be obtained; from which we infer that it is far more becoming in the ordinary ministers of the gospel, to show that respect to the churches.

Q. 6. We have no instance recorded, as we have before intimated, where the apostles acted without the concurrent judgment and decision of the church, when it was practicable for them to receive it. And in those extraordinary cases, we find even the apostles returning to the church with a report of what they had done, which was submitted for the approval and concurrence of the church.

It may be well to enquire what would be the practical effect, if the pastors of our churches should take on them the sole responsibility of hearing and judging experiences, and of baptizing all such as they could approve, and then leave all such as they baptize to apply for membership afterward. Should the church fail to be satisfied with the experience or faith of the applicant, a difficulty arises between the church and the pastor, as also between the pastor and the rejected

baptized person; or else the church must yield up the whole business of receiving members, to the judgment and decision of the pastor. In either case confusion and disorder would inevitably ensue. We have known instances where candidates have been examined before the church, and the pastor has expressed his full satisfaction; but the church failing to be satisfied have rejected the applicants. If according to the order of all our churches, unanimity is essential in the reception of members, (and we would give but little for the harmony of a church where that is not the case,) the church must have a voice in deciding upon the confession of faith and evidence of regeneration made by the applicant for baptism.

WASHING OF THE SAINTS' FEET.

REPLY TO BROTHER LEWIS CONNER.

We are aware that many of the brethren and churches of the Old School Order in some of the Southern States practice the washing of one another's feet, regarding the performance as an ordinance of Christ, enjoined on the church, to be observed throughout all time. The subject has occasionally received some attention in the Signs by our correspondents, and we recollect a very able article on the subject some years since, by brother Trott. Our own views are similar to those expressed by him. The washing of feet was a custom in the oriental country as far back as we can trace. It was practiced in the days of Abraham, and throughout the old dispensation as an act of kindness, hospitality, &c., and did not originate with the gospel. It was not however practiced by the Orientals as a religious service; but rather as an act of humility and hospitality. This civility was most commonly shown to strangers without regard to their religious standing, those who came on their journeys, in which they commonly walked with their legs bare, their feet being defended by sandals. See Gen. xviii. 4, xxiv. 32. xliii. 24. Abigail said to David, that she should think it an honor to wash the feet of the King's servants. 1 Sam. xxv. 41.

When our Lord condescended to wash the disciples' feet we understand that he gave them a lesson and example of humility, which all his saints should profit by, in which they were taught to perform any and every act of kindness by which they could render comfort to one another. We cannot, with brother Conner, consider this as a christian ordinance, of equal significance with the ordinances of Baptism, and the Lord's supper; for the following reasons.

1. Christ, as King, appointed his twelve apostles to sit on twelve thrones, to judge the twelve tribes of Spiritual Israel. They were inspired by the Holy Ghost to set all things in order, which belonged to the order of the church, and he gave them the keys of the kingdom, that what they should bind on earth should be bound in heaven, and what they loosed on earth was loosed in heaven. To place the act of washing of feet among the peculiar ordinances of the church required the binding by the apostles, either in example or decision; neither of which are found on record.

2. The apostles have bound in the church both baptism and the Lord's supper, by both example and express instructions, and in delivering them as received from the Lord Jesus, to the church, nothing is said by them of washing feet, as an ordinance.

3. In Paul's instructions to Timothy, concerning widows, he has placed the washing of feet, precisely where we understand it to belong; he has connected it with the entertainment of strangers, bringing up of children, relieving of the afflicted, and the performance of every good work. See 1 Tim. v. 10. This passage is the only apostolic decision we find in the New Testament, on the subject of washing feet, and we regard it as finally and conclusively binding on earth, officially as enthroned judges, the connection of washing the saints' feet, with lodging strangers and other acts of hospitality.

THE RESURRECTION,

OR CORRESPONDENCE OF ELDERS THOMPSON AND RAYMOND.

As the letter of Elder Raymond to Elder Thompson was a private or confidential letter, not written for publication and as the letter of Elder Thompson, published in the first number of the present volume purported to be a reply to that of Elder Raymond; and as the latter complains that his has been distorted, &c., we publish in this number the duplicate of the original on which Elder Thompson's was principally based, as an act of justice to Eld. Raymond, accompanied by his prefatory remarks. But while justice to Elder Raymond has induced us to insert his letter, justice to our self, and to the cause in which we are engaged demands that we should henceforth exclude from our columns such articles as go to deny the doctrine of the resurrection of the dead. In our paper, the subject is not properly debatable, consequently such questions as call it up for debate cannot be entertained by us.

In our original prospectus, we pledged this sheet to the Old School Baptist cause, and in defining what we understood to belong to that cause, we particularized among other things, "The resurrection of the dead." Should we, therefore, become a convert to the views of Elder Raymond, we should commence a new series of publication, strike the colors which several years ago we nailed to our mast, and run up the flag of the Quaker and Sadducee doctrine of non-resurrection. In the name of all Old School Baptists, we deny that the non-resurrection doctrine is any part of our faith, or that it bears any affinity to our doctrine. We know of no item of the peculiar doctrine of Old School Baptists in which they are more fully confident, or on which they are more firmly rooted and built up, than in the doctrine that God will raise the dead. That "The hour is coming," (but has not yet come,) in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. To deny

this, is to deny the clear, emphatic, and unequivocal declaration of our Lord Jesus Christ; and if his testimony be rejected, on what, or on whom shall our faith rest? We are not called on to define the resurrection and make it tangible to the intellect of man—We are not called to reconcile it with the philosophy of human reason; but we are called on as saints to credit what God has said, whether we are able to comprehend it or not. The faith of God's elect relies on what God has said, though his testimony makes foolish the wisdom and subtle reasoning of the human mind. Infidels profess to believe only what they can comprehend, or resolve on philosophical principals; but christians profess to "look on the things that are not seen." 2 Cor. iv. 18. There is not a particle of divine revelation on which human philosophy does not cavil. The things of God's Spirit are by the Spirit revealed to our faith, but not to our carnal reason. If the divinity of our position in regard to the resurrection be good, we care not for the logic, or how our logic may be estimated. Any child of grace who has read the new testament, and cannot perceive a harmony in the faith of Martha—that her brother shall rise at the resurrection of the last day, and the declaration of Christ to her, that He is the Resurrection and the life," &c., needs to be instructed in the first principles of the oracles of God.

If in our conception of the doctrine of the resurrection there is to the mind of any, incongruity, or irreconcilable difficulty; to us, it is far more difficult to perceive how the identity of the saints is to be preserved, if the soul, body, and spirit derived through Adam, in which we exist here, are annihilated, and a distinct soul, body and spirit, to be derived from another seminal head is to take their places in a future state. If the resurrection consists in raising up only that which was never dead; then that only is saved which was never lost; and that redeemed from corruption which was never corrupted nor capable of corruption. And in the looked for resurrection this corruptible will not put on incorruption, nor this mortal immortality. The life which was given to us in Christ was never corruptible, it therefore cannot be that life that shall be raised from the dead: it is eternal life, immortal life, and consequently never was dead. That corporeal body of Christ in which he bore our sins, which was scourged, and nailed to the cross, which died and was laid in Joseph's new tomb, was raised up again from the dead on the third day; and the apostle Paul assures the saints, that, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." Rom. viii. 11. The bodies which are to be quickened, are mortal bodies, not immortal, spiritual bodies; but mortal, though they now are, yet shall they put on immortality—and though they now be but natural bodies with mortality and death passed and stamped on them; yet shall they be made spiritual in the resurre-

tion. They are sown in weakness, sown in dishonor, (language totally inapplicable to such spiritual bodies as Elder Raymond describes,) yet shall they be raised in honor, and in power; and death, not life, shall be swallowed up in victory.

REMARKS ON JOHN III. 16.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

At the request of brother N. P. Rhodes, we offer a few brief remarks on the above passage.—We are aware of the frequent perversion of this text by will-worshippers and arminians, who have labored hard to make it favor the doctrine of conditional salvation; but we shall find the plain signification of the text to be in perfect harmony with the whole tenor of divine revelation on that, and on all other subjects. The term *world* is in this and many other passages of the scriptures used to signify Jews and Gentiles, in distinction from the notions formerly cherished by the former, that salvation was provided only for the Jews.—Thus when it was said by the Jews, "Behold the *world* has gone after him!" John xii. 19. But-terworth shows 14 senses in which the word *world* is used in the scriptures, as applicable (1.) to the whole universe, John i. 10. (2.) The posterity of Adam, Rom. v. 12. (3.) All believers, John vi. 33, 51. (4.) All the elect, 1 John ii. 2. (5.) The non-elect, John xiv. 17, xvii. 9. (6.) The present life, 1 Cor. vii. 33. (7.) The earth, Matt. iv. 8. (8.) Pomp and glory, Gal. vi. 14. (9.) Carnal wisdom, 1 Cor. ii. 12. (10.) Celestial happiness, Luke xx. 35. (11.) Great multitudes, John xii. 19. (12.) The Roman Empire, Luke ii. 1. (13.) The gentiles only, Rom. xi. 12. (14.) Riches, honors, dignitaries, 1 John ii. 15.

What confusion would be produced by an unwarrantable transposition of the sense of this word. There can certainly be no authority for confining the sense of the word to Adam's posterity, except where the connection justifies that exclusive application. All *things* as well as beings animate and inanimate are sometimes included; but the term, like many others, is frequently used in a very limited sense; as we could more fully show if our present space would admit. For us to so construe the term as to make this passage contradict or oppose the sovereignty of God and the discriminating character of his love to his people in Christ Jesus, would be to turn the truth of God into a lie.

The most prominent developement of God's love to the world, or to any of the inhabitants of it, ever made was in the gift of his Son; and that only begotten Son was, and is given to be the Head over all things to his church, which he has redeemed out of all the kindreds and nations on the earth. The object of this gift, according to our text was definite and specific; it was to secure the salvation, and prevent the condemnation of a people therein described. The people to be secured by the gift of God's only begotten Son, are distinguished from all other people, *believers in him*; whosoever, or wheresoever they may

be. For the promise is unto all that are afar off even as many as the Lord our God shall call.—Their believing in him, is not a cause, or condition of their salvation; for all the saints are saved and called, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. And the faith, or believing of God's people, is an effect dependent on a prior cause. "As many as were ordained to eternal life believed." "Unto you it is given on the behalf of Christ, not only that ye should believe on him," &c.—"But we are bound to give thanks unto God for you, brethren, beloved of the Lord because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth." The words in the text, that whosoever believeth in him, should not perish, but have everlasting life, are equivalent to saying, that whosoever God has chosen to salvation, through sanctification of the Spirit and belief of the truth; or whomsoever God has ordained to eternal life, should not perish, but have everlasting life.

We are taught by the text, that as all who are saved by Christ, were destitute of any other salvation, they must be saved by him, or perish.—And we also learn that the design of the gift was to secure the eternal salvation of all believers in the Lord Jesus; and as none but his elect are ever so characterized, it was therefore the design of God to save with an everlasting salvation, all his chosen people. As God is properly the Father only to such as he has begotten, and as Christ, according to our text, is the only begotten Son of God, none can stand in the relationship of children, to God but such as were begotten of God, in Christ; these being ordained to eternal life are made the subjects of regeneration, and faith follows; hence, "as many as were ordained, to eternal life, believe, and their salvation is secured, and their perishing prevented, effectually, and eternally by the gift of God's only begotten Son.

The connection of this text, not only strengthens, but, confirms the view we have given. See Chap. i. 12 & 13; the relationship of sons is not of blood, nor the will of the flesh, nor of the will of man, but of God. Power to become sons in an experimental sense, is given to as many as receive him; that is, as many as he has chosen and predestinated to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will. The reality of this is realized in the work stated and illustrated by our Lord in this chapter iii. 1—12. The lifting up of the serpent in the wilderness, was for the bitten, and dying Israelites, even so the lifting up of Christ on the cross was for the salvation of whosoever believeth in him, that he should not perish, but have eternal life. The bitten Israelite was a type of the spiritual or anti-typical Israelites; and this type is not applicable to any, unto whom this faith is never given. Do any of us feel the weight of the inquiry, whether we are included in the redemption of Christ; we have to inquire whether we believe in Jesus Christ; for if we are believ-

ers in him, the matter is settled. Christ was given for us—was lifted up for us. If we believe in him, we are passed from death unto life, and shall not come into condemnation.

QUERY.—"Is Baptism an ordinance in the organized church? If not, where is its location?" Eld. J. P. Bartley.

REPLY.—To the first of these inquiries, we answer, No. It was instituted and recognized by our Lord Jesus Christ before the gospel church was organized, and none can be recognized as regular members of an organized church of Christ until they are duly baptized.

2. The "location," or proper place of this ordinance, according to our understanding of the primitive order is at the entrance of the organized church of Christ. This matter seems to have been thus established at pentecost; first those who had been quickened by the Holy Ghost, gladly received the word; whereupon they were baptized and added (by baptism as we understand) to the church, then and there organized.

"WATCHMAN, WHAT OF THE NIGHT?"

We would offer a few thoughts on the subject of the letters in this number, from brethren Barton and Buck. The convulsed state of nearly all the nations under heaven, the tottering thrones of a thousand years, the frightened and exiled monarchs who once set haughtily upon them, the humbling of the Pope, his precipitate flight, and general consternation of the papal anti-christ; the unlooked for changes in the Ottoman government; the preparations making by the deluded Jews to return for Jerusalem and attempt to rebuild their temple; together with the unprecedented struggle, in this country and elsewhere, of the protestant anti-christ, to clothe themselves with the spoils of humbled prelates, kings and dignitaries, and to monopolize all civil and ecclesiastical power; are "signs of the times," truly ominous, of impending events. Who can discern the signs of the times? Who can tell us, "What of the night?"

FIRE!—We learn with regret, that the dwelling house of Brother John McCrone, near Wilmington, Del., was consumed with its contents, furniture, provisions, &c., on the night of 18th December last. Loss estimated at about \$2,500. We are informed that the house was set on fire by a negro woman belonging to brother McCrone, while he was absent on business, near Philadelphia, where he was detained until the next day. The family, except Mrs. McCrone had all retired to their beds, when at about 9 o'clock, the fire was discovered, but too far advanced to be arrested. Providentially, no lives were lost. Brethren of the Old School who have frequented the state of Delaware have long known the house of our brother as a place of entertainment for pilgrims.

"THE FREE ENQUIRER."

We have received the first number of the Free Enquirer, published by our old friend and brother, Doct. Wm. B. Slawson and Son, at Jefferson, at \$1 per year, when paid strictly in advance. It is a family News paper, well got up, on new type, in a handsome style, and of a medium size. Many of our readers, in this vicinity are aware of the superior talents of brother Slawson, to conduct a paper of this description. Calm, temperate and courteous, in presenting his views, on all subjects, political, literary and miscellaneous, yet firm, clear and decided, in stating and defending his sentiments. The very low price of his paper, will, we think, induce many of his old friends and neighbors in this vicinity to patronize the paper. Address Wm. B. Slawson & Son, Salubria, Che-mung Co., N. Y.

OBITUARY.

DEAR BROTHER BEEBE:—You are requested to notice the death of Sister MARY ANN RUGELY widow of brother Rowland Rugely, of Lowndes County, Alabama.—She fell asleep in Christ, June 29, 1848, aged 54 years and 11 months.

Our departed sister was a member of the Primitive Baptist Church, at Lowndesboro, Alabama, about sixteen years. She was a woman of a meek and quiet spirit, a lover of the truth, and a useful member of the church. She was truly a tender mother and had the affection and esteem of her family, as well as all who knew her. Her latter days were attended with much bodily affliction, but while her body was borne down with infirmity, she was sustained by that grace which the Savior has said, is sufficient for thee. About 18 months before her death, I was called to visit her, while under a severe attack of *Pneumonia*, and in conversing with her upon the subject of death, she manifested the greatest degree of composure, and expressed her preference to go, nevertheless, she was willing to remain if it was the Lord's will to restore her to health again.—After her recovery she was enabled to attend her church meetings again, until she was taken down the last time, which terminated her mortal existence. I never shall forget the high degree of happiness, she enjoyed under the preaching of the last sermon, she had the happiness of hearing at the church where she was a member, it appeared like the Lord visited her in a peculiar manner on that occasion. Soon after this, she was again taken down, and suffered much, but she ended her afflictions with great christian fortitude. I again visited her and in conversing with her, she manifested the strongest confidence in the Redeemer, and an humble resignation to the Divine will, and gave strong evidence that her affections were set on things in heaven and not on things of the earth.

At her request while on her death bed, I preached a sermon in memory of her, on the first sabbath in Nov., there after from *Philippians i. 21.* "For to me to live is Christ, and to die is gain."

May the gracious and unerring hand of the Lord guide and protect those dear and affectionate children who have been called to mourn over the loss of so tender a mother, their last surviving parent.

There is a painful pleasure in recording the death of a saint. Painful to be deprived of their society and to see their vacant seat in the house of God, but it is pleasant to follow them in our reflections, to their bourne which is not made with hands, which is eternal in the Heavens. Where the Lamb in the midst of the throne shall feed them, and lead them to living fountains of water, and God shall wipe away all tears from their eyes.

There saints of all ages in harmony meet

Their Savior and brethren transported to greet,

While the anthems of rapture unceasingly roll,

And the smile of the Lord, is the feast of the soul.

With unabating christian love and esteem for the saints, I remain theirs in the bonds of the gospel,

Wetumpka, Ala., Dec. 14, 1848.

B. LLOYD.

Strickersville, Pa., Jan. 5, 1849.

BROTHER BEEBE:—I will inform you that the London Tract church has been called to record the death of our much esteemed sister REBECCA GARRETT, who departed for a better world, on Saturday the 18th day of November last; aged about 83 years. Our sister was, for several years, confined mostly to the house; but enjoyed a habitual state of composure of mind, and a steadfast hope in Christ. A few days before her death she was attacked with a paralysis, by which she was deprived of her speech; but from every indication, her faculties were preserved and her hope in Christ firm and unshaken until she closed her eyes in death, and her disembodied spirit took its flight to its everlasting abode, where the wicked cease from troubling, and the weary are at rest. "Precious in the eyes of the Lord, is the death of his saints."

Yours as ever,

THOMAS BARTON.

BROTHER BEEBE:—This will inform you of the death of your late subscriber, NATHAN BOSEMAN, who departed this life October 11th, 1848, of apoplexy, after a short illness of 20 hours: aged 63 years.

He lived a most exemplary life, and died lamented by all who knew him.

Please publish this notice, and oblige the relict of the deceased.

HARRIET BOSEMAN.

DIED, At Bloomingburg, N. Y. on Friday night the 17th ult., Mrs. Deborah Everett, aged about 72 years. Mrs. Everett was the widow of Ephraim Everett, near the village of New Vernon. We understand that she was sick but two or three weeks.

MARRIED.

At Warwick, January the 18th, by Eld. P. Hartwell, Mr. ANDREW JONES of Goshen, and Miss AME. LIA WARD of Warwick.

In this Village, (So. Middletown,) on Thursday morning the 25th ult. by Eld. G. Beebe, Capt. JAMES LYTELL to Miss JANE FRANCES, daughter of Henry P. Roberts Esq., of this place.

OLD SCHOOL MEETING.

The Old School Baptist church of Christ at New Vernon, have appointed a Yearly, or Old School meeting to be held at their Meeting House, on Wednesday and Thursday, the 7th and 8th days of February—to commence at 11 o'clock A. M. on Wednesday.

Brethren and friends in general are affectionately invited to attend—especially ministers of our order.

By order of the church,

G. BEEBE, Pastor.

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All kinds of Job Printing, neatly executed at this office at the shortest notice, and on the most reasonable terms.

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., FEBRUARY 15, 1849.

NO. 4.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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☐ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATED.

For the Signs of the Times.

Centreville, Fairfax Co., Va.
Jan. 25, 1849.

BROTHER BEEBE:—As I have occasion to write you, I will take the opportunity to make a few remarks on some of the *ODDS AND ENDS* of the *past*.

First, though no brother has yet come forward to advocate the position that *love is the bond of union*, yet on the other hand I have been highly pleased to find such able advocates step forward, as have done, to sustain the point of an eternal and vital union, a oneness of life of Christ and his church. The Licking Association in her Circular, has ably advocated the doctrine of a living union of Christ and his church and people. And I hereby thankfully acknowledge the receipt of some copies of their Minutes. Brother Wilson Thompson has no less ably illustrated the same doctrine in his communication on the two Adams in the Signs, of the 15th of Oct. last. He also advances this doctrine in his communication on the resurrection, 1st Number of Signs, present Vol.—It is truly gratifying to find one's self agreeing with such strong brethren on so important a point of doctrine. There is one point in brother T.'s last communication of which he seems confident, that I have never been enabled to discover in the *Record that God gave of his Son, viz. the pre-existence of the manhood of Christ before the visible creation*. Neither have I been enabled to see any use for its actual existence before that *fulness of time* when he was made of a woman and made under the law. Certainly no part of the headship of Christ consists in his manhood, nor of course the living union of Christ and his people; unless it can be shown that there is some part of their manhood which was not created in Adam, but was derived directly from Christ. However I am not disposed to argue the subject now, but merely refer to it, to show that whilst I

rejoice to find him according with me in the doctrine of a union in *spiritual life*, of Christ and his people, I make no pretensions to having ever been led to a knowledge of that pre-existence of Christ's manhood which he speaks of.

Secondly, I come to Jude, verse 7. In my former communication I merely gave an intimation that I viewed this text differently from what you appeared to. You in reply to it, say, *We supposed it was generally understood, that this suffering the vengeance of eternal fire, had reference to the inhabitants of Sodom, not to the cities literally, and to their souls in hell*. Your supposition very probably is correct, for it is a very common thing for me to be in a minority, or to be wrong. But I will briefly state my reasons for differing from your view of the text.

1st. Whether the cities themselves, or the inhabitants of the cities, are intended, the manner in which they are spoken of as cities, shows that it is as collective bodies or cities corporate that the declaration concerning them is made; and I have long since been convinced, that the final judgement and punishment in hell has nothing to do with nations, cities or bodies corporate as such because death dissolves all these, as well as every other earthly relation, and every person has then to appear and be judged in his own individual capacity; and that the judgement of nations, cities, &c., as such, is inflicted on them in this world.

2d. The particular force of Jude's remark, which your quotation omits, viz. that they "are set forth for an example, suffering the vengeance of eternal fire," seems to me to imply that the vengeance was something special and visible.—But I cannot understand how their *suffering the vengeance of eternal fire*, has any thing special in it, or is set forth for an example, if it has reference to their suffering in hell, that same punishment which every other impenitent sinner when he dies suffers. Nor can I see how they are set forth for an example when there is nothing visible, nothing tangible in it, the present state of their souls, with that of all the dead out of Christ, being with us, more conjecture than any thing else, God having given us no positive declaration on the point. But in the complete overthrow of those cities, by the *raining of brimstone and fire from the Lord out of heaven*, accomplishing the eternal destruction of them so that they can never be rebuilt, their site being occupied by the dead sea, I think I see clearly an example of that

vengeance which awaits nations, or has since been executed upon many, for their wickedness, as well as an example of that certain judgment which will overtake the wicked hereafter.

3d. *The final judgment*. With regard to the saints not having to be then again judged, we have from the first been agreed. But we cannot seem to see alike in reference to the final judgment of the world. As we some years ago argued this point, it is perhaps hardly advisable to undertake it again. If not disagreeable, however I will offer two or three suggestions by way of enquiry for your consideration, and reply also if you see fit.

1st. Is there not clearly a distinction in idea between judgment and execution, between a judge and an executioner; and between judging and executing that judgment? If so, when one class of these words are used in the Scriptures, have we a right to give them altogether the meaning of the other class?

2d. Although the idea of any court of error or revision is wholly inadmissible in reference to the judgment of God, yet is not the idea admissible, that whilst God has fixed and published the penalty for transgression by the law, he also shall judge the world at an appointed day by Jesus Christ, and give sentence according to that law? And is it inconsistent to suppose that God judging the secrets of men by Jesus Christ (Rom. ii. 16.) will so bring to view the sins and wickedness of men as fully to vindicate both his government of the world and his final sentence, and to clear away those dark mysteries, which to the minds of the saints, have hitherto hung over many acts of his government, and that to the everlasting joy and admiration of the saints, and perhaps angels, and to the eternal confusion of devils and wicked men? Paul speaks of *knowing when that which is perfect is come even as he is known*. The knowledge of the saints will not then be independent of God; God must therefore unfold these mysteries to them.

Affectionately yours,

S. TROTT.

For the Signs of the Times.

Strickersville, Pa., Feb. 10, 1849.

BROTHER BEEBE:—I find that the subject of the Resurrection will occasionally find its way into the Signs, and I have no objection that it should; it is a subject of vast importance in the economy of salvation, and cannot be too closely studied.—

I find the objections to the resurrection, (at least all that I have seen) are founded on human philosophy. Now as we do not pretend to account for it on this principle, we will not at this time attempt to answer the objections drawn from that source; we look on this as a subject of exclusive revelation, and we are therefore bound to look to revelation alone for its support. A few facts have presented themselves to my mind which I will communicate, and

First. It is clear from the good old book, that Christ was set up from everlasting; as the Mediator between God and his elect; for we have not the least evidence of his being the Mediator for any other.

Second. To accomplish his mediatorial work, it was necessary that he should become incarnate, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of his people. Faithful to God in magnifying the law and making it honorable, and merciful to his elect, in redeeming them from under its curse.

Third. It is evident that Jesus suffered death, not in appearance, but in reality; and it is equally true that his death was vicarious. He hath delivered us from the curse, being made a curse for us. Again, he hath borne our sins in his own body on the tree.

Fourth. And a glorious fact it is, that he arose from the dead in that identical body which was buried—a body composed of flesh and bones.—"Handle me, and see: for a spirit hath not flesh and bones, as ye see me have." True, he did not see corruption, neither was it necessary that he should; it was not necessarily a part of his official mediatorial work; all of this was fully accomplished without it. His death was necessary; salvation could not be accomplished without it. His resurrection was absolutely necessary; all that he had done in his life and death would have been nugatory without it: but to see corruption was not requisite; and the scripture must be fulfilled which had said that he should not see corruption. Nor is it necessary that his people shall see corruption, to prepare them for glory; if it were, then all would have to see corruption, which will not be the case; for we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, &c. But although they which are alive at the second advent of Christ, shall not see corruption, they shall experience a change equally with those who have seen corruption. By the way, it is not the corruption of the body that will prepare it for glory; for if it were, the bodies of the wicked would be prepared for that condition—a conclusion we cannot admit: that change will be produced by something else.

Fifth. He ascended to heaven in the same body that arose from the tomb. He certainly did appear to his disciples in that same body. One of them said, "except I shall see in his hands the print of the nails, and thrust my hand into his

side, I will not believe." Not long after he had made this assertion, an opportunity was afforded to make the experiment; but when Christ called on him to put his finger in the prints of the nails, and thrust his hand into his side, this sight was enough, without going farther; and Christ said unto him, "Thomas, because thou hast seen me, thou hast believed; Blessed are they that have not seen, and yet believed." Because thou seest what? Why, the prints of the nails, and the place of the spear, for it is evident from the conversation that passed between them, that these very marks were shown to Thomas. We then assume it as a fact, that he ascended to heaven in that identical body in which he suffered death, arose from the dead, and in which he appeared to his disciples after his resurrection, and until it shall be clearly disproven by plain scripture testimony, I shall never surrender it.

Sixth. That the glorious body of Christ is the pattern after which the bodies of the saints shall be fashioned. "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like his glorious body according to the working whereby he is able to subdue all things unto himself.

Thus we see that the saints will be like him, that is, Christ in the resurrection—that whatever constitutes his glorious body, will constitute the glorious body of his saints.

These few facts, I think, contain true divinity, and I am inclined to believe that there is nothing in them at war with sound logic. What is logic? It is the art of using our reason properly, &c., to assist us in our search after truth, by conducting us to correct conclusions, &c.

One mode of argument is termed *Syllogism*. Suppose we should say—*Something of the kind by it; in doing which, we will assume as our major proposition, that God, being infinite in power, is able to execute all his purposes.*—But it is evident from the bible that he has purposed the resurrection of the bodies of the saints at the second coming of Christ.—therefore the resurrection of the bodies of the saints at the second advent of Christ, is certain.

I add no more; but remain yours in hope of a glorious resurrection.

THOMAS BARTON.

For the Signs of the Times.

AN OLD CORRESPONDENCE, AND REVIEW OF BENEVOLENT INSTITUTIONS.

BROTHER BEEBE:—I have been solicited to lay before your readers the following communication and review, which communication was first published November 12, 1823, in the *Baptist Herald*, a paper published at Brunswick, in the State of Maine, which was some time anterior to the publishing of the *Signs of the Times*.—Having been severely censured as the author of the same, and it having been the subject of the most critical and severe review, I have consented to the republication of it. It is as follows:—

Goshen, Orange Co. N. Y. Nov. 6, 1828.

MR. EDITOR.—My anticipations in reading the *Herald* have been more than realized, as I find it not only raises its voice against the antichristian schemes of the present day, but it fearlessly contends for the glorious doctrine taught by Christ and his apostles, viz. *free and sovereign grace*.

When we look at the scriptures and compare them with many of the schemes of the present day, how striking is the contrast! * * *

There was a short time ago a sermon preached in the Presbyterian meeting-house in this place by S. H. Cox, D. D., whose business it was to collect money for the Presbyterian Education Society.—In his sermon he said in substance, "That it was the duty of the church to prepare in her bosom pious youth and carefully instruct them in a course of theology for the gospel ministry." Now this is really a new message from heaven, (or some other quarter,) for there is not one word from Genesis to Revelation, which saith it is the duty of the church to prepare pious young men scientifically and mechanically for that purpose. Hear Paul explain to his brethren, the Galatians, how he was prepared for the gospel ministry—"I certify to you brethren, that the gospel which was preached of me is not after man; for I neither received it of men; neither was I taught it but by the revelation of Jesus Christ. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me that I might preach him among the heathens, immediately I conferred not with flesh and blood: (not with a doctor of divinity,) neither went I up to Jerusalem to them which were apostles before me; (nor to a theological seminary,) but I went into Arabia and returned again into Damascus." Gal. i.—When Christ (Luke ix. 50) bid the man follow him, and the man desired the privilege of first burying his father, what did Christ say to him? "Let the dead bury their dead, but go thou and preach the kingdom of God"—and to another who requested permission to go and bid farewell to them that were at home—"No man having put his hand to the plough, and looking back, is fit for the kingdom of God." On the same ground of reasoning, but apparently with more conclusive argument might it be said, no man called to preach the gospel, is fit for a preacher, if he has in the first place to go and study theology.

Before I close I will state to you a case of educating young men for the ministry which came under my own personal knowledge and particular acquaintance. There was a revival of religion in this county some ten or twelve years ago, and three young men as subjects were hopefully brought to a knowledge of the truth as it is in Christ Jesus. These young men, possessing talents, it was thought that they had a call to preach; but says the church, they must have a better education, for they are too rough and domesticated to please the people—so it was agreed that they should be sent to College. One of them being possessed of sufficient property, concluded to ed-

ucate himself. He studied a short time, and then made up his mind that he was not called to preach and went into the mercantile business. A second was in but moderate circumstances, therefore it was thought best to assist him, which was done by the Dorcas Society.—After obtaining a classical education, he concluded he could do better at selling goods than preaching the gospel, so he concluded not to preach. A third was poor and not able to get an education without begging for assistance, which was done, and he succeeded in his object. After he had acquired a good education, he concluded that he could do better at teaching a *Dancing School*, so he concluded not to preach.* The above cases, I say, have come un-

der my own personal knowledge. Thus you see the consequence and baneful effects of human wisdom in preparing young men for the gospel ministry. There is now in this county a young man from Princeton Theological Seminary who has been educated for the ministry (at the public expense,) but can get no call to preach (or one loud enough,) therefore he has accepted an agency from the Orange County Sunday School Union and is now on a begging mission through the county—collecting money for the great *Hydra Monster*, which, when it has coiled itself around the young and tender mind, will leave it swollen with the poisonous draughts of superstition, bigotry, and idolatry. But it is to be hoped that there will yet arise a *Hercules* who will be able to destroy this *Monster*.

It is said by many in these days, that no doubt the millenium will soon take place, or has already commenced; for, say they, look at the many benevolent societies that are got up, and see how all denominations are joining together in the glorious work of christianizing the world. Many were elated beyond measure at the prosperity of the church under the Emperor Constantine the Great and the Munificent acts of his mother *Helen* in support of religion. But the veterans in the christian cause foresaw the evils which were brooding over them, although religion assumed a prosperous appearance. Soon these suspicions were realized by errors, superstition, and pompous and unmeaning forms of piety, which had been gaining ground and was soon developed in dreadful activity. In a word every thing in faith and practice that was opposite to the pure religion of Jesus came pouring in like a flood. It was at this time, that those

dinials, Monks, Nuns, Synods, Councils, Dungeons, Gibbets, Flames and Death first made their appearance. And, sir, I am led to conclude that many of the movements at the present day are directed by the same enthusiastic zeal, and will be frowned upon by a just God, when he shall send his angel with a great sound of a trumpet and

communication to the Editor of the *Baptist Herald*, which numbers were presented to the editor of the *Independent Republican* for publication. The editor before publishing them called on me and requested to know if I had any objections to his publishing them. I informed him that I had no objections, provided, he would grant me the privilege of answering them in his paper; to which request he readily consented. On his receiving the 4 number of Mr. Layman's (which is the form in which I shall refer to him in this review,) review, he refused to publish it for the reason he said; that it was too personal and abusive. Therefore his review ended with his third number. I then prepared my answer or review if the same, and gave it to the editor of the *Republican*, who promised he would shortly publish the same, but put it off from time to time. During the interval a paper was started at Brookfield, entitled the *Orange Herald*; and as the editor declared himself "bound to no party;" I therefore sent my review to him for publication, which was accomplished with the following communications to the editor.

LEBBEUS L. VAIL.

shall gather his *elect* from the four winds; from one end of heaven to the other.—Mr. Editor, cease not to cry aloud, spare not, lift up your voice like a trumpet and shew the world their idolatry, and the house of Jacob their sins.

Yours in the gospel,

LEBBEUS L. VAIL.

[To be Continued.]

For the Signs of the Times.

REVIEW OF THE CIRCULAR LETTER OF THE LICKING ASSOCIATION OF PARTICULAR BAPTISTS.

BY JOHN M. WATSON.

This Circular has emanated from a source, so very respectable, and passed so very readily into a second edition through the *Signs of the Times*, that I feel bound to treat it with great respect and christian regard; yet if it contains errors, they should be exposed; indeed, more especially as they have received the sanction of so respectable a body of Baptists as the Licking Association.— Besides, I feel that I am acting in strict conformity with the following liberal sentiment expressed in the Circular itself:—"We most cordially accord to others, the right to test the correctness of these views by the standard of truth."

No exceptions will be taken to the first part of the Letter, which treats of Adam as the federal head of all the human family; but the exposition of the scriptures in regard to the second Adam I regard as objectionable. These scriptures have been detorted; and Adam, as the figure of him who was to come, has been carried beyond all scripture bounds. All figures in the Holy Scriptures and other writings are used to represent the great and important outlines of things, which they are substituted; and by straining them to the utmost, as is often done, to sustain some particular theory, or opinion, we shall constantly involve ourselves in hurtful errors and gross absurdities. For instance, Christ is compared by Moses to himself, but if we extend the figure beyond proper bounds, we will soon see that the comparison will not hold good. In some respects Abraham and his posterity were typical of Christ and his people, but not in all. Joseph was typical of Christ, but the figure has its bounds; so in regard to Adam as "the figure of Him that was to come" the comparison has been carried too far, as the following quotation from the Circular will show:—"Adam's natural family are born in consequence of a previous existence in and 'union' to him. Christ's spiritual family are born again as a legitimate consequence of previous existence in and union to him; as 'the branches in the vine'—created in Christ Jesus"—chosen in him before the foundation of the world—"having grace given to them in Christ Jesus before the world began," 'preserved in Christ Jesus and called.'" This savors very much of Manichæanism; which appears, so often of late, in some of its many modifications, in the writings of the old order of Baptists; in proof of which I will make a few quotations from other highly respectable sources.

Even the veteran Editor of the Signs, in Vol. xv. No. 21, asks, "Is not the union of Christ and his church clearly revealed in the scriptures? By eternal union we mean to assert that the heirs of salvation had a spiritual existence in Christ, their spiritual head before time began."

Eternal union sets forth that, not our human or natural life but our spiritual life was given us in Christ Jesus before the world began; and that Christ is the spiritual head of the church in the same sense that Adam was the natural head of all the human family. Besides, over the worthy name of Elder S. Trott I have read the following in the Signs, Vol. xvi. No. 18.—"To be born implies a previous creation in a head; as our natural birth implies a previous creation in Adam.—As this new birth is not a fleshly birth, it cannot be from the fleshly head Adam; and as the scriptures reveal no other head, but Christ and him as a spiritual head, it must imply a spiritual creation and therefore a previous actual spiritual existence in him. * * * The union of Christ and his people consists in life and must be as old as the existence of Christ as such. May we not then with confidence proclaim the eternal union of Christ and his people as a revealed doctrine?"

With no little pain and mortification I read the following, in a paper published at Weston, Mo., with the title of Regular Baptist! which, forsooth is a part of an article of the faith of a church lately constituted in that region:—"We believe the serpent has a seed also and they are of their father, the devil, whose work they will do. We believe both of these seeds to be spiritual, and have a spiritual existence in their respective fath-

er or in the world." This last quotation has been made merely to show the Manichæan tendencies of the three others: all the other quotations with the exception of this last one may be resolved into the following propositions:—1. That a natural birth implies a previous creation and existence in a head. 2. For a human being to be "born again" implies a previous existence in Christ; and 3, the consequential proposition, deduced from the second is, that there is an actual eternal union between Christ and his people.—The first proposition is admitted, but the two last are objected to; and I will now show their fallacy. Now, verily, if the children of God be born of Him, for the Father quickeneth whom He will as well as the Son—as a consequence of their previous existence in and union to Him before they are born again as in the case of Adam's children, then indeed they must needs be born gods! and not merely saints or new creatures.—Adam's posterity, by virtue of a previous existence in and union to him as their head, partake of the fulness of his humanity, in all respects; and if the same kind of actual existence in and union to God exists between God and those who are called His children, then they must of necessity partake of the fulness of the Godhead! which I need not say is impossible. The fulness of the Godhead dwells

only in Christ as a Son, Col. ii. 9, and all saints as saints, or as adopted sons, or as new creatures, are complete in Him as such; but are not sons in the sense He is, as they would necessarily be were they born of Him, as Adam's posterity are. Hence the undeniable consecutive inference is, that the pre-existing union between Christ and His people is very different from that between Adam and his descendants. How absurd to suppose that saints descend from God, as Adam's offspring do from him!

Let us try the proposition under consideration by other expressions synonymous with the words, "born again:" for instance, shall we say that, "to be conformed to the image of his Son" implies a previous actual existence in and union to God? That, "a sanctification and quickening of the spirit"—"The washing of regeneration and renewal of the Holy Ghost"—"The gift of eternal life"—"We are his workmanship, created in Christ Jesus unto good work"—"Hath made us meet to be partakers of the inheritance of the saints in light"—"called to be saints"—not gods—"The Baptism of fire and the Holy Ghost."—We ask, do these imply a previous, actual eternal existence in and union to God on the part of the subjects thereof? Surely not!

We should note the qualifying adverb *again* in the declaration of the Savior, that a man must be born *again* before he can see the kingdom of God. We shall then learn that human beings are born again, those who have already derived, by a natural birth, personal existence from Adam, in such a manner that each one has become a distinct person, an I, a ME, *one's self*. The very I, *one's own self*, says Christ, he born of the Spirit. *How?* In consequence of an actual eternal existence in and union to the Spirit? no verily, for that would be downright manichæanism. The I, ME, or *one's self* is brought into an actual union with Christ, through the quickening, sanctifying, and transforming power of the Holy Spirit; thus, this actual union has a beginning with the creature, and becomes one of life; the soul, that is dead in trespasses and sins, is quickened into spiritual life; and I give unto them eternal life, says Christ. Thus they receive through Christ a quickening spirit, that which they did not have *actually* before and through this life, quickening sanctification, or birth of the spirit, they become actually and vitally and indissolubly united to Christ as their Great Federal Head, and grow up into Him, not by means of partaking of his incommunicable essence and existence, but by receiving those spiritual blessings, wherewith they were blessed in Christ before the world began, as their Representative, Surety or Trustee, according to God's foreknowledge of them as he purposed to create them in Adam; and according to his purpose to save them in Christ, after their creation and fall in Adam. Hence, to be born *again* does not imply a previous actual eternal existence in and union to the Spirit. Both soul and body are to be changed by Christ as "the power of God," or by Christ

"a Quickening spirit," or by Christ as "the everlasting Father." Paul says we "are changed into the same image from glory to glory, even as by the Spirit of the Lord." And our vile bodies are to be changed, quickened, and fashioned like unto the glorious body of Christ—are to be *born again*, if I may be allowed the expression in the morning of the resurrection; and who will affirm that this *change*, this *quickening*, *fashioning* of our bodies after Christ's glorified body implies their previous actual eternal existence in and union to God; and, yet of which it might be affirmed with as much propriety as of our souls; for our souls are said to be changed quickened, and conformed to the image of Christ, which corresponding changes are said to be wrought on our bodies. To be *born again*, then, implies a spiritual change, so great that the I, the ME, or *one's self* becomes "a new creature" "a new man," the workmanship of God, and grows up into Christ as his Head, "who of God is made unto" all such "wisdom, righteousness, sanctification and redemption,"—the Way, the Truth, and the Life. And, yet Paul in heaven with his crown of glory, robe of righteousness, palm of victory, and glorified in soul and body, will be the same Paul, in the I or ME, whose soul was once dead in trespasses and sins, and whose body was one of sin and death, so the creature is born of the power of God, the quickening and sanctifying influence of the Spirit, the transforming power of God, or the creative fiat of Deity, and the spiritual fruit of this birth accords well with this exposition; for they are said to believe according to the power of God and are said to be dead before they were quickened, and to believe through a sanctification of the Spirit, and to be created in Christ Jesus unto good works. But says one, Peter says they are born of an incorruptible seed, which is true, but Christ and Peter must agree with each other, and He says, that they must be born of the Spirit and John so affirms that they are born of God, and elsewhere that their seed remain in them, and we ask what is it that dwells in the saints, that cannot be corrupted, but the Holy Spirit, whose work cannot be corrupted, nor frustrated, for that which is born of the spirit is spirit—*is* spiritual, hence we have the fruit of the Spirit, an actual living union with Christ, love to God, joy and peace in the Holy Ghost, faith, &c. &c. Besides the Spirit takes the things of Christ and reveals them to believers, and they thus receive of the fulness of him, and grace for grace; yea Christ Himself is revealed in the soul the hope of glory by the Holy Spirit. And they are kept by the power of God. All of the forgoing, it must be admitted is very different from a natural birth, and here implies a very different kind of union, between Christ and his people, from that of Adam to his posterity.

The saint calls God Father, but in what sense we answer with Paul through the Spirit of adoption, and not as Christ calls Him Father. The saint cannot like Christ claim equality with the Father and a glory with Him before the world

began, as we have shown they might do according to the Manichæan theory. They would, in that sense, have the glory of an actual eternal existence in, and union to God, which in strict conformity to the figure of a natural birth, might through spiritual developments attain to Godhead?

I will now endeavor to indicate, as clearly as I possibly can, the kind of union which subsisted between God and his chosen people before time, and before their spiritual quickening, or before Christ gives them life; and the kind of union which obtains between them after they are made alive in Christ. He (Christ,) is said to be *before* all things—for by Him were all things created, that are in heaven and that are in earth, visible and invisible. Christ in his uncreated divinity and Godhead was *before* all things; and by Him were all things created, all beings, therefore, whether they be in heaven or in earth, visible and invisible, are *after* creatures; subjected as to their actual existence to the future, when their only entity was in the purpose and not in the essence of God; and the certainty of their existence in their day and time, was of the power of God, and their order and state, was of his will and wisdom. Such after creatures, considered in themselves before their creation, were nonentities; but not so with God, for he "had gone out before" the creation of all beings in a purpose to create them, and foreknew them in their state, day and time according to his purpose: thus was the future reduced to the present with God, as it has always been and ever will be. In this sublime way He embraced his people, in the eternal bonds of love and election, whereby they stood as distinct personally from all the rest of the human family as though they had no connection with them. The election of God, says Paul, obtained thus for them, and nothing peculiar to themselves, and in this same divine way God gave them grace in Christ, before the world began; and all his other acts toward them before they had a being, admit of the same interpretation. But we should be very particular, just here to distinguish between God and created beings: on their part, *in se*, they have a beginning, previously to which they were nonentities and could have no actual union in themselves with any thing. So, their actual existence in and union to Adam must have a beginning; and their *actual* existence in and union to Christ *in se* must also have a beginning, and cannot obtain until they are quickened by the Lord, unto spiritual life and vital union with himself—Then, and not until then, the spiritual union between God and his elect people, becomes mutual, and actual on their part. I admit that there was an actual eternal union on the part of God to his people, but only in the eternal bond of predestination, love, election and purpose. Throughout all the works of God as seen and known we may trace in some degree, the wisdom, power, purpose and design of God, but not his essence or existence, these He did not confound with natural, nor spiritual things, so as in Himself to constitute them, nor a part of them. These are the works

of his power and wisdom, not the offspring of his incommunicable essence.

But to return now particularly to the Circular, I think a wrong exposition has been given to the following parts of the texts—"the branches in the vine." By this an attempt was made to prove the previous existence of the saint in Christ, before he is born again, as the branches must have been united to the vine, before they came forth as branches. Now this figure of the vine was only designed to show the close union of Christ and his people, and nothing of the kind set forth in the Circular; for by taking the same liberty with the text, which they have done, the Arminian could prove, most conclusively the final apostasy of saints, for says Christ "every branch in me that beareth not fruit he taketh away."—These surely represent false professors, hypocrites &c., and yet they are said to be in Christ, as the branches are in the vine. Thus we should not strain figures beyond their true scriptural import, or we shall give wrong and hurtful expositions of them. Again, the next is "created in Christ Jesus" and the interpretation thereof is, according to the writer of the Circular, that the children of God were created in Christ as their Federal Head, when he was set up from everlasting; and, yet in a preceding verse, these are the very people, said by the apostle to have been lately quickened, and then directly afterwards used a synonymous expression—"For we are his workmanship, created in Christ Jesus unto good works." Surely Paul is here treating of an actual work of grace on the hearts of saints—it cannot be denied.

Again: the next texts in order, are "chosen in Him before the foundation of the world"—"having grace given to them before the world began." Thus the writer of the Circular would place the creature actually and not prospectively, in Christ, before the foundation of the world.

Again: another portion of scripture is quoted in the Circular, to prove that saints are in Christ *before* they are called to be made saints. What a contradiction presents itself here! Saints preserved in Christ Jesus, and yet called to be made saints, through the power of God! "Preserved in Christ Jesus and called." Surely this scripture does not mean any thing more or less, than that God foreknew his people and did predestinate them to be conformed to the image of his Son, through a work of grace on their hearts; and, that they are preserved through the special providence of Christ alive, until the day of his power on their hearts—until he calls them to be saints; for I would sooner expect the world to be consumed than, that one of them should die before they are "called to be saints," or are *born again*; well indeed may they be said to be "preserved in Christ Jesus and called!"

Our subject may be further illustrated by what Paul has written on ADOPTION. The Greek word *uiothesia*, the latin *one adoptis*, and the english derivation *adoption*, all agree in one common signification—the taking of the child of another person and treating it as one's own; thus God

TAKES THE SONS AND DAUGHTERS OF ADAM, whom He did predestinate unto the adoption of Sons and treats them as his own; brings them through the quickening power—not essence of his spirit—the "spirit of adoption"—into a living, actual union with his Son, whereby they become brethren with him, heirs and joint heirs with him. This adoption says Paul, is through Christ, but the perverter of adoption, to evade its light, just here says, the church adopts, or that God adopts His own children! The great outline of divine adoption may be thus drawn:—A wealthy, pious, benevolent man, with only one son, pre-determines (Eph. i. 5.) at the expiration of 5 years to adopt 3 out of 12 children of a neighboring family, in great distress and wretchedness and vileness.—This only son agrees to remove (Gal. iv. 5.) all obstacles out of the way. Now, observe, that, although these 3 children are predestinated to the adoption of sons, and unto all the *blessings* of adoption, yet until the 5 years expire, they will not differ from the others, (Gal. iv. 1.) though they be heirs of all the blessing of Adoption in the purpose and pre-determination of this benevolent person. At the expiration of the 5 years, all obstacles being removed, they receive (Gal. iv. 5) the adoption of sons; and through its blessings are translated from the hovel of poverty, vice and wretchedness to a mansion of plenty, piety, peace and happiness; and to carry out the figure, this benevolent man takes off their "filthy garments" and puts on them the costly clothing of his son; infuses the wisdom of his son into them; regards them as righteous in his sight as his son is and they through his power over them imbibing the spirit of his son, and are governed by it inwardly afterward. They thus become one with him, and call him brother, and he calls them brethren, and they call this pious man father, but in what sense? not in the sense his only son does, but through the blessing of adoption. Rom. viii. 15. So God's children cry Abba, Father, not as Christ does through the Spirit *without* measure—but through the *measure* of the spirit in adoption; and God sends forth the spirit of his Son into their hearts because they are his children—the children that he did predestinate unto the adoption of sons—so in God's purpose to adopt them, or as they were adopted according to his predestination they are called children before they receive the blessing of adoption.

There are other things which I would have noticed in the Circular, but I have already extended my review of it too far, I fear; and yet I must make one more quotation from it: "It is matter of no little surprise to us, that there should be found among those claiming to be Old School Baptists, some who can make no distinction between the doctrine of union as taught in the Holy Scriptures and illustrated in the foregoing pages and the modern "two seed heresy." Indeed I can plainly distinguish between the doctrine of union as taught in the Bible, from the two seed heresy, but am among these Old School Baptists, who cannot see the difference—only in degree,

between the modern "two seed" heresy and the exposition, given of eternal union in the Circular. Similar to the foregoing is the following from the editorial of the Signs:—"The second objection to eternal union urged, is that the Baptists of Missouri can see no difference between it and the Two Seed system. Elder Boulware can see no difference between the doctrines. If this be so, all our efforts to enlighten him will be abortive until God shall give him light." I am pleased to see so plain a disavowal of Parkerism by these worthy Brethren, although candor compels me to contend that they have fallen into some hurtful Manichæan errors, which are in degree, or in some respects, similar to the very thing they reprobate.

To conclude: great is the mystery of God's eternal existence and great is the mystery of His CREATION likewise; yet the apostle Paul has placed in the midst of these mysteries a burning and a shining light, which all should carefully regard, who may venture to look into these great deeps, that they may avoid those Manichæan errors, with which the Old Order of Baptists are now being imperished. The Apostle says, "Christ is before all things"—"and the Creator of all things, in heaven and in earth, visible and invisible." Hence in all our writings and in all our pulpits, we should always teach that God is before all things and the Creator of all things; and that all other beings are after creatures, the product of his creative fiat who have a beginning actually, and yet before they exist may be traced back not as a part or portion of the incommunicable essence of God, but to his purpose, to create them.

With sentiments of warm christian regard I now take my leave, for the present, of those very estimable brethren with whom I have made an issue on the doctrine of union, and cheerfully award to them the same privilege which they did to me and others, of subjecting all that I have written in this review to the standard of divine truth, and if there be any errors in it correct them with a like spirit, and I will gratefully acknowledge so kind a favor.

Murfreesboro', Ten.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., FEB. 15, 1849.

ELDER WATSON'S REVIEW OF THE CIRCULAR OF LICKING ASSOCIATION, &c.

Without anticipating what the Licking Association may feel disposed to say in defence of the doctrine set forth in their circular, which has been reviewed by Elder Watson, we claim the right to attempt the defence of what we have held as the very foundation of the great, grand, and glorious system of salvation by grace. In examining the arguments used in the review we wish to bow with humble reverence to whatever scriptural testimony may be urged against our view; but at the same time we must consider the mere opinion of the learned and the wise, when unsupported by the scriptures, inconclusive and entitled only to

that respectful consideration which we accord to the opinions of all men. It would require more space, for us to examine the review minutely and argumentatively than we can spare without crowding out other matter that has equal claims on our columns.

The implied propositions, that the figures in the Scriptures are intended to represent only the great and prominent outlines of the things which they represent, and are substituted for them, &c., we consider objectionable; as not the great and prominent outlines alone of the things of the Spirit of God, are pointed at by the figures of the old testament, but these things as they really are. Moses as a prophet, an intercessor and leader was a type of Christ, Adam's typical relation to Christ embraced none of these offices; but as a federal or seminal Head and progenitor, and as a representative of his progeny, he stands prominently the figure of him that was to come, that is, Christ. But leaving these preliminaries of the review, as of minor importance—we pass to examine the reviewer's objections to the application made in the circular, and in the Signs, of the figure of Adam to Christ. "The comparison," we are told "is carried too far." Now this is very vague, and indefinite; the writer should tell us precisely how far to carry it, at what point we are to stop, and beyond which we may not go. This may be partly inferred from what he has objected to, and this inference says, that all wherein we have regarded Adam, as a seminal head, and as possessing in his creation the life of all his posterity, &c., as prefiguring Christ, is too far. Although he admits that all the human family had an existence in Adam, he does not admit that in this respect he was a figure of Christ. In the absence of this, we would gladly be informed, in what respects Adam was a figure? How far can the figure be carried without carrying it too far; if Adam as a public head, and progenitor of his posterity, does not teach that Christ as the spiritual Head, and "Everlasting Father," of his spiritual posterity had their spiritual life in him from the beginning? To charge that the doctrine of vital relationship and the pre-existence of a spiritual life in Christ, "savors very much of Manichæanism, falls harmlessly and powerlessly at our feet so long as we find in support of that soul cheering, God honoring and hell-defying doctrine, that cluster of direct scripture testimony which he has copied from the Licking Circular, immediately preceding this charge. Eld. Watson's acquaintance with history may be far superior to our own; but from our limited resources we find no such doctrines held by the Manichæans of the latter part of the third century as those, set forth and defended in the circular, and objected to in the review. But if it were true that that sect, or any other, had held similar views with ours, could that be any just cause for our abandoning them? The passage quoted from the circular, and denounced by the reviewer, is not only marked as a quotation, in the usual way, but also marked by the writer with pointers, or indexes, as a very remarkable pas-

sage. We should undoubtedly consider it so if we should find it in the workmanlike theological writings of modern arminians, but in an Old School Baptist circular, we see nothing in it to create surprise with those who know and love the truth. The passage quoted includes several texts of scripture, which, to our mind, confirms the doctrine contended for; but without discrimination, the whole, not excepting the scriptures, is denounced, as "savoring very much of Manichæanism. But does this wholesale denunciation invalidate the testimony? If Christ is the true Vine, and his children are the branches of that Vine, does it not follow that they had their existence in Christ before they were developed as his disciples, as much so, as that the branches of a vine had a previous existence in the vine? And if Christ, in his Mediatorial Headship of the church, was the beginning of the creation of God, and the first born of every creature, and if all his children were created in him, must they not have been created in him, and if so did they not exist in him before the world began? If, as the text positively declares, the saints were "created in him," could that creation of his mystical body in him have been subsequent to his own creation, as their mystical head? If they were "chosen in him before the foundation of the world, and grace was given them in him before the world began, and they were preserved in him before they were called, does it not prove that they were in him before all time? It is astonishing to us that a proposition so clear should be opposed by our brother.

The quotations from the Signs, and brother Trott express precisely what we hold to be the truth on this subject; we therefore pass to notice brother Watson's reduction of our views to three general propositions. To his second proposition however, we must be allowed to enter our protest. The statement of it does not fairly express our sentiment. Strike out the words "human being," & the proposition will be less objectionable. He had already quoted from us the disavowal of the notion, that "our human or natural life," was given us in Christ. It is not our human existence that is born again. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Eld. W. falls into the same error, in confounding the two births, that Nichodemus did, in supposing them both to be applied to us as merely human beings; whereas the new birth is a spiritual birth.

But in what language shall we treat the conclusion arrived at by Eld. W., that if the children of God are born of Him, as a consequence of a previous existence in, and union to him before they are born again, as in the case of Adam, then they must needs be born Gods! and not merely saints, or new creatures. This is a very extraordinary conclusion, for a man of brother Watson's superior understanding to draw from the premises. We think it is clearly demonstrated in the scriptures of truth, that Christ is the life of his mystical body—that He has been their dwelling place in all generations; even from everlasting; and that up-

FRAGMENTS.

Too many modern preachers resemble auctioneers, who put up heaven to the highest bidders.—*Serie.*

Many who have escaped the rocks of gross sin have been cast away on the sands of self-righteousness.—*Dyer.*

If thou art not born again, all thy reformation is nought. Thou hast shut the door, but the thief is still in the house.—*Boston.*

Christ can defend his own truths when his poor creatures and ministers, who contended for them as well as they could, are laid in the silent dust.—*Cole*

OBITUARY.

Vigo county, Ia., Jan. 30, 1849.

BROTHER BEEBE :—Although my mind is greatly troubled and "tossed with tempests and not comforted," I wish to inform you, that it has pleased our Heavenly Father to remove from me, by death, my dear companion, Mrs. NANCY STAGGS, she died on the 23 inst, in the 42d year of her age. She was confined, on the 16th, and about 11 o'clock P. M. on the 23d her eyes were closed in death. I am now left with ten children to mourn our loss. We have lived together 25 years. Two prominent traits in her character were to soothe my sorrows, and to check my vices, in mildness and moderation. She never attached herself to any church; but she was a particular friend to the Old School Baptist cause. For years she cherished a little hope, but was afraid that she might dishonor the cause which she so highly esteemed if she should make a public profession of religion, by joining the church. She retained the full strength of her mind throughout her illness, to the last. Six hours before her demise, she called me to her bedside, and spoke of the purpose of God in bringing us into existence, and in taking us out of this world; and remarked, that it was all right, and that it was our duty to submit to the sovereign will. She then related her travel of mind, and asked what I thought of it. She said she had always thought that when she came to this point, she should find her mistake; but, she said, that little hope is now so enlarged that it braces me on every side! I have nothing to fear. She then called her children and gave each one of them her farewell address, according to their capacity. She then again addressed me, and said, Our parting is attended with some sorrow; but it is the will of him who doeth all things right; and I know that we shall have a joyful meeting in the mansions of eternal day; and that will more than recompense all our sufferings here. While conversing with as much composure as she ever did, her countenance flushed suddenly with an unwonted beauty, and she inquired, If we heard that beautiful singing? Being told that we did not, she said it was in the mansions above, and continued to converse about it in as great an ecstasy of joy as any human being could express, about ten minutes, then said it had stopped—she could no longer hear it. She was a daughter of Nicholas and Rebecca Thompson, and sister of Elder Wilson Thompson of Indiana.

There has been a strange fatality among the heads of families in our land for about two months. Heads of families have been falling on every hand, and the moan of orphans is heard all around us. Twenty nine children of my nearest neighbors are left fatherless or motherless within the last month. Your brother in hope of immortality.

ELIJAH STAGGS.

Chambers Co. Ala.

DIED, Jan. 11, 1849, at her father's residence in Macon county, Ala., sister MARY A. C. PAYNE, aged 31 years two months and 12 days. Sister Payne was not merely a beloved sister in Christ to the poor unworthy writer of this notice, but a sister also according to the flesh and the eldest child of my beloved father and mother, who have within six years past been bereaved of three daughters. There are now three sons and but one daughter surviving. May the Lord prepare us to live the life of the righteous and resign us to His will in all things!

Sister Payne was married to Josiah Payne in Feb. 1835.—In the month of May, 1843 they were both received among the Old School Baptists—in August 1844, Brother Payne was killed by lightning, leaving my sister with six small children,—since which time she has suffered much both in body and mind. Her disease was Dyspepsia.—She was entirely sensible of the near approach of death, but its terror frightened her not, she had a hope in Jesus both "sure and steadfast" which gave her strong consolation, so that the day previous to her death, she gave some directions to her relatives concerning her children, and then remained composed until a few hours before her death she sung very distinctly the following verse

"Jesus can make a dying bed
Feel soft as downy pillows are.
While on his breast I lean my head
And breathe my life out sweetly there."

Surely, Brother Beebe—we may repeat the words of inspiration "Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that they may rest from their labor," Dear brethren and sisters, my heart is too full of sorrow and a sense of my weakness and imperfections to write more at this time.

Pray for me.—Farewell.

Jan. 30, 1849. WM. M. MITCHELL.

DIED. In Warwick on Sunday morning the 4th inst. GEORGE HALSTED in the 56th year of his age.

Brother Halsted made a public profession of faith in the Lord Jesus Christ, was baptized and united with the Baptist church at Warwick in August 1841. In relating his experience he dated the work of grace in his heart twelve years previous to that time. As a member of the church of Christ he manifested at all times that he preferred Jerusalem above his chief joy.

His regular attendance at the house of worship, his ardent love of the glorious and sublime truth, of the gospel and his cheerful performance of every duty endeared him to his Pastor and brethren, to whom he was a faithful friend and counselor, whose death is by them severely felt; but they have an assurance that their loss is his eternal gain.

His house was a home to old school ministers and brethren, many of whom will read this brief notice of his death "sorrowing that they shall see his face no more." As a citizen, friend, and neighbor, he was without reproach, thus obtaining a good report from those who were without, and adorning the doctrine of God his Saviour by a well ordered life and godly conversation.

The following respectful notice of the death of Mr. Theodore K. Campbell, son of our afflicted brother, Elder Lewis Campbell of Mt. Gilead, Ky., is copied from a Kentucky paper. We sympathize with the bereaved parents and afflicted relatives of the deceased.

Whereas, it has pleased the great Author of our being, by a sudden and melancholy dispensation of his providence, to afflict our hearts by the death of one who was endeared to us by the tenderest ties of friendship, the President of our Society, our amiable associate and fellow student THEODORE K. CAMPBELL, who has thus in the very spring-time of his existence been taken from our midst: As a tribute to his virtues, be it therefore

Resolved, by the Students of the Maysville Seminary, That we deplore the loss of our friend and fellow student, with sincere and heart-felt sorrow, and shall cherish through

on this very principle they are *his seed*, that shall serve him, and they shall be counted to him for a generation. When dying for them on the cross, he saw them as *his seed*—"a chosen generation, a royal priesthood," &c. And "His name shall be called, Wonderful, Counsellor, the Mighty God, THE EVERLASTING FATHER." If they are his seed, then that seed was in him as their spiritual progenitor, or seminal Head, and so long as he has sustained the relationship of everlasting Father, they have existed in the relationship of children. By virtue of this relationship, they are born, "not of blood, nor of the will of the flesh, nor of the will of men; but of God." Does this birth then make them Gods? By no means.—Our pre-existence in, and lineal descent from Adam, did not make us all Adams, or public federal heads of all the human family; but it made us manifest as the sons or children of Adam. So our relation to, and previous existence in Christ and our consequent descent from him by regeneration makes us manifest, not as Gods, but as the sons or children of God. If by virtue of our relation to Adam and descent from him, we bear his image, and derive a human nature from him; so our relation to God in Christ, and being born of him stamps on us the image of the heavenly, and from Christ we derive a spiritual life.

To be continued.

ELDER HENRY ROWLAND.

A notice of the decease of this beloved brother and faithful laborer in the vineyard of our Lord will be found under the Obituary, head, in this paper. Brother Rowland was a friend and companion of our youth, we became intimately acquainted more than thirty years ago. We were members together of the same church in the city of New York, from about 1817 to 1822. We have taken sweet counsel together, and in company have we walked to the house of the Lord. For many years past brother Rowland has been located in Bradford County, Pa., but his ministerial labors have been extended into Tioga Co. N. Y. and other parts of the country. He was a fellow laborer with our late brother Hezekiah West in the Chemung Association.

We sincerely sympathize with our bereaved sister Rowland, and the surviving members of her family—also with the churches to which he has so long and faithfully preached the word and administered the ordinances of the gospel. May our Lord graciously build up the waste places of Zion which mourn, and send laborers into his vineyard.

BROTHER BEEBE :—Please to give notice through the Signs, that as the Old School Baptist Church at Southampton, Buck Co., Pa., is at the present destitute of a Pastor, We affectionately invite our Old School Baptist brethren in the Ministry, to visit and preach for us whenever the Lord in his Providence shall open a way for them so to do.

SAMUEL MILES, } Committee
JONATHAN KNIGHT, } for
WILLIAM DELANY. } Supplies.

life a recollection of the many virtues which adorned his career.

Resolved, That he was endeared to the members of our Institution by the union of no ordinary intellectual endowments, with the most amiable disposition, and commanded the respect and affection of his classmates by his gentle manners and unaffected worth.

Resolved, That we sincerely sympathize with his afflicted parents and family, and tender them the condolence of those who know how to appreciate the great loss they have sustained.

Resolved, That as the last tribute to our departed friend a copy of these resolutions be communicated to the parents of the deceased together with his obituary.

OBITUARY.

Being called upon to write the obituary of our late associate and much beloved friend THEODORE K. CAMPBELL, on behalf of the Kappa Gamma Chi Society of the Maysville Seminary, of which he was a member, we feel our entire incapacity to do justice to our departed brother and school-mate. Many indeed were the virtues that adorned the private as well as the scholastic life of the deceased. Beloved by all, he lived esteemed and died lamented and wept, as a young man of promising talent and extraordinary virtues. By a course ever manly, generous and noble, unobtrusive, gentle and kind, he soon became an honored and beloved member of our association.

As our President, his conduct was unimpeachable and of that mild and judicious course best calculated to promote the interests of the Society.

As a pupil in the Seminary, his respectful demeanor and strict conformity to the regulations of the Institution, not only gained for him the love and respect of his fellow-students but the esteem and confidence of his Teachers. His sickness and last hours were cheered by all that kind friends and loving Parents could do; and to prolong his life of usefulness his Physicians faithfully labored, but all were unavailing. Death has done its work. Snatched in a moment's warning from the bloom and vigor of youth to the untimely and sudden death that awaited him, he goes to the grave lamented not only by his parents and family, but by those once associated with him in the walks of learning, who now feel that a blank has been made in this group to be filled only by the cherished memory of the departed.

While his Parents and Relations can but feel in this, the season of their sadness and bereavement, that they sustained a loss which Earth cannot repair, it is hoped that they will be recompensed in the resurrection of the Just.

WM. C. PORTER Secretary.

FRIEND BEEBE:—This will inform you of the death of HENRY ROWLAND; he fell asleep in Christ on Wednesday the 18th inst., at his residence in Athens, townships, Bradford county, Pa., in the 48th year of his age. H. Rowland has been a preacher of the gospel of Christ, in the Old School Baptist church for many years. His time and labor was divided so as to supply many places in this vicinity until within about eight weeks of his death, when he became disabled by sickness. He was confined to his bed about eight weeks, and for several days preceding his decease he was sensible of his immediate dissolution, and perfectly resigned to the will of God. He gave directions and admonitions to his wife and children, before he departed, and then said, "Thy will, O God, be done."

He has left a widow and five children to feel and mourn the loss of an affectionate husband, and kind parent, whom they deeply loved, and delighted to honor.

The church has lost a teacher, and Society a valuable member, an honest man. His funeral was attended on Saturday the 10th inst., and an appropriate sermon was preached on the occasion by Elder Joseph Beeman from John xi. 25, 26. "Jesus said unto her, I am the Resurrection and the Life." &c.

JOHN WATKINS.

Rush, Susquehanna Co., Pa., Jan. 24, 1849.

BROTHER BEEBE:—It is my sorrowful duty to inform you of the death of my dear mother, your aunt, HANNAH MAYNARD. She died on the 22d inst., in the 85th year of her age. About 55 years ago she professed a hope in Christ, and connected herself with the Methodists. But although she was a member of that society I have frequently heard her protest against many of their popular inventions. I have often given her copies of the Signs of the Times, she has taken great satisfaction in reading them. She was born in Connecticut, and spent the early part of her life in Norwich, in that State; but the last forty years

she has lived in Burlington, Otsego county, N. Y., until sixteen months before her death, she and my aged father have lived with me. Her health has been generally remarkably good, until one week before she died; she sank down with old age. She suffered some for a few days; but in her last hours she was perfectly easy. She yielded up the ghost without a struggle or groan. She had her senses until the last; but was unable to speak. I feel confident that she has left this world of sorrow to soar away to the mansions of immortal bliss, where I hope through sovereign grace to follow her before long.

Yours, in affliction,

ERASTUS MAYNARD.

P. S. If no one else has written you, please to notice the death of Brother ARNOLD BOLCH SEN. He died Oct. 10, 1848, aged 75 years. He united with the Baptist church in Burlington, N. Y., in 1810, and has sustained an unblemished character as a christian, nearly forty years. For many years he has been greatly afflicted with Rheumatism. But his pains and sufferings are now over; he has exchanged a state of tribulation for a state of everlasting felicity. When he was living there were but two male members, in this part of the church, and now I am almost alone, and I feel that I am alone; but my faith is strong in the Lord. I verily believe that the Lord will do what is right and best; and although I cannot see who will arise and defend his cause, yet I am confident that he is able, and will provide.

E. MAYNARD.

MARRIED.

At Amity, on Wednesday evening, the 7th inst., by Eld P Hartwell, Mr THOMAS J HASBROUCK of Sugar Loaf, to Miss ELIZABETH, daughter of John Sutton Esq., of Warwick.

At Warwick on the 14th ult, by the same, Mr GRENELL BURT, to Miss JANE S VANDUZER both of Warwick.

Near Bloomingburg, on Thursday evening the 1st inst., by Elder G Beebe, Mr ABRAHAM PHILLIPS, of Wallkill, to Miss MARIA CRAMER, of Manakating.

In Wallkill on Saturday the 4th ult, by Eld Amos Harding Mr ANDREW THOMPSON to Miss SARAH, daughter of Jeremiah Cox.

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Total, \$200 80

The following list of agents are requested to aid in extending the circulation of the Signs of the Times, and also *Freedom's Guard*, [devoted to the defence of civil and religious liberty,] which is published at our office, in the same form and on the same terms as the Signs, by Wm. L. Beebe.

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

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COMMUNICATED.

For the Signs of the Times.

AN OLD CORRESPONDENCE, AND REVIEW OF
BENEVOLENT INSTITUTIONS.

[Continued from page 27.]

To the Editor of the *Orange Herald*.

SIR:—The inclosed communication was prepared for the *Independent Republican*, and has been in the editor's possession for the last six months with a promise that he would publish the same. but for reasons best known to himself, he has put it off from time to time:—perhaps it might be that *illiterate lingo* was too offensive to his classic ear to be admitted into the columns of the *Republican*, as it might have a tendency to contaminate the paper and the minds of its readers. The Priests have amongst those over whom they reign those that plead their cause, defend their proceedings, and denounce those who plead for reform; these *kiss the priest's toe, and hold his stirrup*; these are the *asses on which Balaam rides*. In this country we have many godly ministers, and we have likewise priests and priest-craft, and we have those who dare not lisp a word against the popular movements of the day, for fear of the anathemas of the priests. But I sincerely pity the condition of those who are under their despotic sway. As you are "bound to no party," and should you think the within worthy of a place in your useful paper, you will by publishing the same, confer a favour on your friend and humble servant,

LEBBEUS L. VAIL.

"Beloved, believe not every spirit, but try the spirits. whether they are of God: because many false prophets are gone out into the world. But there where false prophets also among the people, even as there shall be false teachers among you."—*Apostle*.

To the Editor of the *Independent Republican*.

SIR:—Not long since there appeared in your paper under the head of "*Benevolent Institutions*," and over the anonymous signature of "*A Layman*" some animadversions made on a Letter which I wrote to the editor of an Eastern paper,

called the *Baptist Herald*. It is much to be regretted that error amongst those professing to be christians, should have its champions and advocates; but it is still more to be regretted, that the acknowledged cause of ignorance, fanaticism, and superstition, should continue to have its friends and abettors.

As it has ever been the duty of the christian to earnestly contend for the faith which was once delivered to the saints; I shall therefore being unlearned in either the science or philosophy of men, have to appeal directly to the New Testament as an infallible standard for the christian's faith and practice. And as Mr. Layman's own confession of faith says, that the scriptures are so plain "that not only the *learned* but the *unlearned* by a due use of ordinary means, may attain to a sufficient understanding of them"—with this indulgence, and "squared by this rule," I shall proceed to a review of Mr. Layman's numbers.

Mr. Layman, in his numbers charges me with being opposed to the various "Benevolent Institutions" of the present day; to which charge I plead guilty. Whenever we discover a want of conformity to the precepts and examples set us by Christ and his apostles in these or any other religious institutions, we ought as honest men and christians, to oppose them. As proof that I am opposed to them, he has attempted to give an extract from my letter, and although not correct, I give it as written by him, which is as follows:—

"That many say that the millenium must be at hand, for see, say they, how many benevolent institutions are rising up amongst us. Now, says the writer, there was much done for religious institutions in the days of Constantine, and many thought the millenium must be near, but the veterans of religion looked forward with gloomy anticipations to the corruptions which were likely to follow, and soon after this arose Popes, Cardinals, &c." "Thus," says he, "the writer enters his *caviat* against the benevolent institutions of the day, and attempts to draw a parallel between them and those under Constantine, without investigating the real cause and source of those corruptions, and anti christian doctrines, which poisoned the church at that time."

Without going into a long explanation or investigation of this subject, I shall only ask, "if like causes do not produce like effects?" This question being answered affirmatively, as every honest man must, we have then to ask:—Are the

various Benevolent Institutions of the present day in agreement with Christ's example and directions? Have we any example like them on record in the New Testament? and do those who engage in them resemble primitive christians?

But before proceeding farther we will hear Mr. Layman's scripture proof for supporting those who go to preach the gospel to the heathen. He asks the question: "Does the command to preach the gospel to every creature, apply solely to the ministers of the gospel? what saith the scriptures: Even so hath the Lord ordained that they who preach the Gospel, should live of the Gospel. If then, (says he) they that preach the gospel, are to be supported, it is undoubtedly the duty of christians to aid in supporting those who go to preach to the heathen."

"To the law and the testimony." We will in the first place examine the accounts given in the New Testament of the mode and directions given by Christ for the support of the Apostles or first missionaries. "And when he had called unto him his twelve disciples, he commanded them, saying, and as ye go, preach, saying, The kingdom of heaven is at hand: freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses: Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." Math. x. chapter. And again Mark vi. chapter. "And he commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse; but be shod with sandals; and not put on two coats."—Also, Luke ix. chapter, "And he said unto them, take nothing for your journey, neither staff, nor scrip, neither bread, neither money, neither have two coats apiece." "After these things, the Lord appointed other seventy also, therefore, said he unto them, go your ways: behold, I send you forth as lambs among wolves; carry neither purse nor scrip, nor shoes; and salute no man by the way." Luke x. chapter. And history informs us that the first christians of Jerusalem resigned the use of their temporal possessions, and that the reward of the first missionaries of Germany and Greece, consisted in the testimony of a good conscience. And as an example to our modern missionaries, I would refer them to Mr. John Thomas, who left England, and went out as a surgeon on an East Indiaman, but before he left England he had embraced the Gospel; while he was in Bengal, he felt a duty laid on him, to communi-

cate it to the natives; accordingly he obtained his discharge from the ship and continued from the year 1787 to 1791, preaching Christ in different parts of the country. But what I wish to have particularly noticed in this man's "benevolent enterprise," is, that he received no aid, no assistance from any Missionary Society for his services.—But as it were in compliance with the example set him by the great Head of the church, and by the apostle Paul, who "dwelt two whole years (at Rome) in his own hired house;" (not only preached without pay, but hired a house to preach in,) "and received all that came in unto him, preaching the kingdom of God, and teaching those things which concerned the Lord Jesus Christ."

In the foregoing we learn the manner of Christ's sending out his disciples or first missionaries to preach the gospel; and we also see what was considered the duty and practice of the first Christians at Jerusalem and elsewhere. It must be apparent to every one, that the modes practiced by the various benevolent or missionary societies of the present day, are not in agreement with the example set them by the great Head of the church. Do they "provide neither gold nor silver, in their purse?" Do they "provide anything for their journey, save a staff?" If they do, they do not conform to the precepts and examples set them by Christ and his Apostles.—Let facts speak and they speak loudly.

We are informed by the report of the Foreign Missionary Society, held in the City of New York in the year 1823, that three missionaries engaged at the Seneca Station, received \$3,051 for their services for one year. And we are also informed in this report, that this station had been in operation for twelve years, and during the last year a church had been formed, consisting of four Indian members. Thus it appears, that it has cost a fraction over \$762.76 for each Indian that has joined the church; and that Mr. Armstrong the interpreter received \$180 for his services, and that the Rev. Messrs. Harris and Young, received for their services \$1435.53 each. And to show still further the total disregard that is paid by the friends of benevolent institutions, to the directions given by Christ to the apostles, I will give the amounts annually collected and expended by some of the Benevolent Institutions (falsely so called,) of the day, for Missionary and other enterprises.

1. The Baptist Board of Foreign Missions, in 1834, expended \$63,551.
2. The English Home Missionary Society, in 1831, expended \$21,795.
3. The English Baptist Missionary Society, in 1830, expended \$9,000.
4. The Congregationalist Home Missionary Society, in 1832, expended \$20,132.
5. The English Book Society for promoting Religious Knowledge, in 1829, expended \$7,340.
6. The English Christian Institution Society, in 1831, expended \$6,595.
7. The General Assembly's Board of Missions, in 1832, expended \$20,132.

8. The Baptist Home Missionary Society, in 1832, expended \$10,000.

9. The Baptist Irish Society for promoting the gospel in Ireland, in 1831, expended \$13,000.

10. The London Missionary Society, requires an annual income of \$179,080, to sustain it in its present operations.

11. The Methodist Missionary Society, in 1832, expended \$19,587.

12. The Moravian Missionary Society, in 1832 expended \$50,000.

13. The Port of London Society, for promoting religion among British and foreign seamen, in 1831, expended \$3,949.

14. The Prayer Book and Homily Society, the sole object of which is, the distribution of the authorized formula of the Church of England, in 1830, expended \$11,059.

15. The Scotch Missionary Society, in 1831, expended \$35,850.

16. The American Seaman's Friend Society, the object of which is, the distribution of Tracts, and the establishing of regular worship among Seamen. The income of this Society, in 1832 was \$5,679.

17. The American Serampore Missions Society, annual expenses about 15,000 Rupees or \$6,675.

18. The British Society for promoting Christian Knowledge, income for 1829, was \$331,913.

19. The London Sunday School Society, was established in 1784 and 5, chiefly through the instrumentality of William Fox, a deacon of the Baptist church in London, and Robert Rakes, a churchman of Gloucester. The expenses of this Society in 1830, was \$4417.

20. The expenditures of the American Sunday School Union for 8 years ending March 1st, 1832 was \$117,703.

21. The income of the American Boston Tract Society, in 1832, was \$12,600.

22. The income of the New York American Tract Society, for 1825, was \$52,443.

23. The income of the London Religious Tract Society, for 1830, was \$121,077.

In addition to the foregoing, there was contributed to aid the various Benevolent Societies in the United States, in 1846 \$1,562,450. And we also learn that the donations from all parts of the world and distributed during the year 1846, for the dissemination of the religious views of the Roman Catholic Church, was \$668,986.

Dear reader: I must ask you once more, is this extravagant expenditure of money to carry on the Missionary enterprise, in conformity with the example set by Christ? Is this "providing neither gold nor silver, in their purse?" Is this "providing nothing for their journey, save a staff?"—Is it not apparent that money is the *primum mobile*, or main spring for carrying on the benevolent enterprise of the day? Is not money made the grand *desideratum*, or thing desired for manufacturing Priests and Missionaries? Is not money made the *sine qua non*, or indispensable article in converting, and christianizing the heathen?

Did not the benevolent enterprise of the day spring into existence by the means of money, and when money fails will it not end! O Mammon! thou wonder working god! Well did Milton sing of thee, well has he painted the hungry maw of these money loving voracious:—

"There stood a hill not far, whose gristly top
Belch'd fire and rolling smoke; the rest entire
Shone with a glossy scurf, undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. Thither winged with speed
A numerous brigade hastened; as when bands
Of pioneers, with spade and pickaxe armed,
Fore-run the royal camp to trench a field,
Or cast a rampart. Mammon led them on;
Mammon, the least erected spirit that fell
From heaven; for e'en in heav'n his looks and thoughts
Were always downwards bent, admiring more
The riches of heav'n's pavement, trodden gold,
Than aught dīvīne or holy else enjoyed
In vision beatific: by him first
Men also, and by his suggestion taught,
Ransack'd the centre, and with impious hands
Rifled the bowels of their mother earth
For treasures better hid. Soon had his crew
Open'd into the hill a spacious wound,
And digg'd out ribs of gold. Let none admire
That riches grow in hell; that soil may best
Deserve the precious bane.

Mammon thus speaks—

—This desert soil
Wants not her hidden lustre, gems and gold;
Nor want we skill or art from whence to raise
Magnificence; and what can heaven show more?"

No doubt these money loving Doctors fancy themselves on the way to the kingdom. And so they are; but it is to another than the kingdom of Christ. Christ will not suffer these devotees of pride and mammon to enter his kingdom. In the language of an eminent author I would say: "Over the heads of all these infatuated devotees of *pride and mammon*, the miseries of millions are clutching at the volleyed thunders of a terrible retribution that will not always slumber at the prayers of the poor. Depart from me, for I know ye not, is the sentence that goes out against them for ever and ever."

LEBBEUS L. VAIL.

To be continued.

For the Signs of the Times.

Sing Sing, N. Y., Jan. 14, 1849.

BROTHER BEEBE:—As it is some time since I wrote any thing for the "Signs," I have taken my pen to contribute my mite, with your permission. I have been led to reflect on the vast difference, with which the people of God have been regarded in all ages of the world, and the names given them by their enemies; from that which they sustain in the word of God. We read, "that all that see them, shall acknowledge them, that they are the seed that the Lord hath blessed." Isa. lxi. 9. And we know that none can see them, nor understand their character, unless their eyes have been spiritually enlightened: Without this eye-salve they will know no more of them, than they did of their Lord and Master; who was despised, and rejected of (natural) men: as have been his his followers ever since. They have always borne the same character by the world, as Haman gave of the Jews, to Ahasuerus the king: "There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all

people." Esther. iii. 8. They are said to be a sect everywhere spoken against. Acts. xxviii. 22. And accounted as the filth of the world, and the offscouring of all things, the very refuse of the people. Sam. iii. 45. And nothing but troubles wherever they come. Acts. xvii. 8. And since the days of the Apostles, bonds, imprisonments, and death, have marked them, wherever they come, so that their history may be traced in characters of blood. And to the present day, we find a feeble company of strangers scattered abroad, who refuse to bow down and worship the image which Nebuchadnezzar the king hath set up: And they are marked, and reviled, and both labor and suffer reproach, because they trust in the living God. "Cast-iron Christians," "hard heads," "hard shells," "do-nothings," anti-effort," "anti-mission," "anti-nomians," "hyper-Calvinists," "Black-Rockers," are but a sample of the names which they bear from the enemies of the cross of Christ, in the present day. We have only taken notice of the names, that it may be known what character they bear among those who can neither see nor know them as the seed which the Lord hath blessed. But let us look for a moment at the other side, and hear their character described from the book of Truth. They are called a "Special people," Deu. vii. 6. a "Peculiar people," Deu. xiv. 2. 1 Peter ii. 9. A people purposed for the Lord, Luke i. 17. A people for his name. Acts xv. 14. And they are not to be reckoned with the nations. Num. xxiii. 9. I will leave in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord. Zeph. iii. 12. From these words we design to make a few remarks. First, notice the place of the Lord's rest when he brings his people to Mount Zion. Second, the character the people bear, an afflicted, and poor people. And lastly the grand design of God in all their afflictions, that they may trust in the name of the Lord. First, the Lord's Rest. Wherever the Lord has manifested his gracious presence to his people, in all ages of the world, it has been a Bethel, a consecrated spot; and holy ground. No sooner had man fallen from his original uprightness, than the Lord appeared, and left them a blessed promise: that the seed of the woman should bruise the serpent's head, and he condescended to strip the fig leaf dress, which they had been at so much pains to put together: and to clothe them with coats of skins, this prefigures the necessity of a robe of righteousness, to cover their souls, which by their works they never could attain: and that without the shedding of blood there could be no remission of sins. He also appeared to Enoch, and enabled him to walk here in sweet communion and fellowship. Also to Noah, to Abraham, Isaac, Jacob, and others, and wherever he appeared to them it was a blessed, holy spot to their souls, which they could call Jehovah Shammah, for the Lord was there. When he appeared to Moses in the burning bush. He was filled with reverence, awe, and strange emotions of soul, and said, I will now turn aside, and see the great sight, why the bush

is not burnt. But the Lord tells him to pull off his shoes from off his feet, for the place whereon he stood was holy ground. And so he found it before the interview closed, for the Lord revealed himself to him as the God of Abraham, the God of Isaac, and the God of Jacob. And when he delivered his people from among the Egyptians, by the hands of Moses and Aaron, His presence went with them, in the cloudy pillar by day, and the pillar of fire by night; and the Angel of his presence saved them. Then according to the command and direction of the Lord, the Tabernacle was built, when his gracious presence was manifested, and abode with his people, as it was afterwards in the Temple, when Solomon built him an house. Then he was enquired of, and graciously revealed himself unto his servants.—And thither the tribes went up, the tribes of the Lord, unto the testimony of Israel. But none of these were anything more than temporary dwelling places for the Most High God. And merely shadowing forth Mount Zion, the true resting place of the Lord of Hosts. For the Lord hath chosen Zion, he hath desired it for his habitation, this is my rest forever; here will I dwell: for I have desired it. I will abundantly bless her provisions, and satisfy her poor with bread: I will clothe her priests with salvation, and her saints shall shout aloud for joy. Psal. cxxiii. 13—16. He also leads his prophets to look away from the glory and splendor of the Temple at Jerusalem, and gives them many glorious visions of the Zion of God, and of his holy mountain, where he would make unto all nations a feast of fat things; and in this mountain he destroys the face of the covering cast over all people, and the vail that is spread over all nations. Again, thus saith the Lord, the heaven is my throne, and the earth is my footstool: Where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hands made, and all those things have been saith the Lord. But to this man will I look, even to him that is poor, and of a contrite spirit: and trembleth at my word. Isa. lxvi. 1, 2. The prophet Ezekiel also seems to have been led to see the heavenly City, for he says, after shewing its dimensions, &c., and the name of the city from that day, shall be; The Lord is there. The splendor, and glory of the Temple hath passed away, and of the building as Christ foretold, not one stone is left upon another. But the Lord hath founded Zion, and the poor of his people shall trust in it. Isa. xiv. 32. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy: even every one that is written among the living in Jerusalem. Isa. iv. 3. For in Mount Zion, and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel ii. 32. Having shown that the Lord dwelleth in Zion; we pass to notice the character given of those who are left in the midst of her. An afflicted and poor people. Very many of the children of God, are a poor people, as regards the things of this world; in their outward circumstan-

ces, in providential things, in their persons, or in their families, they are oftentimes greatly afflicted; but as many of these outward trials are partaken of in common with the whole human family, and as all men are born unto trouble, when they come into the world, we must look farther for the peculiar afflictions of the children of God. We read the refining pot is for silver, and the furnace for gold. But the Lord trieth the heart. Prov. xvii. 3. And if we examine the experience of the saints, as contained in the word of God, we shall find that their trials, and afflictions have been truly heart-work. I, the Lord, search the heart, and the reins. Jer. xvii. 10. He brings down their heart with labor, they fall down, and there is none to help. Psal. cxvii. 12. And the righteous God trieth the hearts. Psal. vii. 9. Hence we read of a broken heart, a contrite heart, a heavy heart, a sorrowful heart, a fearful heart, &c., and without something of this heart work we are nothing, notwithstanding we may understand all mysteries, and all knowledge, yet we have no part nor lot in the matter, because our hearts are not right in the sight of God. The Lord has chosen his people in the furnace of affliction, and in the this furnace, all their work must be tried, of what sort it is, that when they are tried, they may come forth as gold. When the Lord calls his people by his grace, and gives them a comfortable evidence, that they are interested in that covenant which is ordered in all things, and sure, and makes their mountain to stand strong: they are apt to say like one of old, I shall never be moved: and while they can walk in the light of his countenance, and feel that the everlasting arms are under them, they may be tried in outward circumstances, stripped of their possessions, bereaved of their friends, and yet through grace be enabled to say, "The Lord gave, and the Lord hath taken away: and blessed be the name of the Lord." But still this grace which shines so conspicuous now, must eventually be tried; for the Lord trieth the hearts. Let Satan now be permitted to harass, and perplex him, until he doubts of ever having experienced anything of the work of God within, and let the Lord hide his face from him till he walketh in darkness and hath no light, and then all his sore afflictions and trials in providence, with his own darkness and temptations will combine; and now poor soul, he verily thinks and fears that all his former experience, and his former peace and comfort have been a delusion. If not, why does not the Lord appear for him? he cries unto him, yea he sighs and groans all the day long, but it is all of no avail, for no relief appears. All his sins are brought before him, and the yoke of his transgressions is bound by the Almighty hand, they are wreathed and come upon his neck. Satan tells him there is no hope, and that he had better curse God and die, and then there will be an end of it, and he will know the worst. Perhaps his friends begin to doubt of his state, and prove themselves miserable comforters, in endeavoring to fasten the charge of hypocrisy upon him, and that all his former pretensions have

been deceitful. And though he knows it is not so, yet the Lord still hides his face. He looks backward upon his past experience, but can gather no comfort there, he looks forward to see if there is any hope for the future, but he sees none: he turns to the right hand where he doth work, and where he has often appeared for him in times past, and to the left hand, wherein are riches, and honour; but he cannot behold him: and now the desire of his soul is that he had never been born, and his heart fretteth against the Lord: For the arrows of the Almighty are within him, the poison whereof drinketh up his spirits. The Lord trieth the hearts. And he will bring the third part through the fire. Truly they are an afflicted, and poor people, poor in spirit, and poor in themselves yet the Lord heareth the poor, and despiseth not his prisoners. Psal. lxxviii, 3. Yea he shall stand at the right hand of the poor, to save him from those that condemn his soul. Psal. cix. 31. The richest blessings, the sweetest promises are made known to the Lord's poor. So that notwithstanding their fears, their doubts, their poverty or distress, the poor hath hope, and all iniquity shall stop her mouth. Neither will the Lord forget the congregation of his poor forever. But our limits forbid us to extend our remarks further on this point. We conclude with a few remarks on the design which the Lord has in view, in all the trials, and afflictions of his people, that they may trust in the name of the Lord. The fining pot is for silver, and the object is to purge away all the dross, the furnace is for gold, that when it is tried there may be nothing left but the pure metal: But the Lord trieth the hearts, and for the same purpose, that our dross and tin may be consumed, that there may come forth a vessel for the finer. When the Lord takes his people in hand, it is that he may cleanse them from all their filthiness, and from all their idols: to strip them of self-righteousness, to cast down every high imagination, to drive them from their strong hold of creature perfection, that they may find refuge in the Rock of Ages; to strip off their filthy rags, that their webs may not become garments, that he may clothe them with his everlasting righteousness.—The Lord will cut off all hope in their own performances or works, that they may have a good hope through grace. He will shake their rotten foundation, that they may be builded upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone. He will drive them from every false refuge, tumble down all their buildings about their ears, that they may be builded an habitation of God through the Spirit. When he has tried them they shall come forth as gold. Amen.

Yours in hope of eternal life,

JAMES MANSEY, Jr.

For the Signs of the Times.

Lebanon, Ohio, Feb. 14, 1849.

BROTHER BEEBE:—I have just received the third No. of the present Vol. of the Signs, containing your answer to certain queries in a letter

of mine, published in the same paper. You and your readers are well aware, that I have never taken much part in the controversies that have been carried on by the brethren through the Signs of the Times. I intend that this shall be my last on this subject, as I have no desire to occupy the minds of brethren with a subject that they may never be called to act upon. I have never yet baptized any person but such as have first been received by an organized church for baptism; neither do I know, that I shall ever have such a case to act upon. I made a statement in preaching the introductory sermon at the last session of the Miami Association, that I suppose was the origin of what has been published in the Signs on the subject. I believed then, that the statement was in accordance with the order and practice of the apostolic church; and I believe so yet: and I expect that I shall continue to believe so, until something is found in the scriptures to prove to the contrary. I am well pleased, my brother, with your manner in replying to my letter; although I still believe that the views I entertain on the subject are scriptural. Your answer to my first question, no Baptist will controvert. With your answer to my second, I agree; and you have proved your answer to be correct from the practice of the apostles themselves. But you say, "the ministers in the church at this day are not all apostles;" well, that is one reason why they should not condemn what the apostles have sanctioned and left for the government of the church. You say—"The apostles, or any one of them, were competent to determine whether their doctrine was received by the candidate; but as many brethren as can be convened for the purpose are not too many now to determine whether a candidate is in the apostles' doctrine or not." Is any minister now, likely to be more deceived than was Philip in the case of Simon the sorcerer? Your answer to my third query, let it appear to others as it may, to me it does not appear very conclusive. If Brother Beebe will come into the vicinity of Lebanon, and find persons who give him evidence that they are fit subjects for baptism, and he should baptize them without consulting me or the church, (provided that none of us were present) I think that I should manifest symptoms of the *big head*, if I should blame him for so doing. I cannot see that the scriptures used by you to prove your negative rule, have any thing to do with the subject in hand. If they have, "Be of one mind," lays you under as much obligation to give up your views and adopt mine, as it does me, to conform mine to those of brethren who differ with me. I cannot conceive, that a minister of the gospel acting from love to God, baptizing a believer on profession of his faith in Christ, would be doing a thing—"through strife or vain glory." "Let all things be done decently and in order." And what rule shall we be governed by, to determine what is *decent and orderly*? by the written word of God, and the practice of the primitive saints—or by the *imaginary 'practical effects'* that our actions may produce upon others?

In answer to my fourth question, you say, "the church is to judge." Would it not be well for the church to determine what would be a reasonable distance, and what not, and publish it, that it might be distinctly understood when a minister is acting in order, and when not? You say—It has been the practice of itinerant preachers when traveling where there are no churches, to baptize persons without going before the church. But when a church, or any number of brethren can be convened to hear and judge, it has *always* been considered the safer, and more scriptural way." I have no evidence that when a person demanded baptism of the apostles, they ever commanded them to go to a church before they would baptize them. Brother Beebe has admitted, that the apostles and others did baptize persons before they went to a church; now let him prove, that the apostles ever required any persons to go and tell their experience to the church as a qualification for baptism, and then he may say that his plan is "more scriptural." That the apostles often received persons for baptism when there were a number of baptized believers present, I have no doubt: but, that they received them *because* they were present, I do not believe. In reply to your 5 & 6th answer. I will add, was it impracticable for Philip to have obtained the concurrence of the apostles previous to his baptizing the believers at Samaria? Have you any evidence, that Paul and Silas tried to get "Lydia and her household" together to hear the Jailer's experience previous to his baptism? I do not think that my baptizing a person, gives that person a right to a place in the church; although baptized, he is under obligation to relate his exercise of mind to the church, that they may determine whether I have done right or not in baptizing him. For, if he is a believer in Christ, no man has a right to forbid water that he should not be baptized. "If thou believest with all thy heart, thou mayest," were the words of Philip to the Eunuch.—I hold myself amenable to the church for my conduct, either in things temporal or spiritual. I have no idea, that there is a member in any of the four churches for which I preach that would be offended with me for baptizing any person that I believed was a believer in Christ. I am now done, and as I said before, I do not intend to write any thing more on this subject.

May the Lord direct you, and all your correspondents to write in such a manner, that Zion may be edified, built up, and established in the faith of Jesus Christ, is the prayer of one who is oft times tossed with tempests and not comforted,

SAMUEL WILLIAMS.

For the Signs of the Times.

Locust Grove, Adams Co. Ohio.
Feb. 1, 1849.

BROTHER BEEBE:—As I have a remittance to make to you for the Signs and Monitor; I will, herewith, record some of the dealings of the Lord with me, hoping that I may be enabled to do so with meekness and fear. About fourteen years ago, and when I was quite young, my mind was

came solemnly impressed with thoughts of death and on eternal judgment; and with the necessity of being prepared for death, which, I knew, must either sooner or later come upon me. These, and such like thoughts were the more deeply impressed upon my mind, from having, at a certain time, very narrowly escaped death;—and indeed, it was nothing short of an omnipotent power that preserved me. While I was confined to the house from the wound I had received, I had some serious reflections, as to the almost miraculous manner in which my life had been spared, and of the awful situation I was then in, had it pleased the Lord at that time to have clipped the thread of my existence. From these, and similar reflections, I felt and knew that life was uncertain, and therefore, I was resolved to do better—that in future I would endeavor to be found walking in obedience to the commands of God, and thereby gain his favor by continuing in his fear and love, and in order to make good my determination, I resorted to the Holy Scriptures with a view of acquainting myself with his Holy Law; and if possible, try to fulfill it. My firm resolves, however, lasted only a short time, for I soon grew weary of all my religious devotion, laid aside all my form of godliness, and finally, (as some would say) lost all my religion. I once more engaged in the pleasures and vanities of the world, though not altogether unmindful of my lost condition;—for when in lonely solitude, I felt that all was not well—that I was without hope and without God in the world; and pursuing the downward course which leadeth to destruction.

Thus I went on for several years, sometimes cheerful and lively, at other times pensive and sad, until the Autumn of 1840, at which time I felt more seriously concerned for the salvation of my soul, by having been brought to a discovery of my guilt, which caused me to exclaim, in the language of one of old, What must I do to be saved! Here then commenced my real distress of mind—of being a guilty and condemned sinner before God, and no merit of my own to move his compassion towards me; it was a source of regret that greatly disturbed my troubled soul. I again referred to the book of Divine truth, for instruction and comfort, but the least noise or stir like unto the sound of an approaching footstep, would cause me to close the sacred Volume and flee, for fear some person should see me reading it and suspect my concern of mind. O! thought I, if I only had that Holy Book in some silent, secret place where there would be no eye to see me but His that overlooks all things; with what intense anxiety I would turn over its sacred pages with a view of finding some portion thereof that would produce a calm in my troubled breast. Sometimes I would take it in my hand and implore the God of my being to direct my mind to the passage that would speak peace to my soul and declare my sins forgiven. But, alas! no comfort could I find, no promise could I claim, I had sinned against a Just and Holy God, and that there was nothing for me to expect, but to feel his wrath and per-

petual banishment from his presence. About this time a political meeting was held in Leesburg Loudoun county, Va. A multitude of people were in attendance, and I among the rest. After I had returned home, and had retired to my usual rest, my mind was led to take a retrospect of the past; when, the sins of that day, together with those of my past life, seemed to be presented to my view, which caused a distress of mind that is indescribable, and which appeared almost insupportable. I felt as if the wrath of Almighty God was abiding upon me, and tried to bury my face in the pillow, in order to screen myself as it were, from his eye of justice; and all I could do, was to groan the sinner's only plea; "God be merciful unto me." After this, I felt a peace of mind that I never before enjoyed, my mountain of sin was removed, and I was reconciled to God, through a gracious Mediator. This seemed to me, to be the Lord's doing, but still I wanted more evidence. I thought that I must be wrought upon in a more extraordinary way, that I must see some light shining about me, or hear some audible voice proclaiming my forgiveness; yet at the same time, I felt a peculiar attachment to the people of God, and had a great desire to enjoy the privileges which they enjoyed; but still I felt unworthy to name the christian name, I was admonished however that I was not to realize those powerful manifestations which I had expected. The following words were applied to my mind with much force: "If you tarry till you're better, you will never come at all." I tried to ask of the Lord, if it was his will that I should comply with the ordinance of baptism, when this passage was presented to my mind. "If thou believest thou mayest be baptized," I then went to the church, related the exercises of my mind, was received and baptized in August, 1841.

Brother Beebe, if you think this worthy of a place in the Signs, you are at liberty to publish it.
Yours in christian love,

SAMPSON G. DOWDELL.

For the Signs of the Times.

Culpepper Co., Va., Feb. 9, 1849.

BROTHER BEEBE:—I have been a reader of your excellent paper (the Signs) for several years, and have been so much strengthened and built up by the communications of many dear brethren and sisters whom I never expect to see in the flesh, that I think it meet to acknowledge my gratitude to them through the same medium. For as in water face answers to face, so the heart of man to man. Prov. xxvii. 19. I feel that I have walked step by step, with many of them in their afflictions, and if a description of some of mine should prove as but one cool drop to some poor thirsty soul, I shall be paid for all my sufferings. But methinks I hear you ask who is this that thus obtrudes herself upon my notice? I answer, A Baptist. I was baptized (with my husband) in 1833 by a then regular Baptist minister. We continued with this church 4 years when in the providence of God we were called to leave the coun-

try, and taking letters of dismission, we joined another of the same faith and order. But here we did not long remain in quiet. The children began to speak strange language which I could not understand, such as getting up revivals, evangelizing the world, and many other things of which the primitive saints had never heard. Some of them even said they never could have a revival while there were so many Black Rocks in the church, (a name by which the Old School Baptists are known among us,) although there were only six of us willing to contend for the faith once delivered to the saints, the rest of the church numbered more than two hundred. What could I now do, but seek out a people whose feelings and sentiments were more congenial with my own? But what difficulties arose here! To own myself a Black Rock was the certain road to scorn and derision. To leave my husband, and only sister, and Aunt and numerous other relatives all of whom were wealthy and influential members of the church, was to me a trial indeed. About this time I broke my mind to my husband, who advised me prayerfully to consider such a step, lest I should wound the cause I sought to honor. This I did; and oft in the silent hours of the night have I gone out into the open air, and on my knees poured out my soul to God for guidance. And after every petition I had felt my desire and determination increased to follow my Savior through evil as well as good report. One night after conversing freely with my husband on the subject, we united in prayer, and while on my knees I felt such a flowing out of my affections, or rather such a flowing in of the love of God into my poor soul, that I was made to rejoice with joy which was truly unspeakable and full of glory. All obstacles were now removed, and I felt there was nothing on earth too sacred for me to part with for the glory of God; and thenceforward determined, "let others do as they would, I would serve the Lord" agreeably to the dictates of my conscience. For several years I went occasionally ten and twenty miles to hear such preaching as would feed my poor hungry soul; and oh! I thought these the sweetest places on earth; the brethren and sisters appeared so lovely and loving in the enjoyment of every church privilege, that I almost envied them, while I stood without, and was willing to be counted a dog, if I might but catch the crumbs which fell from my master's table. During the spring and summer of 1846, myself with five others, (not one of these my relation) withdrew from the church, and in August were constituted a Baptist church upon gospel principles. We continued to meet at each other's houses during the fall and winter, where God sent his ministers from twenty, thirty, and forty miles, to preach for us. And now did we realize the truth of that promise, that God would supply our every need. During this time we built us a comfortable meetinghouse, and are now sitting under our own vine and fig tree, there being none to make us afraid. Death deprived us of one of our members soon after we were constituted; for

which the Lord has given us four, two by *experience* and two by *letter*. We are still a small body numbering only nine; but we are encouraged when we recollect that the little church with Noah numbering one less than ours. And that God is able to bless and multiply us as he did him. In the summer of '47 brother John Clark was applied to, and agreed to preach for us monthly, which he continues faithfully and fearlessly to do, very much to the comfort of our souls. And now my brethren and sisters, scattered throughout the length and breadth of these United States, may I flatter myself that I shall have your sympathy and prayers? Were I to consult my feelings I could write a volume, but prudence admonishes me to be brief. And now, brother Beebe, I take my leave of you, praying that the Lord may bless and enable you long to contend for the truth as it is in Jesus.

Your sister in tribulation,

SALOME B. SIMMS.

P. S. Try and make it convenient to be at our association (the Rappahannock O S) to commence on Thursday before the fourth Sunday in August. It will be held with our little church at Chestnut Fork, Culpepper Co., Va.

S. B. S.

For the Signs of the Times

Sharon, Chambers Co., Ala., }
Jan. 30, 1849. }

BROTHER BEEBE:—In view of the present condition of the Old School Baptist, standing as they do, a separate and distinct people from all other institutions and pretended religious combinations of men, and holding alone to those institutions and ordinances which are enjoined in God's word, I am inclined to believe that our situation is not very dissimilar from that of the ancient saints, and the light in which we are viewed by the enemies of truth tends greatly to confirm me in such belief. Israel was to dwell alone and not be reckoned among the nations, (Num. xxii. 9) and in the language of the sweet singer of Israel, Zion was a "reproach to her neighbours, a scorn and derision to them that were round about her," and her situation was the very same in the Apostolic day, so that Paul was constrained to say that such as were born of the flesh continued to mock and persecute those who were born after the Spirit. Jeremiah cried out on one occasion and said, "The word of the Lord was made a reproach unto him, and a derision daily." Jer. xx. 8.—Those whom the Lord prepares by his Spirit and makes them as "living stones" for his "spiritual house" are yet subjected to reproach, and while they contend for a *Thus saith the Lord* in all doctrine and ordinances of the church of Christ, and have no fellowship with the works of darkness, but rather reprove them, for these things they are mocked, reproached and held in derision daily, and are esteemed as bigoted—narrow hearted, ignorant knaves, and the offscouring of all things. There are, no doubt, innumerable benefits realized to the church of God from the very reproach which she bears, and from the light in which she

is viewed by the wise and prudent of the world; it prevents false brethren and those who wish to become popular and make a gain of godliness from being identified with the saints; and tends also to free the visible church of superfluous branches, and also to humble the fleshly pride of the saints themselves.

Aside from all these and similar considerations there is yet one of far greater importance to the children of God, See 1 Pet. iv. 14. "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." Happy people indeed, who like Moses of old "esteem the reproach of Christ greater riches than all the treasures in Egypt." Dear brethren, it is impossible that you should be reproached for the name of Christ, unless the Spirit of glory and of God rests upon you, for we are informed that if any man have not the *Spirit of Christ* he is none of his, and if we have not the Spirit of Christ we cannot be reproached for Christ's sake. We may be reproached for a profession or for various things whether justly or unjustly, but to be reproached and suffer shame for Jesus sake are things which cannot be, unless we have the Spirit of God, and as many as are led by this Spirit, they are the Sons of God. In view of such a glorious heavenly Father, can we not like Paul, "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake?" 2 Cor. xii. 10. I know that it is contrary to human nature to take pleasure in these things or to rejoice in tribulation, (Rom. v. 3.) but we may be assured that in all things the flesh and the spirit are at variance, and are contrary the one to the other. Gal. v. 17. The deeds of the body are, through the spirit, to be mortified, and this is the reason why the children of grace cannot boast of their fleshly wisdom, or of their great abilities in religious performances, all such boasting is vain, and is the work of the fleshly mind, which in the children of God is mortified and subdued by grace. Those who have not the spirit are "vainly puffed up with their fleshly mind," and those who have the spirit, have also the "mind of Christ" which is not fleshly. In conclusion I will say, that it has been my lot for six years past to suffer shame and reproach, whether for Christ's sake or not God only knows,—to those who do in reality suffer for the truth's sake, I would say let no man be moved by these afflictions for you are appointed thereunto.

WM. M. MITCHELL.

HUNTINGTON'S WORKS.

Brother John Axford, Bookseller, at 168 Bowery, New York desires us to make known to our readers, that he has on hand, and for sale, full sets of the Works of the late William Huntington, S. S. of England. These volumes have been much admired by many of our brethren who have had an opportunity to examine them. Huntington is said to have been a severe scourge to the Arminians, and a talented writer. He has also other English works of a similar cast. Those who wish to be supplied will call at his store, 168 Bowery, New York, or address their orders to him at that place.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., MARCH 1, 1849.

REMARKS ON BROTHER WATSON'S REVIEW, &c.
[Continued from Page 31.]

On this doctrine of vital relationship, and eternal union to Christ, rests the whole system of salvation. In its absence we challenge mortal man to establish the doctrine of Redemption. The right of redemption belongs only to one nearest of kin; and if the bond of relationship between us and Christ was not anterior to and nearer than that of Adam, then the right of redemption would be in a bankrupt kinsman. A man may purchase a possession in which he never held any right of property, but no man can redeem to himself a property in which he had no prior right; so as by redemption to originate a *bona fide* title. Deny therefore the real vital relationship of Christ and his church, or that such relationship existed before the fall, and you deny the only ground on which a sinner can be redeemed to God. But this is not all. Destroy this real vital union and relationship and you destroy the ground of heirship. If we are not sons, then we are not heirs of God nor joint heirs with Jesus Christ. Eld. W. says we are sons by regeneration and adoption; this is very true—but this is not what constitutes us heirs of God and joint heirs with Christ. When were we regenerated and adopted? In time—But we were heirs before time began. Christ shall say, "Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." None are adopted but Christ's legitimate seed; and it is therefore "Because ye are sons, (not to make you sons) God hath sent forth the spirit of his Son into your hearts, crying, Abba Father.

Perhaps we may make our remarks more clear and intelligible to brother W. by the following arrangement of them, viz.

FIRST. Christ, as the Son of God, the only Begotten of the Father, the Beginning of the creation of God, and First Born of every creature, is the Mediatorial Head of the church; and these characteristics are not applied to him in the scriptures to express his Godhead, nor his humanity abstractly considered, in any case; but in all cases they set forth what he is, and was, and will always be, as the seminal Head, Life, and Mediator of his people.

SECOND. The ground and vitality of spiritual relationship of the Spiritual Head and body, as Progenitor and children, consists in this truth, that the spiritual life of all the members of Christ existed in him before the world began as fully as did our natural life exist in Adam, before the birth of his first born.

THIRD. Regeneration and adoption to which God's children were predestinated, proceeds from, but is not the cause of this relationship.

FOURTH. This spiritual relationship and vital union subsisting between Christ and his members, did not constitute a vital union, or relationship between Christ and our Adamic natures. It em-

braces only that spiritual life which we had in Christ before the world began, and which in its developement in the saints constitutes the *new man*, and is called, "Christ in you the hope of glory."

FIFTH. The subsequent relationship between Christ and the bodies of his members, is predicated on his assumption of the seed of Abraham. "His children being partakers of flesh and blood, he also himself likewise took part of the same." He was made of a woman. "The word was made flesh and dwelt among us." Thus manifesting the reciprocity of union and relationship. The church is his seed, so far as relates to her spiritual life, and Christ is himself the seed of the woman, so far only as relates to the assumption of that body and nature in which he became incarnate.

As a Son a Mediator between God and men, we are taught to regard Christ as one *set up* from everlasting, but such terms as *set up*, *brought forth*, *first born*, and *beginning of the creation* &c., which necessarily imply derivation, cannot, in our conception of their sense, be applicable to his eternal Godhead. We claim that Christ as God, is self-existent underived, unbegotten, uncreated and unborn. Not an emanation from any other source or origin. But as Head, Life, and Mediator, we can conceive of his being begotten, *set up*, brought forth, &c. In this begetting of the Mystical Head, we understand the begetting of the Mystical Body, and all its members were embraced; and in the absence of it we have never learned on what principle the saints are in reality the sons of God. Brother Watson's illustration of it, is by no means satisfactory to our mind. We cannot endure the thought of relinquishing the pleasing assurance that the saints are as really and as truly the sons of God, as Christ is. If the Head as such is related to God as a son, by virtue of a previous existence in him, and because he proceeded forth and came from the Father, and the body connected with that very Head is not so related, but merely nominally related by adoption, then their life is not in him, nor like his. His being real, and their's nominal, from every view we can take of the subject, would destroy all vital relationship between the Head and body.—A relationship of adoption only, however anciently predestinated could not in any way that we can conceive of make us the recipients of all those gracious gifts and spiritual blessings, which were given us in Christ Jesus before the world began.

Brother W. has without much labor swept away our arguments based on such passages of the word as assure the children of their existence in Christ, being chosen in him before the foundation of the world, having grace given us in him before the world began, &c., by considering that state and condition as being only *prospective*. Hence, according to his theory, Christ existed as a Head, eternal ages without any body, but a prospective body. But if it be true that Christ is "the same yesterday, to day, and evermore," how is it that yesterday, he had no body, only the prospect of

one, but to day he is actually in possession of a body? If there be any difference between a head with, or a head without a body, that change if applied to Christ must contradict the testimony of the apostle in the passage quoted above, and make the text read, Christ is to day what he was not yesterday, and what he may not be to morrow.

The illustration of the subject by the Greek, Latin, and English words which signify adoption fails to convince us that, the saints being children of Adam, in reality, are merely brought into the family of God, and treated as sons of God. This would be to treat them as though they were what they are not. They are, in that case, not the children of God, but God treats them as he would treat them if they were his children. The sense given to the words which signify adoption by the Greek, Latin or English lexicons, has reference to the adoption of children, by men, in which one man adopts and receives into his family, and treats as though they were his own, the children of another. But the adoption of the saints, has reference to the manifestation of the sons of God, when God shall send forth the spirit of his Son into their hearts crying Abba, Father!

We are sorry to have to join issue with brother Watson on a subject to which we attach so much importance, but the doctrine of a real vital union between Christ and his people existing in glorious reality before the world began, we cannot relinquish. The positions which we have taken in the foregoing, we believe the scriptures sustain, and we shall therefore feel bound to contend for them.

THE SIN AGAINST THE HOLY GHOST.

BROTHER BEEBE:—Please give us your views on the xii. chapter of Mathew 31 and 32 verses, and as I do not wish to impose on you by laying out too much work for you, some other of the brethren will please to give us their views on 1 John fifth chapter, 16 verse.

I remain as ever, your unworthy brother in tribulation,

HUGH MADDEN.

REPLY.—We feel considerable delicacy in presenting our views of the passage in compliance with the request of brother Madden, from the conviction of our mind that many for whose opinions we have great respect, differ with us. We feel the importance of writing for edification and not for strife and debate. We do not however feel that we are at liberty to withhold from our brethren such views as we have on any portion of the scriptures. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come."

Many have supposed that some particular sin is here referred to for which there can be no forgiveness, and many a quickened sinner under a sense of guilt and wrath has been ready to conclude that he has in some form committed that

kind of sin for which there is no remission. Some have gone so far as to attempt a definition of what the peculiar qualities of that sin must be in order to render the sinner unpardonable. But our Lord says that all manner of sins and blasphemy committed against the Son shall be forgiven unto men; but a word spoken against the Holy Ghost shall not be forgiven, in this, nor in the world to come. We are led to inquire what sins are against the Son and not against the Holy Ghost, and what sins can be against the Holy Ghost and not against the Son. Divine revelation responds to our inquiries, that all the sins committed by those for whom the Son of God is the responsible surety, are charged to him, and are by him cancelled, and therefore though no less enormous or abominable in themselves than are the sins of the non-elect, yet being laid on him, and by him borne in his own body on the tree, in his name the remission of them is effected. While the sins of those who have no part in Christ as a Savior, Surety, and Redeemer, can never be forgiven.

There is no forgiveness but through him, consequently they whose sins were not imputed to him, have sinned against God as a Spirit, and having no Day's Man between them and God, have no medium through which redemption can be extended to them. God's chosen people have been guilty of all manner of sins and blasphemy, and in no wise are they any better than the rest of mankind; but by the relation they stand in to Christ, and the interest they have in his atoning blood, they are redeemed from the law, justice is on their behalf satisfied by their surety, the prison doors are opened to them, and they are delivered from wrath and perdition. Christ came into the world to save the very chief of sinners, and not the best of sinners. If it were not so we should utterly despair of salvation. He came not to call the righteous but sinners to repentance. All manner of sin and blasphemy is included in what shall be forgiven unto those whose sins are covered and into whom the Lord will not impute sin; but no sin or blasphemy, to any extent shall in this world nor in the world to come be forgiven, where such sin is not legally chargeable to him as a legal representative.

WANTED.—A species of gum shoes or umbrellas, that will stand the Sunday rain, or Sunday mud, of this latitude. We do think that our merchants have been culpably negligent in not providing an extra article for this purpose. We have gums and umbrellas that will turn any wet coming during six days of the week; but there is something so very remarkable in the rains of the other day, that our unprotected population are prevented from getting to church. Our sympathies are really moved for their destitution, and we call the attention of the scientific world to this singular fact. We do not mean to say that the elasticity and imperviousness have been transferred from the shoes to the conscience, for this would be impolite; but we do say that we will give the loudest puff to the merchant or manufacturer who will furnish shoes and umbrellas that will be an effectual protection against Sunday rains, and Sunday mud.—*Richmond (Va.) Obs.*

POETRY.

For the Signs of the Times.

"In the fear of the Lord is strong confidence, and his children shall have a place of refuge."—Prov. xiv. 26.

In scenes of deep distress,
In danger's trying hour,
If Jesus shows his face,
And manifests his power,
Soon as I hear his heavenly voice,
My soul within me doth rejoice.

Affliction's thorny road,
Full many days I've trod,
Bearing a heavy load,
And chastened with the rod;
Yet still sustain'd by grace divine
I have a hope that God is mine.

His waves and billows roll,
The tempest rages high:
The sorrow of my soul,
None but my God can eye:
But still a gentle voice I hear
Which seems to soothe my rising fear.

Clouds gather round my head,
The storm approaches nigh;
I'm fill'd with gloom and dread,
But whither can I fly?
O Lord in this my time of need,
Wilt thou not prove a friend indeed.

But why should I complain?
Or thus be rack'd with fear?
My cries and tears are vain,
Till God is pleas'd to hear,
And when he sends a sweet relief,
I'll bid farewell to pain and grief.

He has in former days
His gracious love made known:
And fill'd my soul with praise
For all his mercy shown;
I trust he will appear again,
And prove that he is still the same.

Sometimes he hides his face,
To try my faith, and love,
That I his matchless grace,
May still be made to prove;
He puts a cry within my breast,
And soon returns to give me rest.

A covert from the storm,
A shelter from the blast,
He hides a feeble worm—
Till all is overpast;
My hiding place, my safe retreat,
I still will worship at his feet.

J. MANSER, Jr.

OBITUARY.

BROTHER BEEBE:—Another year has passed away and with it many of those whom we have loved and whose memory is sacred with us. The memory of 1848, is indelibly fixed on my heart to remain there until I too shall be called away from the scenes of earth.

On the 16th day of July last, my mother SARAH COX (late, Sarah Hutchings,) was called away from this vale of tears, as we believe to that blessed, happy and eternal home where the wicked cease from troubling and the weary are at rest.

She was born in Calvert County, Md., June 23, 1772, and witnessed the closing scenes of the Revolutionary war, and being connected with one of the patriotic families which had joined in the struggle for Liberty, she had in early life an opportunity to hear of many of the difficulties, dangers and privations through which the American soldiers passed. In 1789, she emigrated to Kentucky, which was then almost entirely a wilderness inhabited by faving tribes of predatory savages. In 1791, she was married to her late husband, Lazarus Cox. In 1795 she made a profession of the religion of the Blessed Redeemer and was baptized by Eld. Wm. Hickman at Great Crossings, Scott county, Ky., in 1800. She removed to Gallatin [now Carroll] county and united by letter with the McCools Baptist church, in which she remained a member until about 1820, when for convenience she united with

the Four Mile church, in which she remained until she was called to the church triumphant, as we fondly believe. She was an unwavering believer in the glorious doctrine of Salvation by grace alone, and her chief concern, was often expressed by her, in the words of a favorite Hymn.

'Tis a point I long to know,
Oft it causes anxious thought
Do I love the Lord or no?
Am I his, or am I not?"

She was not deprived of her ability to get to meeting, which was one of her greatest enjoyments, until the winter, preceeding her departure. From that time until the 16th of July she sunk down gradually until she fell asleep leaving to all behind her a strong assurance of a blessed and glorious immortality. If it were not for the glorious and heavenly hope that the religion of Jesus gives us, how gloomy must the grave appear—How relentless the grasp of death! But, in the language of one of old, the christian, when standing on the confines of eternity can say, O Death, Where is thy sting? O Grave, Where is thy victory?

I remain yours in tribulation,

H. COX.

MARRIED.

At Kingwood, N. J., on Saturday, February 10th, by Eld. Gabriel Conklin, Mr. EPHRAIM RITTENHOUSE to Miss HARRIET, daughter of John T. Rister, all of Kingwood.

At New Vernon, on Saturday evening the 24th ult. by Eld. G. Beebe, Mr. JAMES EASTON, to Miss HANNAH ELIZABETH, daughter of Horton Corwin Esq., of New Vernon.

OLD SCHOOL MEETING.

BROTHER BEEBE:—Please to give notice through the Signs, that as the Old School Baptist Church at Southampton, Buck Co., Pa., is at the present destitute of a Pastor, We affectionately invite our Old School Baptist brethren in the Ministry, to visit and preach for us whenever the Lord in his Providence shall open a way for them so to do.

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SIGNS OF THE TIMES,

AND DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

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THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

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All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATED.

For the Signs of the Times.

Harrisburg, Pa., February 13, 1849.

BROTHER BEEBE:—The time has come again for you to expect to hear from your agents. I am the same old sinner—older, but no better than I was last year. Many who profess to be christians have attained to sinless perfection, as they say, but alas for me! here I am yet, weighed down with the body of this death.

In the thirteenth year of my age I first became deeply sensible of my own native vileness; previously to that time I had many religious impressions I often felt horribly alarmed with fears that if I did not repent, pray, and do better before I died, I should sink down to hell. These fears often set me to praying and repenting. One season I was so zealous and faithful, and continued in what is called *holy perseverance* so long, and without one failure, and was so firmly resolved to hold out faithful to the end, that I felt sure that I was perfectly good, and clear of all sin. I then counted my heaven sure; that is, if I continued holy, and that I was determined to do. I felt happy, and wondered how others could live easy in sin, with hell so near them. In this state of supposed sinless perfection I lived several months; but finally I became convinced that the line of accountability so much talked of, that children must cross before they were in any danger of being lost, was at about the age of twelve years; and as Christ was about that age before it was time for him to be about his Father's business, I thought I had been premature in my religion, for I was safe under the protection of infant purity. Now, as I was an innocent, pure infant, and in no danger of punishment, I resolved to take all the pleasure in sin that I could until I should become accountable, and I acted out my resolution so far as a strict paternal discipline could be obviated. In process of time I began to be about twelve years old, and I began again to feel my former

alarms, as I had now passed the line of accountability. I remembered how very good I had once got, and resolved to become so again, and I succeeded well, by constant prayer, earnest seeking and fervent promises never to sin again, but to serve God devoutly all my days. I found great relief to my mind. I verily believed that I was pleasing God, and that I was a good christian. I saw so many failings and imperfections in professors of religion that there were but very few among them I could own, and none who came up to my standard. I was now perfect again as I believed, and sure of heaven, if I continued faithful. I remained in this delightful state some months. On one Saturday I attended a church meeting and some young people came before the church and related their experience as candidates for baptism. I listened to them with strict attention; all they said about their having been great sinners and about their praying and trying to become good I fully approved; but when they began to talk of getting no better, and of growing worse until all their resources were exhausted, and still they were no better, especially when now before the church, they still confessed that they remained poor unworthy sinners, I gave them up as extremely ignorant and awfully deluded. I thought every one knew that a sinner was a bad wicked creature, and that a christian was a good and righteous creature; and for a person to be before a church, asking for fellowship, and then and there, not even profess to think that they were good, was unreasonable ignorance. To think that they were converted and still remain sinners, was strong delusion. All they said about Christ, and the way of salvation, was well enough; but they were still sinners, and that spoiled it all; for every christian, I thought ought to be good, as I supposed myself to be, and not remain sinners as they were. But when these sinners were cordially received, I thought that every one who voted for them, was a base hypocrite. On that evening I heard one say, "How beautifully these young people passed from law to gospel?" This remark set me to thinking. What is law? and what is gospel?—These young people had passed from bad to worse and remained so; and this they call passing from law to gospel. I had passed from bad to good, and this surely must be right. My mind was in a commotion; law and gospel, bad and good were crowding into my mind. To be good, as I felt that I was, must, of course, be the safest way, and yet I could not rest as heretofore. The next day, during the baptism, for the first time in my

life, I was suddenly brought to see the desperate wickedness, and awful hypocrisy of my whole heart and nature. All my goodness, and with it all my religion was gone. I felt like a criminal; the justice of a Holy God seemed to frown on my devoted head. My lips were sealed in conscious guilt. My heart seemed to be filled with hard impenitence. All my pleasing prospects were locked up in impenetrable gloom of despair; all my legal hopes were thwarted and I could see no way of escape. I now saw that I was a sinner, a rebel against a good and merciful God. My condemnation was just, and I dared not hope nor pray against the administration of justice. Justice required that I should be banished from the peaceful presence of the pure and Holy God, and from the society of his saints, to dwell forever with hypocrites, and unbelievers. This was more awful and heart rending than any thing that had ever crossed my mind when I was only fearing a hell of fire and brimstone. To be banished forever from God and from all holy beings, to dwell with none but rebels in the pollution of sin, was an intolerable thought to me; yet I was too impure and in every part, to allow even a reasonable hope of any thing else. For days I continued in this fearful condition. One day as I wandered alone in the woods, I entered into the thick branches of a fallen tree, to confess to God, the justice of my condemnation, I dared not to pray for mercy; for the trees, the air I breathed, the earth on which I stood, and the visible heavens above me, the sun that shone upon me, all seemed to frown and witness my condemnation. While in this fallen tree top, on my knees, confessing that God was just, and I was lost; suddenly—not to my natural eye—but to the eyes of my understanding, I saw a light, at which my gloom was dispelled. The scenery around me seemed to be so changed that the glory of God shone in all around me; and, forgetting all my anguish in the delightful contemplation of the divine refulgence which gilded the whole scenery. I spent some delightful hours in a sort of transporting revery. But suddenly my mind was recalled to my own situation as a sinner before God; and I found my load of condemnation was gone. I was at once alarmed and soon came to the conclusion that God had showed me the justice of my sentence, and led me to confess it, and now I was left to hardness of heart and a reprobate mind, never to feel again even a sense of my true situation. In this state of despondency I continued laboring for my former burden until evening, at prayer meet-

ing. Here such a love for christians overpowered my soul that I forgot every thing else. The lustre of God's glory seemed to shine in every face, and as they stood singing a hymn, the very sound seemed heavenly; every face shone with more than human beauty, and I viewed them as the favorites of heaven, moving on to a celestial home, with the smiles and the power of an all wise and faithful God to sustain and comfort them on their way, and crown them at the end. This delightful and absorbing vision made me forget myself for some time; when my thoughts recurred again to myself, I was the same wretched hardened sinner; my burden gone and I could not get it back, and I could never be prepared for the society of these heaven born and heaven bound christians. I can never describe the feeling and anguish of heart I felt that night and a part of the next day. At length these words of the poet occurred to my mind.

"Keep me, O keep me, king of kings,
Under thine own almighty wings."

This was my own prayer, though the words were words of another. With these words a ray of light shone in my mind that seemed to me a faint glimpse of a way in which God could be just and yet justify such an ungodly sinner. I could not see it clearly enough to understand it; but every power of my mind seemed drawn out to see—and I could only see enough to convince me that there was a way, and I felt a hope that I should yet see it; so I began to hope that I should see and receive a hope. I spent several days in about this state of mind. At meeting, and in the midst of a severe storm, while forked lightning and roaring thunder seemed to rend the air, and the raging tornado was prostrating the strong growth of the forest; the glorious righteousness of Christ, the Way, the Truth and the Life, rushed upon me with such clearness that I could see with joy and solid comfort that in him was all fullness of truth and grace; and as his blood cleanseth from all sin, so in his mediatorial obedience in his life and death, and the open conquest of his triumphant resurrection, God was just, and his glory revealed in the justification and salvation of as poor and vile and ungodly a sinner as myself. In this view I did then rejoice, and, for a time, I considered my troubles all ended. Shortly after this I was baptized and received as a member of the visible church of Christ. This was when I was in the thirteenth year of my age. But, O my brother, when now from the summit of sixty I look back over all my wanderings, my dark, cold, stormy winters—my leanness, my barrenness, my doubts, fears, despondings and trials—when I retrospect the hair-breadth escapes, outward wars and inward fears—the world and Satan with all their allurements—false teachers who compass sea and land, and, what is still worse, false brethren by whom I have often been deceived, to whom I have often opened all my heart in brotherly confidence and affection for years together; and found finally that they would sting and bite like vipers, and throw out their venom in tales of slander and defraction, not only against my

religious character—the doctrine of grace, and my ministerial standing, but also assail my moral reputation in order to sink me beneath respect and influence—and, my brother, worse than all the rest, this wretched, proud, wicked and deceitful heart, this body of death, this law in my members so constantly warring against the law of my mind, bringing me into captivity to the law of sin which is in my members; I am made to cry out like a miserable captive, "O, wretched man that I am, Who shall deliver me from the body of this death!" All these have stood in hostile array against me, around me, and in me with their ten thousand snares spread, their baits prepared, their artillery arranged, their ambush in waiting by day and by night; yet I am here, I have never got good but twice; the first time was when I got religion too young, and laid it down again, for the pleasures of sin; the other was when I got religion and lost it by the knowledge of sin. Since which, I have lived forty-seven years, laboring against sin, but still remain so great a sinner that it is only through the riches and freeness of God's mercy and grace in Jesus Christ and the redemption that is in him, that I can ever be saved.—For there is salvation in no other. God has mysteriously brought me through the past, up to the age of three score years, and now, although an older sinner, and in myself no better than formerly, yet, in the obedience and perfection of Christ, I humbly claim perfection, and I do enjoy a little hope of a glorious Immortality.

Yours,

WILSON THOMPSON.

N. B. I propose to strike off another edition of my HYMN BOOK next spring, and should be glad to know what will be the probable demand for them among the churches on the East of the Allegany mountains. When I was there, the few copies which I had with me were scattered to be examined by the churches; and some believed that they would be approved and adopted, and if so, the demand would be general. I have heard nothing on the subject since. If you have, or can obtain any information, I wish you would inform me as early as April that I may regulate the amount of the edition accordingly.

W. THOMPSON.

For the Signs of the Times

THE EVENTS OF 1848.

BROTHER BEEBE:—I hardly know what apology to invent for sending you this; I have written so often, of late, for the Signs. I acknowledge that the communications of brethren Barton and Buck in No. 3 of present Vol. Signs, were the instigation to my writing this; and therefore I may as well let it be supposed, as it will be, without any denial, that I claim to know more about the Revelations than Brother Barton does, or ever will know. I thought when I first read his letter, that he had debarred any attempts to reply to his enquiry, by the remarks above referred to; but, behold, here I am writing on the subject. I wish I had not such a propensity to write when my mind becomes partially exercised on a subject, or that I did not

think more of my cogitations than many of the brethren do; I should not then be so often crowding them into the Signs. However letting these things, and the opinions which may be formed of my writing under the above circumstances pass, I will come to the subject of my communication, which is, first, to attempt a refutation of the idea that the Pope has lost any of his power by the recent movements in Italy, or that the recent agitations in Europe generally, are to result in the immediate extension of civil and religious liberty. I shall discuss the subject in the light of history, rather than in that of prophecy.—I will not however debar myself from a reference to a prophecy at the commencement, or at the conclusion.—At the commencement I will say, that my views of the prophecy concerning the killing of the two Witnesses lead me fully to agree with Brother Buck, that the *Beast is not dead*, and he will be found making another mighty struggle for universal supremacy. By supremacy I do not mean the Pope's authority over the other bishops of the Catholic church; that is established, no catholic contests it; but his authority over the governments of christendom. My opinion is, that the events of the past year, are but a preparatory step for that mighty effort. I will take the position that the Papal power has not been greater, nor had a greater or more extended influence at work, to reinstate the Pope in his supermacy, since the Reformation, then at this time. The Pope's power over governments since the establishing of the order of Jesuits, has been proportionate to the power and influence of that order. It is through them that he sways the Catholic governments, and intrigues with the Protestant powers.—It may be proper to call attention to the rise, the characteristics, and to some of the movements of the Jesuits; for their peculiar character, and the single object they have in view in all their movements, seem to have been lost sight of, in this day of great liberality towards every thing, but the truth. In consequence of the Pope's power being so much abridged by the defection of several governments which embraced the Reformation, the expediency of establishing this order, composed of men of talent and learning, and skilled in diplomacy and intrigue, for the purpose of sustaining the Pope's power with the then Catholic governments, and of extending it as far as practicable over other countries, was adopted. And in 1540, the company of Jesus, or the Jesuits, so generally called, was established by the Pope, under the lead of Loyola their first general. The order soon became numerous; they were divided into three classes, the *Professed members*, the *Scholars* and the *Novitiates*. The first were principally entrusted with the secrets of the order, and the management of their great object, the sustaining and extending the Pope's power. The Scholars had the management of their schools and colleges. The Novitiates are being trained to their arts, and employed as occasion requires. They are an order between monks and seculars; like monks they are bound by certain religious

vows, and bound together as a society; but they are not bound like the monks to stated seasons of prayer, &c. They also take an other vow, by which they solemnly bind themselves. "To go without deliberation or delay wherever the Pope should think fit to send them," and are bound in the same manner to obey their general.—This order has heretofore, and I presume still does, embrace men of the highest talents, and the most extensive and general learning, trained to the most refined manners, and to the most acute arts of dissimulation and intrigue. They are well calculated to wind themselves into the confidence of Kings and Statesmen, and to gain an influence in the cabinets of governments and the councils of the great. Their standard of religion and morals are conformable to their sphere of action. For instance in morals, they consider no oath binding, if in taking it, a mental reservation is made; and which of course they always make in favor of their special vow to the Pope; and they consider no act sinful if in committing it, they are influenced by another object, than that of transgressing the law of God, or do not think at the time of its being forbidden by the Divine. Their standard of religion is equally base. Hence they are very acceptable to princes, courtiers, &c., as confessors, and are much sought to by them.—They have the capacity, and are allowed to assume any shape; to assume the austerity of the monk, or the gait of the courtier, and looseness of the libertine; to be a monarchist, or republican in Europe, a whig, democrat, or freesoiler, in this country; any thing to gain your confidence and to pick out, unnoticed, your secrets from you; and to further their one object, the promotion of the interest of the Pope. If any person will look to the index to Mosheim's Ecclesiastical History, under the head Jesuits and turn as there directed to the several pages and notes in the 3 & 4 Vol. where they are mentioned, they will find all this and much more confirmed concerning this order, and that by references to Catholic writers themselves. The object of the Jesuits being to extend the power of the Pope over heathen countries as well as to confirm his supremacy over the then Catholic governments, and to reinstate it over those which had been led off by the Reformation, they were of course missionaries. As such they labored in China, India, Japan, and among the nations of North and South America. In China they had great success for a time, gained access into the palace. But intermeddling too much with the affairs of the Empire, and their object of bringing it under the dominion of the Pope being discovered they were banished from the Empire.—They were numerous and busily employed in the governments of Europe, in the courts of France, Portugal and others they obtained great influence. But by pushing their intrigues and influence too far they gave offence, and were expelled from France and Portugal.—Since these rebuffs, they have been much more cautious and secret in their movements, for years back they have kept in a great measure out of

public view, as an order, tho' within a few years past their movements, or some of them, are noticed in the papers, but rather with commendation than otherwise. The revolutions in Europe of the last fifty years, have given them again the privilege of ready access into all the countries of Europe. The Popes, though repeatedly entreated by catholic governments and other religious orders, to do it, have never suppressed their order. Their vows of course, and their special object remain the same. Their enjoying the peculiar favor of the Pope, their wealth and reputation for learning and intrigue, and their exemption from the reproaches, they were for a time subject to, no doubt has caused a great increase of their order. When we consider their zeal to their cause, can we doubt that they are exercising a powerful though secret influence, in all civilized countries at this time? Is the snake any less dangerous, or less sure of his prey because he is all coiled up? We have accounts of Jesuits in England. We know that numbers of them have come to this country as missionaries, within the last few years, and no doubt they were well represented here before.—They have in this country, two, or three, if not more colleges under their immediate control.—With such a powerful order and influence under his immediate command, together with his general influence with all catholic governments, can any one suppose that the Pope cannot, whenever he shall say the word, be reinstated in the temporal government of Rome, that is, so far as human agency is concerned? And can any reflecting person suppose that the Jesuits have been idle spectators of the recent agitations in Europe and in America? My impression is, that Jesuits in disguise are at the bottom of the Puseyite division in the church of England; and I think there are good reasons for such impression. And my belief is that their influence has been at work in starting and trying to control the recent agitations in Europe and in this country; that their great object is to agitate and as far as they can, unsettle all these governments, preparatory to a grand effort to be made, to bring them all under the supremacy of the Pope. Hence I much suspect that the whole of the Pope's recent movements are a mere feint to help on the general excitement and agitation. He certainly himself commenced the agitation of political questions in his dominions.—I have no idea that they have been able in all cases to control these agitations exactly to their wishes; and hence they have had to get up, in some instances counter currents.—Thus in Ireland, O'Connel was probably the agitator of their choice, but O'Brien, Mitchel and their associates, were for revolutionizing too rapidly, before the Jesuit's plans for a general revolution were ripe, and therefore their movements must be counteracted, not only for the above reason, but also to sacrifice those eminent gentlemen, because they possessed minds too independent, and too much imbued with the love of liberty, to suit their purpose. How easy the thing was done! Who on reflecting on the Irish character, the faithful-

ness of their attachments to their friends, their courage and resolution, can suppose that they as a people, could be made by one simultaneous movement to stand coolly back, and see these friends to them, and to their liberties, sacrificed to British vengeance, but by just such an influence as the Jesuits through their friends could exercise over them? Indeed I do not know but the attempted second revolution in Paris, was pushed on to its awful crisis, under the idea that the more bold independent republicans would take part in it, and thus be slain or effectually put down so as to be out of their way. The same may be the case in reference to Vienna and Hungary. We see in the sudden putting down of the staunch republican Lamartine, an influence acting simultaneously throughout France, such as the Jesuits by their concert only could exercise; and perhaps the same may be affirmed concerning the election of Louis Bonaparte to the presidency. I shall not be surprised if president Bonaparte is found in the end, to be a tool of theirs, prepared for future operations. When we look to our own country, we see a powerful influence at work in favor of the Catholics, not a political paper, excepting Native American, will publish any thing reflecting on the Catholics; but every occasion is embraced to puff them, to puff even the absurd ceremony of taking the veil. As to their influence in political affairs, it is not proper for me to speak, lest I interfere with party politics. We know the ground O'Connel took relative to our institutions; but I think it most likely that the influence of the Jesuits has been exercised in more than one political combination. For they may by concert throw their influence into opposite political interests, for the sake of agitation, and confusion, in our affairs. Thus much for the past and present movements of the Pope and the Jesuits; what their further plans of operation are to be I of course know not. Now, my brethren, I hand these things forth merely as my own speculations, I have accompanied them with the historical facts on which they are founded; but as to the speculations let them stand as such, and have just what weight they as such deserve.

I now will notice what I understand to be the indications of prophecy relative to the events of 1848. In doing this I shall of course touch brother Barton's enquiry. But as I have thrown myself open to the shafts of contempt by what will be considered my wild speculations about the Jesuits, I probably shall not make the matter worse, in thus by implication, according to the terms of his enquiry, claiming to know more about the Revelations than he does, &c. I will therefore venture to say that I have been led to the conclusion, whether that conclusion be true or false, I say not; that the events of the past year are distinctly marked in a part of the prophecy contained in the Revelations, x. chapter. The words in which the prophecy is clothed, are of course figurative. By the mighty angel I understand the Angel of the covenant, the blessed Redeemer. His coming down denotes his communicating to his people through

the world, information concerning the events relating to his church; he is here therefore represented as *clothed with a cloud*, representing the word. His *crying with a loud voice*, &c., denotes that the particular attention of his people would be aroused to the passing events, and their relation to the church, as we see the case. Thus brother Buck, brother Barton, brother Beebe, at the close of the last or commencement of this Vol., and many others, have shown that their attentions were aroused. He has a *rainbow about his head* a sure pledge of peace and safety to his church during these astounding events. His *setting his right foot on the sea*, out of which the first Beast arose, and his *left foot on the earth* out of which the second Beast came shows that both are under his entire control and that when he speaks the word, time to them shall be no longer. And his *feet being as pillars of fire*, denotes the signal vengeance he will execute upon them. We next come to the *seven thunders*. Thunder fitly represents sudden and astounding events. A thunder is particularly ascribed to God in some cases, so these events, although they may have been brought about by the influence of the Jesuits, as I have supposed, must be considered as from God in visiting the iniquities of these nations upon them. These thunders as is common with thunder, have jarred all the thrones of Europe, and soured the milk of all their kings, not excepting Nicholas of Russia. Again thunder frequently has its reverberations as it rolls along. In designating distinct thunders I shall not attempt to observe their distinct order of time. Indeed having to depend altogether on recollection from having read the passing events, having no files of papers to refer to, I may not arrange them all as I should if I had the accounts before me. The first I shall name then, is the Irish movement, with its reverberation in the Chartist movement in England the same kingdom. 2d. The revolution in France, and reverberations in the after movements there. 3d. The movements in the German States. 4th. Revolutionary movements in the Austrian dominions, with reverberations, as in their Italian dominions, in Vienna and in Hungary. 5th. Revolutionary movements in the kingdom of Sardinia. 6th. The same in the kingdom of Naples particularly in Sicily. 7th. The revolution in the Pope's dominion. Thus each thunder relates to a distinct government. Again the things uttered by these thunders were to be sealed up, &c., thus showing that when the first agitation passed over, every thing concerning them, and what was to grow out of them, would be wrapped in deep mystery, as we find now is the case. There was a *little book in the angel's hand which John was to take and eat up*. The book open shows the publishing of these events or the unfolding of God's purpose therein. John's having to eat it up, denotes its reference to Christ's people. It was in his mouth sweet as honey. And you know with what relish we received the reports of these events; they came to us written in a book, we read them without feeling the jar of the thunders; and they tasted sweet, tas-

ted of the extension of civil and religious liberty. But they were to make his *belly bitter*. Whether his bitterness refers to the disappointment of our expectations, or to something further, I am not prepared to say; as it in part at least, is in the future. By reading the rest of the chapter it is seen that these *thunders*, &c., are intimately connected with the sounding of the seventh trumpet, and therefore the destruction of antichrist, (See Chap. xi. ver. 15,) and therefore intimately connected with the killing of the two witnesses of Chap. xi. *May we all stand in our lots, endure with patience the bitter, and be enabled to have in view the rainbow around the head of the angel.*

S. TROTT.
Centreville, Fairfax Co., Va. Feb. 27, 1849.

For the Signs of the Times.
Chester Co., Pa., March 12, 1849.

DEAR BROTHER:—I had made a few remarks on brother Trott's objection to *love being the bond of union between Christ and the church*, but declined sending them to you; and the subject had left my mind till I saw it again referred to, in the last number, in which brother T. says he has found no one to come forward and advocate the position of love being the bond of union, but is gratified to find such able advocates for an eternal union, &c. Now, from this I would suppose that brother T. views these two ideas at variance with each other; and according to the view held by those brethren referred to in his former communication, it is so; for if the mutual love of Christ and the church constitutes the bond of union it cannot be eternal. But I have not so held it. I stated it as my opinion, in the *Signs*, some time back, that *love was the bond of union*, and am still of the same belief. I do not, however, believe it to consist in the *mutual love of Christ and the church*.

Brother T., if I remember right, (for the number containing his former remarks is not at hand,) considers that the *marriage contract* constitutes the bond of union, and to illustrate this, refers to the marriage relation among men. Now I cannot go with brother T. in this, for I have a notion, some how or other got into my head, that the real bond of union between man and wife is something other than the *marriage contract*. I agree that the marriage contract constitutes the legal bond, but unless man and wife have another bond—stronger than this—to bind them together, they had better remained as they were. I some how or other think that where two persons enter into that state from proper motives, the real bond of union exists before the celebration of the marriage contract takes place. I have been twice married, and I cannot help thinking that in both cases the real bond of union existed before. I popped the main question. The marriage contract is used in reference to Christ and the church; but a variety of figures are employed to illustrate the relation between them—such as Husband and wife—Foundation and building—Parent and children—Vine and branches, &c. But *love* was the great mov-

ing cause.—God so loved the church as to send Jesus to redeem her—Jesus so loved her as to engage willingly in this work. Love is the great propelling power in the great and wonderful plan of salvation. "For God who is rich in mercy for the GREAT LOVE wherewith he loved us even when we were dead in sins, hath quickened us together with Christ," &c. And I cannot bring my mind to believe but that the bond of union between Christ and the church is something superior to the idea of a marriage contract, which may take place where there is no love between the parties. But, to proceed.—I have in a former communication stated that I believed love to be the bond of union between Christ and the church—but not their mutual love, but THE LOVE OF GOD IN CHRIST Jesus. "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus"—Rom. viii. 38—39.

To separate is to dissolve or sever the principle by which two or more substances are united. In this connexion the term is used in application to that which binds Christ and the church. Nothing shall be able to dissolve this union, or to sever the cord by which the two are bound; and that cord is the love of God in Christ Jesus, which cord is stronger than death and more durable than the mountains of brass.

In penning these few remarks I have no idea of provoking controversy, but merely to let it be known in what sense I view love as the bond of union between Christ and his beloved. And that we may realize an interest in this glorious union, is the prayer of

Yours, as ever,

THOMAS BARTON.

P. S.—Br. Trott's remarks gave rise to a query, which I will now state.—Does the term *created*, as applied to the church, so read in any place as to justify the following rendering of it—*According as he hath created us in him from before the foundation of the world*, &c.?

T. B.

For the Signs of the Times.
AN OLD CORRESPONDENCE, AND REVIEW OF
BENEVOLENT INSTITUTIONS.

[Continued from page 31.]
In my last I had proceeded so far as to show the fallacy of Mr. Layman's scripture proofs for supporting those who go to preach to the heathen, drawn from the command to "preach the gospel to every creature," and from 1 Cor. ix. 14. "That they which preach the gospel should live of the gospel." I now come to one other passage of scripture given by Mr. Layman for supporting those who go to preach to the heathen, which is drawn from Romans xii. 13. "Distributing to the necessity of the saints," &c., which I think has no bearing on the subject; but would urge the necessity of the church, and enjoin it as a duty upon her, to take care of her poor, and contribute to the necessities of her members, willingly and

not grudgingly. In this it is seen how anxious Mr. Layman is to do away the words of him who spake as never man spake, that those who go to preach to the heathen, should "provide nothing for their journey, save a staff." But before closing this part of the subject, I will notice still further Mr. Layman's scripture proof for supporting those who go to preach to the heathen, which is drawn from 1 Cor. ix. 14. "That they which preach the gospel should live of the gospel." But what says Paul in the succeeding verse—hear him—"If others be partakers of this power over you, I have used none of these things, neither have I written these things that it should be so done unto me," notwithstanding that "they which preach the gospel should live of the gospel?" for says he, "though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." "If I do it willingly, I have a reward:"—Paul then asks the question—"What is my reward?" he answers—"Verily, that when I preach the gospel, I may make the gospel of Christ *without charge*, (without one, two, or three thousand dollars a year,) that I abuse not my power in the gospel." He likewise informs his Thessalonian brethren, that "neither did we (Paul, Sylvanus, and Timotheus) eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you." Paul's reason for this, was, "to make ourselves an example unto you to follow us," that is to "labor with our own hands," and if any would not work neither should he eat. For says he, "We hear there are some which walk among you disorderly working not at all, but are busy bodies." "Now, (says Paul,) them that are such, we command and exhort you by our Lord Jesus Christ, that with quietness they work and eat their own bread." Good advice this is to some in the present day, who are lounging about our streets from day to day; and are apparently as unconcerned about providing for their living as if God would miraculously provide them with that delicious bread with which Israel was fed in the wilderness for forty years. But to return: Paul continues to exhort his Thessalonian brethren in the iv. chapter—"That they study to be quiet, and to do their own business, and to work with their own hands, as he commanded them"—that by so doing they may have a good report of them which are without, that they "may lack nothing."—Thus it appears that Paul differs in sentiment from Mr. Layman, on its being "the duty of Christians to aid in supporting those who go to preach to the heathen"—but instructs his brethren, that they should use "none of these things;" but that they should "contribute to the necessities of the saints," and not to the heathen—which is in agreement with Christ's directions as before quoted—That they take nothing for their journey *save a staff only*—no scrip, no bread, no money in their purses, and not two coats—but that those who go to preach to the heathen should go as all missionaries ought, depending on him that feedeth the ravens and taketh care of the sparrows.

The next thing to be noticed in Mr. Layman's numbers is this question: "Do the missionaries of the cross leave the comforts of home, and the enjoyments of civilized society, and go to distant lands, and often to unhealthy climates, and take up their abode among savages and barbarians, to subvert any personal interest or aggrandizement?" To use Mr. Layman's own language, "let facts speak, and they speak loudly." In doing this Mr. Editor, it gives me no pleasure to present those statements to your readers, but that they are much needed to show the true character and tendency of our modern missionary undertakings, and therefore ought not to be withheld from the public. In so doing, permit me to ask Mr. Layman, if Mr. Cary, when he went out on the India mission, and had his whole family, together with his sister to accompany him, and after arriving there, received a salary of six thousand dollars a year as Professor in the College of Fort Williams at Calcutta—if he did leave the "comforts of home, and the enjoyments of civilized society" without "any personal interest or aggrandizement?" And I would ask him, if Mr. Robinson and his wife, who were allowed \$70 a month, or \$840 a year, as missionaries to Java; and if Mr. Chateau and his wife, and two children who were allowed \$80 a month, or \$960 a year in the island of Ceylon—if they did leave the "comforts of home, and the enjoyments of civilized society" without "any personal interest or aggrandizement?" And I would also ask him if the Rev. Mr. Hill, who has charge of the Asbury missionary establishment, Creek nation, was deprived of any "comforts or enjoyments" at a late wedding party, which took place at that station. A Mr. James Hill, of the United States Army, entered into a marriage contract, with a Miss Amanda Doyle of the Creek Nation. Mr. and Mrs. Hill being desirous to show the natives how the ceremony was performed in a refined state of society, made a large party of about *twenty* white persons, and *one hundred and fifty* natives. After the marriage ceremony, cake and wine were passed round and in due time a bountiful supper was provided. Is it to be presumed that this *wine* was furnished by the Rev. Mr. Hill, as was the wine at the wedding party at *Cana of Galilee*; and is it possible that he was moved with so much compassion, in that desert place, that he did not wish the guests to go into the villages, and buy victuals for themselves? and can it be, that he had only "five loaves, and two little fishes" to prepare so bountiful a supper for 170 persons? or can it be presumed that the missionary society was at the expense of providing for this splendid wedding party? I leave it with Mr. Layman to answer. But before I quit this part of the subject, I must enquire if it was the counsel of the prophet Balaam, that caused this young man to take to himself a wife from among the Midianites, (or natives;) the scriptures tell us that "Balaam committed trespass against the Lord in this matter." But I suppose that our modern prophets or missionaries are to "become all things to all men," and worship the

gods of the Midianites, "that they may win some to Christ." But to return: Do those missionaries in the United States, who have "taken up their abode among the savages," and who are receiving aid and support from the annual appropriations made by the Government, for educating the Indian children, and teaching them the mechanic arts, deprive themselves of the "comforts of home," or the "enjoyments of society?" "Let facts speak, and they speak loudly." The Secretary of war, in his last annual report says:—"The most prominent feature in the present policy of the Government, as connected with these people, is to be found in the efforts that are making to remove them beyond the limits of the States and organized Territories. A very extensive tract of country, lying to the West and North of the Arkansas Territory, remarkable for salubrity of climate, fertility of soil, and profusion of game, has lately been set apart for the colonization of the Indians. Liberal pecuniary inducements have been offered by Congress to emigrants, and many have already embraced the offer. But the ultimate success of this project, has been much endangered, and may yet be defeated, by the operation of another prominent measure of Government, which, though suggested by the most humane motives, comes in direct conflict with the plan of colonization. The annual appropriation of \$10,000 for the purposes of educating Indian children, and teaching them the mechanic arts, has had the effect to draw to almost every Indian reservation, in addition to the agents and interpreters, a considerable number of missionaries and teachers, with their families, who, having acquired, principally by the aid of this fund, very comfortable establishments, are unwilling to be deprived of them by the removal of the Indians; and thus, we have found, that, while the agents specially employed by the Government for this purpose, are engaged in persuading, by profuse distribution of money and presents, the Indians to emigrate, other sets of Government agents are operating, more secretly, to be sure, but not with less zeal and effect, to prevent such emigration."

While on this subject I must be excused for making the following digression, by noticing the abuse heaped upon the Committee on Indian Affairs, who reported in favor of repealing the law, authorizing the President to employ \$10,000 annually, for the education of Indian children, and learning them the mechanic arts; which had well nigh cost some of the members of the Committee their seats in Congress. And also by noticing the anathemas of the Clergy against the report made in the Senate of the United States by Col. R. M. Johnson, on the transportation of the mail on the first day of the week, called Sunday. The Clergy put forth their opposition to these reports denouncing them as infidels, and unworthy of the votes of a christian and free people. For say they:—

"Who has gifts to carry on
So great a work, but we alone?"

What churches have such able pastors,
And precious, powerful, preaching masters?
Possess'd with absolute dominions
O'er brethren's purses and opinions,
And trusted with the double keys
Of heaven and their warehouses;
Who, when the cause is in distress,
Can furnish out what sums they please,
That brooding lie in bankers' hands,
To be dispos'd at their commands."—*Hudibras*.

In a sermon preached and published in this county, (Orange) by the Rev. Dr. Wilson, he says, page 36—"Indeed from the whole complexion of the paper, (the Sunday mail report) we have no doubt that its writer is an infidel." And a late writer in the *Orange County Patriot*, over the anonymous signature of "A lover of social order," says:—"If the committee had believed in the divine authority of the christian religion, they could not have framed such a report. In agreement with this, I give the following extracts from the religious newspapers of the day, as specimens of the abuse that Col. Johnson is receiving from those who are so zealous to win the favor of the general Government, and to secure the civil arm in defence of their particular creeds. The *New Hampshire Observer* says:—"Verily, the honorable Senator seems to be a setter forth of strange gods.—He talks of one day in seven being determined on, like a heathen, who never saw the Bible, or like an *Infidel*, who disbelieves it." And the *New York Observer* says:—"Such abuse (speaking of the report,) may gratify the vulgar infidel spirit that is abroad in the land, but it will disgust all sober and candid men." Thus, Mr. Editor, you see the abuse that is heaped upon the officers of government, and that too, by men who are looked to, as our teachers, and guides to eternity. Permit me to refer them to Paul's instructions to Titus, "To be subject to principalities and powers, to obey magistrates, and to speak evil of no man." I would ask these gentlemen, to whom are we indebted for the glorious Constitution which we enjoy? To whom are we indebted for the right of worshipping Almighty God according to the dictates of our own consciences? To whom are we indebted for the free exercise of our religious opinion? To whom are we indebted for the freedom of speech and of the press? To whom are we indebted for that glorious clause in the Constitution of the United States, prohibiting any religious test being "required as a qualification to any office or public trust under the United States?" Is it to the Clergyman or Doctor of Divinity? No! to them we are indebted for persecution. But to such men as Benjamin Franklin, James Madison, Roger Sherman and a host of other worthies, who made no great show or pretensions to piety. And had sectarian priests framed our Constitution, those glorious privileges which we now enjoy would not have been guarantied to us. No! Mr. Layman and myself would not have had the privilege of entering into this discussion, in the public print. No! there would have been a more summary way of settling such controversies. But to return.

Ten thousand dollars is apparently, but a small

sum for this Government to pay annually, for educating Indian children and teaching them the mechanic arts; and if faithfully and properly employed, few, perhaps, would object to it—that is, if it was employed in teaching them to read and write, to learn them some useful trade, and improve their mental faculties, few I repeat would object to it. But if it is to be used by the President, in employing Priests to teach them sectarian creeds and catechisms, I doubt the correctness of the principle, and object to the increase of the fund, which I understand is in contemplation, by many of the ambitious spirits of the day, who are desirous of employing it politically, and with an eye to their elevation. I hold this to be a connection between church and state, more ingeniously contrived, and more corrupting and dangerous in its influence, than has heretofore existed in any age of the world, under any form of government whatever. In my estimation, a revenue drawn directly from the pockets of society, for the support of an established religion is far less objectionable; in that case the law disposes of the fund thus raised, and designates the particular society or sect by which it is to be enjoyed; but in this case it is like an entering wedge of a system, which if persevered in, must in the end, put under the disposal of a solitary individual, a large sum of money, which may be used to answer his own political purposes.

LEBBEUS L. VAIL.

To be continued.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., MARCH 15, 1849.

WHAT AN OLD SCHOOL BAPTIST SHOULD BE.

FIRST. He should be a quickened sinner—regenerated and born of God; for "Except a man be born again he cannot see the kingdom of God." Whatever he may possess of morality, zeal, knowledge, benevolence, or circumspection of life and conversation, if destitute of the regenerating work of the Holy Spirit, he is still an alien to God—and under condemnation and wrath.

SECOND. He should give evidence of his regeneration by discipleship to Jesus Christ; for except a man deny himself and take his cross and follow Christ, he cannot be his disciple; but, then is he his disciple indeed, if he does whatsoever Christ has commanded him. An external form of obedience to what Christ has commanded his people to do, will not constitute an unregenerated man his disciple; for none can be truly so until regenerated.

While the sinner is in his unregenerated state, the commands of the law are upon him; he is a delinquent to that law which convicts of sin, and consigns to wrath; and has no part nor lot in the commands which Christ, as a King of Zion, has given to the subjects of his kingdom. Hence for an alien, or an unregenerated person to be baptized, profess faith in Christ, and engage in those

devotional exercises which are enjoined on the saints, so far from constituting him a disciple of Christ, is hypocrisy, and abominable wickedness. But when a man is born again, and is enabled to see the kingdom of God, then, he having ears to hear may hear what the Spirit says to the churches. The evidence required then to prove that a man is born of God, is given only by manifestation of his spiritual state—his love to God, to the truth, to the saints, and to the order of the kingdom of Christ; a devotedness to the cause of God, and readiness, at whatever expense, to follow Christ through evil and through good report; and to honor him by a cheerful obedience to his commands.

THIRD. He should be sound in the faith. By this we mean something more than a professed attachment to and belief of the truth. Too many there are ready enough to attach their name to an orthodox creed, and enlist all their energies in its defence, so far at least as words and arguments are concerned, who, at the same time in their works, deny the faith, and in some instances are worse than infidels. Fruit may be fair on its exterior, but if soft and defective at the core it is unsound. Our flesh is not sound when here and there may be detected a spot of leprosy, however small; neither can we consider the faith of any man sound, who exhibits spots of heresy. The apostle tells us of those who are weak in the faith, and that they should be received; but there is a wide difference between weakness and corruption, when applied to the faith of saints. Brethren may be duly qualified for communion with the Old School Baptists, whose views of divine things are very limited, and whose ability to expound, or even to comprehend the great system of salvation is small indeed, and yet in a gospel sense be sound in the faith; as far as they are instructed their views are in perfect harmony with the scriptures and with the experience of the saints. None but such as are in this sense sound in the faith should connect with the Old School Baptists.

FOURTH. They should speak the things which become sound doctrine. God's people are to be identified by their dialect. The Lord has promised to turn to them a pure language; and the purity of their language is to be tested by the New Testament as the established standard, and not by popular tests, or prevailing usage. A form of sound words—words which have no rottenness, in them—words that express definite and clear sentiments, and are not of double meaning, are indispensable, and not only words which may be articulated by our natural organs of speech, but in that language which "speaks louder than words."

FIFTH. It is as important that a christian, in all his life and deportment, in the church, and before the world, throughout the week as well as on Sunday, should deport himself according to the rules of action laid down in the New Testament for his guide, as it is that he should advocate sound doctrine in other respects. The example as well as precepts of our Lord Jesus Christ are to be observed, strictly observed, and practiced. If we obey him not; if we do not copy his examples—

how can we claim to be his followers, or disciples? Vain are all such claims or professions so long as our Lord's words ring in our ears. "Whosoever doth not bear his cross, and come after me, cannot be my disciple." How important then that all who protest against the unwarrantable practices of the New School, and who have felt constrained to withdraw from every brother that walketh disorderly, who have assumed the name of "Old School Baptists," to express their adherence to the primitive faith and order of God's house, should, in practice as well as in words go back to the original pattern showed them in the Mount.

The divine rule for the conduct of the saints presents all that adorned the profession of the primitive saints. It teaches us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in the present world.—Let that rule be laid aside and what will remain to distinguish us from those Baptists with whom we were once identified, and from whom we separated because of their departure from the faith and order of the gospel? True it may be said, that we contend for sound doctrine, whereas they have abandoned the doctrine which characterized the church in the days of the apostles—so far we may differ; but is this all that is requisite to form the character of a consistent Old School Baptist? Certainly not. If only in our professions of sound doctrine we can be distinguished—may we not fear that we shall be found identified with those who with their lips draw near the Lord while their hearts are far off from him?

We wish not to accuse our brethren; nor do we believe that in regard to a conformity to the gospel in their general deportment, they are second, or inferior to any other order of religionists on earth—but still it strikes us with irresistible conviction that if, as a general thing, the Old School Baptists did not adhere more closely to sound doctrine in theory, than they do to a circumspect and godly conversation, there would be much complaint and noise about heresy among us. When we look at the state and condition of our churches, our ministers, and our brethren, do we not find them much nearer to the divine rule in what they profess to believe, than they are in their practice?

Pardon us, brethren, if we particularize a little.—Are our churches as thorough in exercising the discipline of the house of God, upon those who walk disorderly as they should be? Is not sin suffered to rest on some connected with us, without that faithful labor and rebuke which the laws of Zion demand at our hands? If a brother forsakes the assemblies of the saints, as the manner of some was in Paul's day, is he labored with as readily as though he had advanced some unsound sentiments in regard to the system of salvation. If any are indulging in a worldly, covetous, and penurious spirit, and withholding their time, talents, and earthly substance, where the rules of the gospel require that they should be applied; is this objected to as readily, and as faithfully as though they departed from the gospel rule as far in regard to what they profess to believe? Once,

more, and we must press our inquiry a little farther. Are there not to be found some, who stand nominally connected with us, who exult in their soundness in the faith, who at the same time can spend ten times as much at taverns and elsewhere for liquor, as they are willing under any circumstances to lay out for the aid of poor saints—or any necessary expenses connected with the church—such as building convenient places for worship, or supporting him who is among them to labor in word and doctrine? It is a lamentable truth, and we blush while we write it, there are churches whose visibility is lost, or nearly so, by their wide departures from the order of the gospel, in matters of discipline; members are in some cases, (we hope they are few) more devoted to their carnal appetites than to the cause of God and truth, and their visits to the bar or bottle are more frequent than to the throne of grace. Can such be Old School Baptists? No. Yet they are loud in their professions of orthodoxy, and ready to stone a brother who will insist on a correct deportment, as an arminian; and in some cases they are suffered to retain the name—until the churches to which they stand connected sink down under such weight, and become disbanded. And where churches are so negligent in regard to the order of the gospel—as to suffer these things to go on unproved, we must say, that the sooner they are disbanded the better.

In showing what some are, who profess to be Old School Baptists, we only present the contrast of what we conceive Old School Baptists should be, and we do desire to see a disposition, on the part of those who are spiritual, to look to these things.

In conclusion we will suggest the inquiry to our brethren in the ministry—Has not our attention been drawn away from the internal condition of the Zion of God, and all our energies concentrated too exclusively against the external foes, or enemies outside the walls of Zion? We appeal to brethren, and leave them to decide as their superior judgement shall enable them; Is the church at this day in as great danger of suffering from heresy in doctrine, as from corruption and disorder in practice? And one question more, and we have done. As watchmen on the walls of Zion—Does not the present state of the church demand of us, that we labor more abundantly than we have hitherto, to stir up the minds of the saints to the importance of walking worthy the high vocation where with they are called?

Since the communication of brother Trott had gone to press, we received the following supplementary remarks.

BROTHER BEEBE:—Since sending on my last communication, "The Events of 1848," I have wished I had made a little addition, and if it should not have been printed, nor in type, I wish you would insert directly after what I say of the seven thunders, this sentence, "But although we thus have what may be considered seven thunders in the events of the past year, yet it may be that all

this is but the first thunder, thus shaking and alarming Europe with its reverberations; and the other six are to follow on in quick succession.—Time will show." My ground for this latter surmise is, that it would appear from the connexion, the end of the time of the Beast must very shortly succeed the thunders, leaving only a space between for the witnesses to be killed and raised, that is, three years and a half. And it does not appear probable to our present view of things, that the governments of Europe are yet sufficiently shaken for the Pope to obtain that supremacy over them to enable him to accomplish the killing of the witnesses. But if six other thunders are to follow they may accomplish the prostrations of those governments, and it may be, ours too. On the other hand a war may shortly arise out of the present agitated state of the governments of the world that may result in giving to the Pope that supremacy he is seeking after. That the events of the past year embrace what is intended by one of the thunders if not the seven, I can have but little doubt. But as before noticed the things uttered by the thunders being sealed all must be more or less involved in mystery until the sounding of the seventh trumpet.

With kind regards yours,

S. TROTT.

Centreville, Va., March 12, 1849.

FRAGMENTS.

Election having once pitched upon a man, it will find him out, and call him home, wherever he be. It called Zaccheus out of accursed Jericho; Abraham out of the idolatrous Ur of the Chaldees; Nicodemus and Paul out of the college of the Pharisees, Christ's sworn enemies; Dionysius and Damaris out of superstitious Athens. In whatsoever dunghills God's jewels are hid, election will both find them out and fetch them out.—Arrowsmith.

God's own servants, Christ's own disciples, may have their hearts filled with sorrow, against this our Lord commands many preservatives. But the ground of this sorrow is often from ourselves, from our own hearts, though Satan will have a hand in it; and it comes not from humility, but from pride. Because we cannot have our wills, therefore we are discontented.—Banyan.

When you see the refiner cast his gold into the furnace, do you think he is angry with the gold, and means to cast it away? No; he sits as a refiner. He stands warily over the fire and over the gold, and looks to it that not one grain be lost. And when the dross is severed, he will out with it presently; it shall be no longer there.—Crisp.

Creature comforts are often to the soul what suckers are to a tree; and God takes off those that this may thrive.—Ryland

I have questioned whether I ever knew anything of Christianity, save the letters which make up the word.—Rutherford.

Nature is so corrupted as not to understand its own depravation.—Owen.

The Lord's wise love feeds us with hunger, and makes us fat with wants and deserts.—Rutherford.

God, who enables sinners to thirst after grace, will surely give them the grace they thirst after.—Arrowsmith.

POETRY.

FALL OF ANTICHRIST.—Rev. xvii.
BY ELDER JEREMIAH MOORE.

[Eld. Jeremiah Moore, the author of the following verses, was an able minister of the gospel, in those times when the church of England claimed the right to domineer over the consciences of the citizens of Virginia. Few have been called to suffer more for the cause of Christ in America than this devoted servant of God: his memory is cherished by some of the Old Baptists of Virginia, who have sat under his ministry. He was on one occasion imprisoned in Virginia—and the words of the *millennium* commanded the jailor to receive the body of Jeremiah Moore into prison and to keep him there until he should rot, for preaching the gospel, &c.]

Come all ye dear believers
Who wish to own the Lord,
Take up your cross and follow,
Directed by his word;
In all his institutions
With solemn reverence join;
Soon Jews and Gentile nations
In Zion shall combine.
Fear not the frowns of scoffers,
Nor tremble at the rage
Of those who though professors,
Against the truth engage;
As scribes, and priests, and lawyers,
And mitred bishops too,
Pope, cardinals, and friars,
With all that they can do.
They talk of circumcision,
And ancient customs plead,
Observed by the Fathers,
A holy pious seed;
They talk of Christians' offspring
In covenant with God,
Though ignorant of Jesus
And his atoning blood.
O flee their schemes of priestcraft,
Those soul-bewitching snares,
That captive lead the simple
As sacred truth declares;
They keep their own traditions,
And gospel rites despise,
And of the poor and simple
Make shameful merchandise.
Reject their wicked counsels,
Their errors cast away;
Escape those chains of darkness;
O hear Jehovah say—
"Come out of her my people,
Nor of her crimes partake,
Before my dreadful fury
In storms of vengeance wake."
Behold the mighty angel,
And hear what he doth say,
While lifting up the millstone,
He casts it in the sea:
"Thus shall proud Babel's kingdom
In utter ruin fall;
No more oppress God's people,
No more be found at all.
Rejoice ye saints and martyrs
That God hath visited
Her sodomy and witchcrafts
Upon her guilty head:
While awful vengeance seizes
Its long devoted prey—
Her glories are departed,
Her riches fled away.
See troops of mourning merchants,
And tradesmen stand aloof!
They wring their hands for sorrow,
And cry that awful truth:
"Alas! alas! she's fallen,
And a fourth woe is gone,
There's none to buy our purple:
We're utterly undone."
The Lamb now stands on Zion,
And saints around him bow;
Great God we own thy judgments
Are just and righteous too;
We shout in hallelujahs,
To thine eternal name:
"For now is come the hour,
And marriage of the Lamb."

The bride adorn'd with jewels,
All dug from gospel mines,
And dress'd in richest garments,
The rising sun outshines;
How like a glorious city,
Fair Zion doth appear!
Nor sun nor moon is needed,
The Lord himself is there.
Amen! loud hallelujah,
Let saints and angels sing;
For lo! the Lord Jehovah
Is now come down again;
A thousand years of triumph
The church on earth obtains;
Loud let the jubilee trumpet
Announce that Jesus reigns.

OBITUARY.

Warwick N. Y., March 12 1849.

DIED, at Sugarloaf Feb. 12, 1849, Mr. NATHANIEL KNAPP, in the 80th year of his age.

Mr Knapp was not a member of the visible church on earth, but we hope that he is a member of the body of Christ, and has gone where the wicked cease from troubling and where the weary are at rest. He manifested love for the truth, and was in sentiment an Old School Baptist. His house has been pointed out in years that are past as a stopping place for the brethren, and when they called upon him they were made welcome. He has entertained a hope in the mercy of God for many years, but did not see his way clear to make a public profession of religion. He has left a widow, with whom he had lived in harmony for almost 57 years, and five children, to mourn their loss. May the Lord support them in this hour of trial. The day before his death he was asked by some of the friends what his prospect was beyond the grave. His answer was "I have nothing to fear."—The morning that he died while the family stood around him he said to his son-in-law, "I shall be better off." He died at 9 o'clock, A. M. without a struggle. *Blessed are the dead which die in the Lord.*—His funeral was numerously attended on the 14th. The text spoken from on the occasion was, John v. 24.—*Verily Verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life—Yours, as ever, P. HARTWELL.*

MARRIED.

At Warwick Feb. 28, 1849, by Eld. P. Hartwell, Mr. PETER SIGLER, of Ridgebury, to Miss JULIA HOWELL, of Warwick.

At Warwick, March 7, 1849, by the same, Mr. LEBBEUS L. HYATT to Miss HANNAH ANN DOTY, both of Warwick.

In Walkill, March 10, 1849, by Eld. G. Beebe, Mr. PIERSON UPTGROVE to Miss MARY ANN daughter of Dea Silas D. Horton, ad of Walkill.

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., APRIL 1, 1849.

NO. 7.

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COMMUNICATED.

For the Signs of the Times.

AN OLD CORRESPONDENCE, AND REVIEW OF BENEVOLENT INSTITUTIONS.

[Continued from page 46.]

The next thing to be noticed in Mr. Layman's numbers is this question:—"Have the missionaries sought their own aggrandizement, in laboring in this field? (Society Islands,) No! (says he) they have steadily and perseveringly refused all participation in the affairs of government, although earnestly and frequently solicited." If not in this station, how stands it in others? "To the law and testimony." Dr. Cary, in a letter to a relative in England, dated Serampore, February 16, 1827, writes as follows:—"I am closely employed as I can be, having besides my regular duties of office, been appointed a member of two standing committees, for *Forests and Plantations*, and the committee examining candidates for offices in the courts, as *Law officers*." And Mrs. Judson writes to a friend in this country, dated Rangoon, March 13, 1826, as follows:—"Mr. Judson was strongly urged to accept of Interpreter to Government, with a salary of about \$3000 a year, but after considering the subject, I trust prayerfully, we concluded it would occupy so large a part of his missionary time, as to make him almost useless to the mission; he therefore declined.—The situation was then offered Mr. Hough, who has accepted it, and is about to accompany the new Embassy to Ava." Thus it appears that Dr. Cary's attention is turned to the regulation of *Forests and Plantations*, and examining candidates, (not for the ministry,) but for officers in the courts of law, and no doubt gets a good salary for those services; and the latter (Mr. Hough's) time, must be wholly taken up as *Interpreter to Government*, for the small pittance of \$3000 a year—from this it appears their missionary labours have ceased. Now I would ask

Mr. Layman, if these Missionaries have "refused all participation in the affairs of Government?" And I would also ask him if those Missionaries who have taken up their abode in the city of New York, have deprived themselves of any of "the comforts of home; and the enjoyment of civilized society?" Is this "taking up their abode among the savages?" And do they "subserve any personal interest or aggrandizement?" We will let the following notice speak for itself which we copy from the New York Observer; it says: "The anniversary of the Dorcas Society will be celebrated this evening; (the 29th April inst.) service to commence half-past seven o'clock. The meeting will be addressed by the Rev. William Case, Indian Missionary; by Peter Jones, Native Preacher of the Chippewa Tribe; and by Miss Barns, of the Rice Lake Mission. There will be present a number of Indian boys and girls, who will take part in the exercises of the evening.—Tickets 25 cents. And at the annual meeting of the Missionary Society of the Methodist Episcopal church, May 4th, the same company as above will be in attendance—Tickets 25 cents." Have we any notice like this in the New Testament? Did Christ instruct his Apostles or first Missionaries, when they entered into a village, town, or city, to advertise that they would hold meetings at such and such places; and that *admittance would be twenty five cents?* If there be any such notice in the New Testament, I have never been so fortunate as to find it; if I should, I should expect it to read something like this—"The anniversary of the Passover will be held on the evening of the—, service to commence at,—&c. The meeting will be addressed by the Rev. Saul Paul, Missionary at Rome; the Rev. Simon Peter, native Preacher of Jerusalem; and by Miss Tabitha, of Joppa Mission: and there will be present a number of the Children of Israel. Tickets twenty five cents."

We are informed in the 11th chapter of Matt. that "The poor have the gospel preached to them." And the prophet Isaiah informs us that we "shall be redeemed without money," and that we shall have "wine and milk without money, and without price." But our modern Missionaries love to have "much money in the chest," and say they; "you can't have the gospel preached to you, unless you will give your *twenty five cents* for entrance; as we are at greater expense in fitting up our *stages*, (meeting-houses) for performance than the Apostles were; and they were qualified and instructed by God; but we have to go to a Theolo-

gical Seminary for some two or three years, and get our instructions and qualifications from *Man*—which requires much more time and money than to receive it as did Paul, by the revelation of Christ." On a certain occasion when "Jesus went into the temple of God, he cast out all them that sold and bought in the temple, and he overthrew the tables of the *money-changers*"—for, said he, "my house shall be called the house of prayer, but ye have made it a *den of thieves*." When the Chief Priests and Scribes saw these things, "they were sore displeased." Suppose that Christ and his apostles should have asked admittance into these anniversary meetings, and they had been told that they could not enter unless they paid *twenty five cents* for admittance, as they wanted to raise money to convert the heathen—would Christ not have "overturned the table of these money-changers?" and would they not have been "sorely displeased?"

How great the contrast between the primitive and modern Missionaries! In primitive times, they went forth at the call of the Lord; they went from city to city, and from village to village; when persecuted in one fleeing to another; and Christ said, "I send you forth as sheep in the midst of wolves"—and to the Seventy, "I send you forth as lambs among wolves." And Paul says, "I think that God hath sent forth us, the apostles, as it were, appointed to death; for we are made a spectacle to the world, and to men. Ye (present Missionaries) are honorable, but we are despised;—we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place"—we have to "labor, working with our own hands, being reviled, being persecuted, being defamed,—we are made the filth of the world, and are the offscouring of all things unto this day." How stands it with those in modern times? They are preparing for years at the college and Theological Seminary; they then wait until they are provided with all things, (*money*), and then are sent by some Foreign Board of Missions to convert the heathen—and an outfit for a Missionary is nearly as expensive as that of a foreign Ambassador. They are located in some delightful spot, with every thing that can make life comfortable; they are "clothed in purple and fine linen, and fare sumptuously every day"—in a word, they have all things in abundance, and a salary which they can as surely depend on as the Executive of a State or Nation can on his.

The next thing to be noticed in Mr. Layman's numbers is, his argument, that the blessing of the

Lord follows the benevolent institutions of the day; and asks the question: "Would his blessings follow an institution which was not of his appointment?" The Prophet Micah informs us, that the "Prophets that make the people err, bite with their teeth, and cry peace; and he that putteth not into their mouths, they prepare war against him: they build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward; and the Priests thereof teach for hire, and the Prophets thereof divine for money; yet will they lean upon the Lord, and say, is not the Lord among us? No evil can come upon us," who are engaged in so "benevolent an enterprise." The Roman Catholics claim the honor of having done more than all other denominations to propagate Christianity among the idolators and heathens.—History informs us that one of their Missionaries in the 16th century named Martimus, a preacher, with twelve companions, in the course of seven years, in the empire of Mexico, baptized upwards of a million of the natives; and in the same century, a Monk of the Dominican order is said to have converted an innumerable multitude of barbarians, in the southern country of America. But I presume like all other converts made in heathen countries by our modern missionaries, that they remained the same, or at least, no better for such spurious conversions. Will Mr. Layman dare to say, that the institutions of the above named denominations, are "of God's own appointment?" And will he say after reading the foregoing, that God's "blessing" does not "follow an institution which is not of his own appointment?" I trow not. If the above should fail to convince Mr. Layman, that God's "blessing" does follow an institution which is not of his own appointment, let him turn to the 12th chapter of Job, and he will there read, that "The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly:"—and in the 21st chapter he will there find that "the wicked live, and become old; yea, they are mighty in power—their seed is established in their sight, their houses are safe from fear, neither is the rod of God upon them."—And David informs us, that "The ungodly prosper in the world—they increase in riches."—And says he, "I have seen the wicked in great prosperity, and spreading himself like a green bay tree."—And Matthew informs us, that "He maketh his Sun to shine on the evil and on the good, and sendeth rain on the just and unjust." Thus it appears from scripture, as well as from human authority, that it is no evidence that because an institution is sanctioned by men, it has divine approbation; for agreeable to the above, the "blessings" of God are bestowed upon the wicked as well as the righteous—and has not "the hand of the Lord wrought this?" He can break down and he can build up—he increaseth the nations and destroyeth them; he enlargeth the nations and straiteneth them again."—When this doctrine is understood by Mr. Layman, it will be easy for him to understand why God's "blessings" should "follow an institution which is not of his appointment."

Not to question the piety, benevolence, and sincerity of many engaged in the Benevolent enterprise of the day—yet I must say, that the present scheme to evangelize the world is not authorized by the King of kings:—and it really appears to me, that no man in his sober senses could by serious argument, come forward and openly defend the plan of saving or converting the heathen by means of money. But it must be acknowledged, that we have those amongst us who are using this mode of argument. A writer in the *New York Observer* says: "It is not \$100,000 a year, nor any definite sum, which should satisfy the consciences of Christians. We do not hesitate to say, that \$100,000 is not enough to give per annum for the salvation of perishing millions."—And the Rev. Lyman Beecher says:

"And now, people of New England, and all who fear God? we appeal to your consciences whether it is not your duty to give. We appeal to your hearts whether you are not willing to give to save your country from ruin, and to save millions of your countrymen from hell. Are you friends to your country?" (*Give her your money.*) "Behold her nakedness, and spread over it the cover of charity." (*Money.*) "Are you friends to civil liberty? Give," (*your money,*) "that it may be rescued from a violent death, and a speedy one, by the hands of ignorance and irreligion. Are you fathers? Give," (*your money*) "that you may provide for your children at home and abroad an inheritance, undefiled, and unfading, in heaven."

Thus showing once more, that money is all that is necessary for the conversion of the heathen, and salvation of the world—that money is all that is necessary to make us happy in this and the world to come. Never was there a time when the professed christians of this world, were so turned to their idols of gold and silver, and the inventions of men's hands as the present.

We are informed by the same writer for the *Observer* as quoted above, that the "Standard of christian benevolence is much higher in Great Britain than it is with us." For a knowledge of what that standard is we have only to cast our eye over the columns of the "*christian Almanack*," and there we find this mystery visibly revealed—we are there informed, that in all the benevolent institutions in the United States, they have only the pitiful income of \$325,374,—while in Europe it amounts to the enormous sum of \$1,559,603.—Thus, money is made the standard whereby we may judge of a man's piety;—if he gives much, he is a very devout christian—if but little, a very small one—and if nothing, an infidel. Is it not possible that the pious frauds which were embraced with so much zeal at Rome and Geneva, may be embraced with the same avidity here? They were in the habit of contributing enormous sums of money in the service of the church; and history informs us, that the pious Melania contributed her plate of 300lbs. weight of silver to the support of the Monks. Thus they became corrupted by prosperity, and they would not work, but had the vanity to believe that their spiritual perfections ex-

cused them from manual labor; and they gradually assumed the pride of wealth, and at last indulged in idleness, luxury, and extravagance.—Paul in his 2d epistle to Timothy has so completely delineated the foregoing characters that we insert it, with out apology. "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof, ever learning, but never able to come to the knowledge of the truth, men of corrupt minds, reprobate concerning the faith." But we are assured that "they shall proceed no further: for their folly shall be manifest unto all men." But to close this part of the subject, it is enough for us to know, that "the kingdom of God cometh not with observation," (worldly show,) and that the keys of Christ's kingdom are not given to any of the managers of the various benevolent societies of the day—no, not to Rome's haughty Pontiff, nor to England's Lord Archbishop, notwithstanding the "standard of christian benevolence" is so much higher in that country than in this; but to Christ, as King in Zion and Head of his Church—to him be all the honor, praise, power, glory, and dominion forever.

LEBBEUS L. VAIL.

To be continued.

For the Signs of the Times.
Timber Ridge, Frederick Co., Va.,
December, 1848. }

BROTHER BEEBE:—Permit me through the Signs to send a few thoughts to an old acquaintance and brother, (Martin Robinson of Brownsville, Pa., formerly of Charlestown, Jefferson Co., Va.) He and I often met together at the Zoro meeting house some years ago, perhaps fifteen; while that church was under the pastoral care of brother William Marvin—I have had a considerable acquaintance with this coloured brother, and have reason to believe that his public declarations are sincere, and true; both in writing and preaching—Neither can I think less of a sheep, that carries our Master's mark, because it is a black one.

Brother Martin Robinson, I was rejoiced to see your letter in the Signs; I read it to some of my brethren at the Timber Ridge Meeting House on Sunday last and told them who you was; I was rejoiced to know that you are still living in the flesh, to proclaim to Zion glad tidings; I hope and believe, brother Martin, that you are one of that number that our Lord speaks of that he has reserved from bowing to Baal. The Baal of the "traditions of men" is now quite enormous; and its prophets are more numerous than they were in the days of the prophet Elijah; but still we know that the Lord has a remnant according to the election of grace, that cannot, will not, bow, to worship images, though affliction's furnace be heated one seven times hotter than usual; for God is their strength. No Goliath of the armies of

Satan—the enemies of the Cross—the Philistines—shall be able to stand when the Spirit of the Lord is manifested—though this Spirit appeared in a little David—the sling of faith and the tried stone—the sword of the Lord & of Gideon, shall cast down, and cut off the head of all opposition, that shall come against the armies of the living God. Take encouragement brother—if you are one of Zion's watchmen, called of the Lord to a post on Zion's walls, though you feel yourself little "The battle is the Lord's." Samuel xvii. 47. Yes, (perhaps you will be ready to answer,) if I were certain that Jesus is risen, and that I have been "endued with power from on high" to bear tidings, my mouth would then be opened; I could say with the Psalmist, "The lines are fallen to me in pleasant places, I have a goodly heritage," Psa. xvi. 6. and again "The Lord is my shepherd, I shall not want," and again "Thy rod and thy staff they comfort me," "thou anointest my head with oil; my cup runneth over, Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. Psalm. xxiii. When these precious spring seasons come, after a long and tedious winter; (but perhaps the winters are not so long with you, as they are with us,) and you hear "the voice of the turtle" you are warmed by the shining of the sun of righteousness, like Peter and John were, and all anti-christian threats will only make you cry out "Whether it be right in the sight of God to hearken more unto you than to God, judge ye; for we cannot but speak the things we have seen and heard." Acts iv. 19, 20.

Brother Martin, I will give you now, a little sketch of the dealings of our Master with me.—That it has been mercy from first to last, that my unprofitable life has been preserved, no one can doubt; but I have often been astonished upon reflection, why myself and companion, have at several times, been snatched apparently from the very jaws of Death; but many mysteries are unfolding in the providence of God; and greater mysteries in the richness, freeness and sovereignty of his grace; this is beyond the power of language to describe, for I believe it will be still unfolding, and ever new through eternity, with the objects of redeeming love. But am I one of those highly favored ones? is the object of inquiry, or am I not? do I know that I have passed from death unto life, because I love the brethren? Often my brother before the gospel was sweetened to me, when it was as the waters of Marah, bitter to my taste; I could lament the depravity of my nature, I could in the language of one of old, say, "O, wretched man that I am!" (I am by nature no better yet.) I once, at Harper's Ferry, heard strange preaching, it was while I was in much distress, and at a time when I little expected any news of peace, or to be set at liberty. There were two preachers that preached at that time.—The first preacher's text I do not remember, nor do I remember much of his sermon; I heard his sermon as an old tale, it had to me no life giving or refreshing savour. The second took the follow-

ing text as near as I can quote it:—"But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." This text and the preaching appeared entirely a new thing—I thought this stranger was picking me out from all the congregation, and preaching alone to me—my emotions, I tried to hide; I had not yet "confessed Jesus before men;" what was the matter that I had such an unusual love for the speaker, I could scarcely conceal it? He quoted the last three verses in the xi. chapter of Matt.—Come unto me all ye that labor, &c.—These words came with an authority, that I thought I never heard, nor felt, from the pulpit before. It reminds me, brother, of the authority that Jesus used on earth. He said to the roaring winds and rolling waves, "Peace, be still," and was obeyed. He said to dead Lazarus "Come forth," he obeyed—He said to his apostles "follow me," they had no inclination to disobey. But not so fast; am I sure that the Lord commanded me to follow him—am I sure that this preaching was the gospel, or the power of God unto salvation, to me? I still seem to be lugging about a body of death; I endeavour to keep my garments unspotted from the world; but fear I have a zeal that is not according to knowledge—I endeavour to overcome evil with good; but find that "when I would do good evil is present with me." I wish to do my duty to God; but find that without his Spirit I cannot fulfil it to an enemy. I profess to be a christian; but I hear the scriptures say, if ye have not the Spirit of Christ ye are none of his; and again be ye therefore perfect, even as your Father which is in heaven is perfect. I often think that if perfection was to recommend me to God, that I would not be better than him that said, "in me that is in my flesh dwelleth no good thing." But to return, I know that Jesus could give no wrong precepts; no empty or unmeaning commands; well, if so, then where am I? where is my perfection? Can I be perfect in this earthly house of flesh? The Lord knoweth. How are the Lord's disciples to be perfect? My opinion, brother, is, that no one is perfect in the flesh, and that the perfection of the Church is in Christ the Head. I think the truth of Jesus will bear me out in this. But I must close my incoherent remarks.

Now to him that is able to keep you from falling, and to present you spotless before the presence of his glory, to the only wise God our Saviour be glory and majesty, dominion and power, both now and forever—amen. Adieu,

BROTHER BEEBE:—Please insert in the Signs the following lines as a tribute of respect to a departed brother in Christ. Jesse Hutchinson, Deacon of the Timber Ridge Old School Baptist Church, Frederick Co., Va.

Just are thy ways Almighty God—
All things created sure are thine,
Each stroke of thy afflicting rod
Is right, and has a wise design.
So is this stroke to many a friend,
Church, widow, children, neighbors, all
Savior! Deliver! Judge attend
And reconcile us to this call.
Each of us have assurance great
That our bereavement is his gain;

His walk of life—his dying state
Do this assurance sweet maintain,
Unto each saint who loves the Lord
We tell a friend and lover gone,
To meet we hope a high reward
With saints around the dazzling throne.
Cease nature then, thy useless moan,
Sad tenement of mortal strife:
Has not a brother mortal gone
To realms of glory and of life?
In robes of white—in Jesus' smiles,
Is not our friend rejoicing there?
Nor plagu'd by sin or Satan's wiles,
Nor pain, or grief, or toil, or care?
Since this is all our lots—to die,
Lord help us keep the end in sight;
O draw our thoughts to joys on high,
Where Jesus dwells in worlds of light.
Nor till we reach thy blissful home
Permit our feet from thee to roam.

For the Signs of the Times

Island Ford, Warren Co., Va.,
Feb. 27, 1848.

BROTHER BEEBE:—I have long contemplated giving you, and the dear children of God an account of the way in which I trust the Lord has been pleased to bring me from nature's darkness into his marvelous light; but hitherto I have been prevented, partly by the cares and perplexities which crowd upon us in this world of trouble, and partly from doubts and fears.

About twelve months previous to the time when I trust the Lord was pleased to bring me to a knowledge of the truth, there arose in my mind a very serious inquiry as to who were the true worshippers of the living God; but why it was so, I knew not; for this was a subject that had never troubled me before. Some contended for one way, and some for another, while my reason taught me that so many ways, and so opposite to each other could not all be right. I strove to put these things out of my mind and not trouble myself about them; but I could not get rid of them. I felt no distress in regard to my own situation until about the last of July, 1840, when I picked up a number of the "Signs of the Times," (my father being a subscriber to that paper,) and the first thing my eyes lit upon was a letter written by brother Trott, concerning the end of time, when the most dreadful thoughts struck my mind. O! what will become of me, a poor, miserable sinner, in that great day! My distress of mind became indescribably great, and I sometimes read and tried to pray, and tried to do something to merit the favor of God, for I felt that if I died in the situation I was then in I should be lost forever. Sometimes I tried to shake these feelings off, but I found it quite impossible. I tried to the utmost extent of my ability to appear cheerful lest some one might perceive my grief, for these words were constantly ringing in my mind, What will become of me in that great and awful day! One day it appeared to me that my burden was so great that I did not know what to do; I walked in the meadow, and thought I would once more beg of the Lord to have mercy on me; but when I got there, it appeared to me that all nature was frowning upon me. I tried to say, Lord be merciful to me; but my mouth was completely stopped, and I was afraid to utter a word. I thought it was a sin to ask the Lord to have mercy on

one so vile. I did not wish even the birds of the air or the beast of the field, to see or hear me.—I got up from my knees, and returned to the house, without having received the least relief, and thus I passed on for a few days. The Ketoc-ton Association was held that year with the Water Lick church; and with several others, I set out to attend it, praying to the Lord that I might hear something there to relieve and comfort me. When we arrived, I tried to listen with all my power; but not a word could I hear to console me; but all seemed to condemn me. I thought the preaching was excellent to those to whom it belonged.—Thus two days of the meeting passed, and on the night of the second, in the house of Mr. John Buck, when all other eyes were perhaps closed in sleep, I lay mourning over my situation, when suddenly the Savior appeared beautiful to me, the chiefest among ten thousand and altogether lovely, exactly suited to my case, and I was then enabled to put my whole trust in him for life and salvation; and from that moment to the present, I have had no confidence in the flesh; but I rejoice in the perfect righteousness of the crucified and risen Redeemer—Adored be his holy name. O, that I could love him more and serve him better. The next morning I arose and looked out of the window, and I thought it was the most beautiful day I ever beheld. All nature appeared to be speaking forth his praise. When we were on our way to the meeting, it seemed to me that the trees never had looked to me so beautiful before; nor had the birds ever sang so sweetly. I had never revealed to any one what was passing in my mind, I had thought that I never would; I thought I could be religious and keep it to myself; but on that same day while listening to the preaching these words came to me, "Whosoever denieth me before men, him will I also deny before my Father which is in heaven." I did not know whether it was scripture or not, but it seemed to apply with power to me: I was not willing to come out and tell what the Lord had done for me. I was then enabled to realize who were the true worshippers of God, they were those who worshipped him in Spirit and in truth, and only those; and the Old School Baptists are the only people I have ever found that preach Christ, as a whole and complete Savior. It appeared then to me, that I could see them as a separated people on one side, and every thing in array against them, trying if possible to put them down. But, brother Beebe, if the Lord be for us, who can be against us? He has declared, "Upon this Rock, will I build my church, and the gates of hell shall not prevail against it."

On the Saturday before the third Sunday in September, I went to the Ebenezer church, in company with an elder sister, and tried to tell the church what we hoped the Lord had done for us. We were received and baptized, and still remain members of that church; though I am now at some distance from them; but I hope the Lord will give them the spirit of prayer to pray for me, that I may be kept by the power of his might.

I know that he is able to take care of me here as well as any where else. There is an Old School Baptist church not far from me, and where I believe the gospel is preached in its purity; but I am so situated that I can but seldom get there, and that is a grief to me; for I think, if I am not deceived, that they are the people that I love, and the people among whom I desire to dwell. I look on them as the excellent ones of the earth; but I sometimes think that I am too unworthy to have a name or a place among them; and, perhaps, that is the reason the Lord has been pleased to separate me from them. I sometimes think, certainly there never was one that bore the name of a christian, who came so far short of living the life they should live, as myself.

"If I pray, or hear, or read,
Sin is mixed with all I do,
You that love the Lord indeed,
Tell me, is it thus with you?"

I often wonder if there be any, who are so prone to sin; and sometimes I receive some encouragement from the communications of the brethren and sisters, when they speak of their *bad* feelings.

You will perceive, my brother, from the date of this letter, that almost a year has elapsed since it was written. After writing it, I felt so unworthy that I doubted the propriety of attempting to mingle my feelings, with those of the children of God; so I threw it aside; but now, confiding in your judgment, I send it to you. Do with it just as you think proper. If you do not publish it, you will not cause the least hard thoughts on the part of your

Unworthy sister,

MARGARET RITTER.

For the Signs of the Times.

BROTHER BEEBE:—I have been earnestly solicited by many of my brethren in the ministry, and others of the churches in this part of Virginia, to call the attention, particularly at this time, of all the churches, Associations, corresponding meetings, Old School meetings, Conferences, or by whatever name any of the assemblies of Old School Baptists may be called, to the great and important subject of addressing memorials, petitions and remonstrances to Congress against the alarming encroachments which the government has made upon our dearest rights and liberties, in the expenditure of perhaps, fifty thousand dollars annually for the support of religious establishments, and which is drawn from us by taxation. Old Kehukee Association of N. C. has made a move in this matter by memorials addressed both to Congress, and the State Legislature, at the last session held in Oct., 1848. And although it met with but a cold reception in the United States Senate—only ordered to be printed, but no regard whatever paid to it farther—Yet Kehukee, no doubt, will be ready again to unite with all of like precious faith in an other attempt to obtain redress of these grievances.

In consultation with brethren upon this subject, the following is the plan advised:—For all the

churches, Associations, &c., in the thirty states of the Union, and the Territories thereof, by a simultaneous move and united action, to enter the halls of Congress on the first Monday in December ensuing, the commencement of the next Congress, by memorials, petitions, and remonstrances, which shall be found in the hands of every member of the lower house, and every member of the Senate. There is perhaps no congressional district in the United States but what there may be found Old School Baptists enough to move in this matter. If there is but one church in a district it can let its voice be heard against those abominations; or if there should be but one Old School Baptist in any district, let him get some friends to unite with him, and forward his remonstrance to his representative.

Between this date and the meeting of Congress all the Associations will hold their annual meetings, and in the mean time the churches can take this matter in hand and instruct their messengers to the Associations. I have yet to see the first Old School Baptist who is not opposed to these things, and as, therefore, we are all agreed as to subject of complaint—perhaps not a dissenting voice among us—why may we not unite in the only constitutional way of obtaining redress?

In addition to this, let us address the Legislatures of the states, and also cause our voices to be heard, and our power felt, at the ballot box, let us vote for no man for any office, who refuses to give us a guarantee that he will not support these abominations.

Already in Virginia, where one would have supposed that the people had seen and felt enough of the evils of the union of church and state, the Legislature at its present session has adopted resolutions authorising or instructing the Governor to appoint annually, a day of Thanksgiving, &c.

What is to be the end of these things? Well may we ask, as some brother in a late No. of the Signs, "Watchman, what of the night?" Is the yoke of bondage, which we, nor our fathers were ever able to bear, to be replaced upon our necks in the same ratio that it is thrown off upon the continent of Europe, and the old world generally?

I should not be at all surprised if "his holiness," who is now seeking a shelter in Europe, should proceed to the United States and take up his permanent residence here. There is nothing to prevent him from coming, from exercising his "Spiritual power" here.

If he should seek an Asylum upon our shores we no doubt should hear a great cry by the lesser luminaries of antichrist. We should then see, indeed, the *Serpents chasing the Vipers*.

Brethren, suffer the word of exhortation from one who, though less than the least of all, has hope that he has obtained mercy of the Lord to be faithful. Are we not called upon in this crisis by every thing that is sacred and dear to us, to move in solid phalanx in this matter?—

By the love of Christ; by a becoming zeal for the cause of God and truth, and for his honor and glory; by our love for the brethren; by our love

of liberty—civil and religious—which we have enjoyed as the price of the blood and treasure of our ancestors.—Shall we, can we, sit quietly by and see these daring encroachments made upon the Tree of Liberty, which our fathers planted, and “pledged their lives, their fortunes, and their sacred honor” to defend and preserve? I judge not—it cannot be.

We are not called to participate in the political strife of the day, or to revolutionize the government, but simply, by petition and remonstrance presented in respectful form to our Legislators, to bring back the ship of state upon the constitutional track; to awaken in our law-makers a sense of justice and right. And if after we shall have done our duty in this matter, we fail to make any impression upon the “Powers that be,” we can rest with a clear conscience, and wait the developments of God’s providence for the final result.

I remain yours as ever,

JOHN CLARK.

Bellfair Mills, Va. March 27, 1849.

✓ All Old School papers, and others favorable to this cause in the United States will copy this.

For the Signs of the Times.

Bellfair Mills, Stafford Co. Va. }
Feb. 6, 1849. }

BROTHER BEEBE:—On the 27 ult. I mailed a communication to you for the Signs, addressed particularly to the churches, Associations, &c., of Old School Baptists throughout the United States, and the Territories thereof, urging upon them the importance of prompt and united action on their part in opposition to the alarming innovations which the various orders of anti-christ have made upon our government &c., and suggested as the best and only constitutional way of obtaining a redress of these grievances that we should address memorials to Congress simultaneously from every part of the union, and which should be in the hands of every member of Congress at the meeting of the next session, commencing on the first Monday in December next, &c.

Since writing that, and by the return mail, I received the 15 No. of the Guard, 7 ult. (which ought to have reached me two weeks before,) in which the editor, in an article upon the subject of petitions to Congress &c., has expressed an opinion, as to the method of addressing ourselves to the national Legislature, or the state Legislatures, conflicting with the plan suggested by me.

I regret this exceedingly; for whilst we are all agreed as to the end, yet if we differ so widely as to the means, it will as effectually thwart us in what we desire to accomplish, as if we disagreed about the end to be reached. I certainly have no objection to the plan proposed by our esteemed brother of the Guard. But the difficulty upon my mind, about the way proposed by him is that nothing, or but little, will ever be done upon that plan. The ministers, and other members of our churches, will not generally mix up in popular assemblies of the people, and the great majority of the people care but little about these things. And

remonstrance coming from the world would render them obnoxious to the charge of infidelity, and this they dread although they have no religion.—But religious assemblies would not be subject to any such change.

I should have no objection to unite with my fellow citizens generally, in a petition to Congress, but we can’t well get up meetings for this purpose with the world; whereas in our own assemblies we can move on harmoniously. If a church, or an Association, or any religious assembly, should unite upon a petition, there would be no impropriety in opening the door for signatures from any source. Nor would there be any impropriety in withholding the ecclesiastical title from the paper. If it would thereby have more weight when laid before Congress let it be done. But I incline to the contrary opinion, and I think the history of the church and of the ecclesiastical establishments in this country, and especially in this state, sustain me in such belief.

The Baptists, as such, by their denominational name, in meetings of the churches and associations &c., addressed petition upon petition, and remonstrance upon remonstrance to the general assembly in this state, against the unholy alliance which existed between the church and state, and although at first, they only saw a cloud as a man’s hand, yet they continued, session after session, to knock at the door of the Legislature, and were finally successful. Let us now go and do likewise. It may be that God will raise up for us a Patrick Henry, a Madison, or a Jefferson, to plead against the Parsons.

In a tour recently made from Fredericksburg through Spottsylvania, Orange, and to my meeting in Culpepper county, I tarried for the night and preached at the house of Elder Edward Elly, [pronounced E-lee,] who is 98 years old, in possession of all his faculties, can read without spectacles, and sung with us in worship with much feeling. He converses and quotes the scriptures as readily perhaps as he ever did. Although I have known him for 18 or 20 years, and when he was able to preach we often had meetings together, yet the late interview with him was more interesting, perhaps, than any I ever had with him before. He spoke with much emotion of brethren Buck, Trott, &c. I wish those brethren could go & see him. It is worth a ride of a hundred or two miles to see this wonder of the nineteenth century. Only think of a man, now moving about, who was born 8th of August 1750; next August will be 99 years old.

He spoke with much earnestness upon the subject of the church and state movements in our government, and would readily aid by petition or remonstrance to have our rights respected.

As I have made this digression, I will relate an incident that occurred at a New School association in Culpepper, last year. One of their preachers held forth that the Old School Baptists were few in number, were diminishing very rapidly, that in a few years they would all be dead; could only be known in history; and that he hoped to

live to see the day when he could preach the funeral of the last one.

After this very benevolent harangue the *fact* was carried around for a collection, and when presented to a gentleman, an Englishman, who is not a professor, he very coolly remarked that he would defer his contribution until the funeral! He would throw in when the funeral promised them that day, came off. If all the non-professing part of the community were to adopt that plan, these antichristian jugglers would have soon to turn their attention to something else for a livelihood, than telling lies in the name of the Lord.

Yours in Christ,

JOHN CLARK.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., APRIL 1, 1849.

REMARKS ON BROTHER JOHN CLARK’S LETTERS IN THIS NUMBER OF OUR PAPER ON THE SUBJECT OF PETITIONS AND REMONSTRANCES.

With Brother Clark, and with the Kehukee Association of North Carolina, and with perhaps all the Old School Baptists of the United States, we agree that the prevailing disposition manifested by the Congress of the United States, by all, or nearly all our state legislatures, and almost every department of our government, legislative, executive and judicial to foster the abominable seeds of antichristian priestcraft, calls for the vigorous and decided remonstrance of all who appreciate the blessings of civil and religious liberty. The history of all nations, but more especially the history of our own, admonishes us, that none are more deeply interested in these signs of the times, than the Old School Baptists. Not that we have any fears that the gates of hell shall ever prevail against the church of God; but because the spirits of God must unavoidably be found among the dissenters, whenever, and wherever civil and ecclesiastical powers are united; and consequently they must always be the principal sufferers, as they have in all such unhallowed alliances of the powers of state with the powers of anti-christ been the marked victims of the oppressor’s wrath.

It is to be regretted that there should be any discord on the subject of presenting our remonstrances. While perfectly agreed in the end desired, there is some want of agreement in regard to the manner of securing that end. Our brethren at the South, after considerable discussion, resolved to act on the subject in their associational capacity, and accordingly the Kehukee Association sent in a Remonstrance to Congress, at the last session. It seems to us hardly right, that we who are equally interested in the issue, should leave them to struggle alone. The Old School, or Primitive Baptists in all the States, if they should act in concert, could send into Congress from 80, to 100,000 names of citizens, who, for weight of character and respectability would lose nothing by comparison with the same number from any other portion of our commonwealth. Besides these we may safely calculate on the vigorous co-opera-

tion of perhaps ten times our own number of those who do not profess to be of our faith and order religiously, whose patriotism and love of the principles of equal rights would lead them, should the subject be properly agitated, to act with us.

With brother Trott, and the editor of the *Guard* we greatly prefer, that as citizens, and not as religionists, we should make ourselves heard in the Halls and Councils of our states and nation; but if that mode is impracticable, we would rather our brethren in their congregated strength, should flood the Congress with remonstrances, than not to act at all. But let it be remembered, and let it be distinctly written on the face of every Remonstrance by us sent in, that we ask for no exclusive rights or special privileges, that we ask no protection from the powers of earth for our religion; that we ask only for that protection of our persons, property, and liberty, which the constitution of our federal government guarantees, and for which our fathers fought and bled.

We propose in connection with the suggestions of brother Clark, that during the current year, the subject be brought up for consideration at every Old School Baptist Association, and Old School Meeting in the United States and Territories of our country, and that every meeting adopt such a course of efficient co-operation as their judgment shall dictate, and by the opening of the next Session of Congress, let our united remonstrance be placed in the hands of every member of Congress, and let it be farther understood that we henceforth will cast our votes for no man, whatever may be his political or religious creed, who will not pledge himself to vote against every bill that may be presented, having in view, the appropriation of money, chartered rights, exclusive privileges, to any class of religionists, whether as chaplains missionaries, or teachers of morality and religion; and that they will use all honorable and lawful means in their power to procure the abolition of all laws now existing which conflict with the spirit and letter of that portion of the Constitution which forbids legislating on religion, &c.

ANOTHER WONDER OF THE NINETEENTH CENTURY!!

We do not mean Mesmerism, Magnetism, Phrenology, Telegraph Wires, California gold digging, nor even the recently invented aerial steam boat for navigating the air at the rate of 100 miles an hour but something still later has been discovered, and announced by the sagacious editors of the "*Religious Herald*," and we hasten to apprise our readers of it, before they may throw in our way a copyright. The curiosity is this—and a great curiosity it must be, *barring humbuggery*—an advocate of modern missionism, whose cognomen is given in the *Herald* as "Rev. E. H. Taliaferro," in a sermon of his, recently published, "approaches the missionary enterprise in the spirit of the apostle Paul!" Reader did you ever hear the like? Why, in our part of the country when our preachers under the power and government of the Spirit of God which was in the apostle Paul, ap-

proach the missionary enterprise of the age, the said enterprise falls before that Spirit as Dagon fell before the Ark of God. How Mr. Taliaferro could approach the enterprise in the spirit of Paul, without producing disastrous effects on its machinery we cannot tell, unless the spirit was that which Paul had before he became a convert to the christian religion; but until that event he was not the "*apostle Paul*." When he was Saul consenting to the murder of an Old School Baptist and holding the garments of those who stoned Stephen, he had the spirit of missionism, which led his brethren to compass sea and land for proselyting; it led him to accept of a commission from the board of directors of the Jewish mission institution of that day—and he was indefatigable in their services; but when the Lord called him by his grace, and revealed his Son in him, he discarded that board, and abandoned their patronage and service.

But the editors who speak in commendation of Mr. E.-H. Taliaferro's sermon, say that "he does not deem it necessary to pare down the sovereignty of God, in order to make room for human agency," and this is stated as something quite uncommon with the advocates of modern missionism. The following extract from the sermon, which the editors say is worthy of serious attention, will show up the ingenuity and sophistry of the preacher, in his effort to make the simple believe that the modern missionary enterprise may be conducted without "paring down the sovereignty of God." The following paragraph is worthy of serious attention.

* * * "May we not fear, my brethren, that the doctrines of grace which nerved and encouraged the hearts of primitive Christians, are disbelieved, and even hated by some who are now engaged in building 'the tabernacle of David?' And have we not driven many from the missionary enterprise, weakened the hands of some who would have rendered efficient service, and deterred others from engaging in it, by insisting intemperately upon human instrumentalities? We should place our confidence in the covenant which God made with his Son, and use instrumentalities as mere means in his hands to develop his purposes of salvation to perishing sinners, as clay in the hands of the potter. We are a missionary body with a sickly soul—a Calvinistic frame with an Arminian spirit—afraid to believe firmly the promise made to the Son in the text; too fearful, as his agents, to go up in the name of the Lord and possess the whole land."

To the first enquiry we think the brethren of the "Rev." speaker, must answer affirmatively, if they answer truly; when we hear the advocates uniformly, not only denounce the doctrine which nerved and encouraged the hearts of primitive christians, but deride, reproach and persecute those who preach or believe the doctrine, and call them antinomians, &c., we have good reason to conclude that, for themselves, they do not believe the doctrine—and that they never have been taught it of God; that is, if by building the tabernacle of David, he means modern mission institutions.

The answer to the second interrogative, may

not be quite so easily given. That the general tone of the missionists for the last thirty years has been of the Ashdod or arminian sound, and that it has caused those who have been taught of God a pure language, to withdraw from these dens of antichrist, where their doctrines were tolerated is matter of plain historical truth; none will dare deny it; but that it has driven many of God's children from espousing the anti-christian cause of modern missions, is not so clear: but if it has in any instances produced that effect, the Lord be praised, who maketh the wrath of men to praise him, and causes all things to work together for good to them that love him.

The eloven foot of his reverence, is poorly concealed, in the next sentence—"We should place our confidence in the covenant which God made with his Son, and use instrumentalities *as mere means in his hands*." Well this is truly a shuffle extraordinary—the *means* or instrumentalities are in the hands of the Lord; but in whose hands should they be if we are to use them? To avoid the charge of paring down divine sovereignty, the wonderful man has discovered that missionists are to use means which are not in their hands—means which the Sovereign God holds in his own almighty grasp, means which God never has, nor ever will entrust to the hands of others. To avoid the spirit of arminianism we must do that which cannot be done by us, and handle that which never was, and never will be within the reach of our hands! Whether he intends to represent that sinners, or means, or both, are in the hands of God as clay in the hands of the potter, we cannot say—but in either case, clay which is in the potter's hands, is perfectly passive, and what sort of vessels it shall be moulded into depends altogether on the will and work of the potter—If, as the Scripture teaches, God is the potter, (figuratively speaking) and we are the clay, it is quite as unlikely that we shall use the means which God retains in his hands, as it is that the clay in the figure, should guide, dictate, control or use the hands of its potter. It was impious and abominable, in the apostle's day for the thing formed, to say unto him that formed it, Why hast thou made me thus? What a wonderful age we have fallen on now, if it is pious, and benevolent, and God honoring, for us to say to the potter, that he shall fashion this clay thus or so, or that we will take the work out of his hand, and use the means which are in his hands, and do the work for him; relying on the covenant which he has made with his Son!

In no covenant mentioned in the scriptures, do we find authority expressed or implied that the Missionists of this nineteenth century, should take such liberties with the things which are in his hands.

The confessions which follow, we shall not attempt to controvert nor gainsay; they contain as much truth as poetry—rather humiliating to be sure, for gentlemen who profess to have the management of the means which are in Jehovah's hand, to acknowledge themselves a missionary body with a sickly soul; but it must be so—the

missionary body is too corpulent to be healthy; its morbid appetite craves all the fat ears of Egyptian corn, and all the products of the years of plenty, and yet like Pharaoh's lean kine, it is not satisfied; its *sickly soul*, if indeed such corporate bodies have any soul, (and we have often been assured that they have none,) keeps the body in perpetual fever, its corpulence is that of corruption pregnant with death. If it were indeed possible for such a body as the mission society to have a real soul, we should not wonder that a soul shut up in such a body should sicken with mortification. But he further illustrates what he conceives the body of which he is himself a limb, to be—a Calvinistic frame, with an arminian Spirit.

In order to understand this figure of speech, we must enquire who and what Calvin was. Prophecy represents him as one of the two horns of that beast which rose up out of the earth, which spoke like a dragon. He professed like the frame of the mission society, to be a reformer, but courted the secular power of state to sustain him. He persecuted and could as complacently consign poor Servetus to the flames, as a modern missionary of our day can publicly pray for the privilege of preaching the funeral of the last Old School Baptist. A Calvinistic frame then is a frame, chartered by law, uniting in its composition the secular and ecclesiastical corruptions of the age, and ready to consign to the flames all non-conformists. Such is the frame of missionism, and we need not be told that its *spirit is arminian*, or workmongral; for such a frame could not compass any other kind of spirit.

This missionary reformer charges his brethren with cowardice and infidelity. He says they are afraid to believe firmly the promise made to the Son, in the text. (Psa. ii. 8.) "Ask of me and I shall give thee the heathen," &c. We cannot say that he charges them unjustly; for if they firmly believed that God had promised and was able to perform, they certainly would not manifest so much fear that Satan would "rob Christ of the fairest portion of his church," as has been alleged by some of them. But how does he test their courage and confidence? They are, he says, "too fearful, as his agents to go up in the name of the Lord and possess the whole land." But, bad as they are, let us give them a fair trial, before we join with their "Rev." accuser in condemning them as cowards and skeptics. They may have doubts as to their being recognized as the legitimate agents of the Son, to take forcible possession of "THE WHOLE LAND." If the Lord has given them such an agency, they must be able to show some warrant bearing his seal; but such authority they cannot show. If they are agents of the Lord to possess the whole land, when, where, and by whom were they vested with this power of attorney? The text does not read, Ask of me, and I shall give thy agents the heathen for their inheritance, and the uttermost parts of the earth for their inheritance. Hence for them to lay claim to all the heathen and all their land, in the name of the Son of God, is to show them-

selves that they are, or at least claim to be God.

His proposition for this missionary body with its gaunt and sickly soul—this Calvinistic frame, with its arminian spirit, to go "in the name of the Lord" and possess the whole land, reminds us of the pious example of the Puritans of New England—They were not obnoxious to the charges of cowardice, &c., for they went up and took possession of the whole land in the following summary way.

"1. *Resolved*, The earth, and the fullness thereof belongs to the Lord.

2. *Resolved*, The Lord has given the earth to his saints.

3. *Resolved*, We are his saints."

And the Indians, and Baptists, and Quakers, and all other non-conformists were forthwith notified that they must evacuate the premises, on pain of transportation or death, that these self-styled saints might possess the whole land.

The endorsement of this *new* embellishment of the old idol, is copied below, from the editorial of the Religious Herald.

"Our own observation confirms the remarks which we have indicated by italicising them; and we fear that not a few good brethren have been repelled from our active organization by the injudicious course, if not the heterodox sentiments of some of their advocates. Reaction against anti-nomianism has sometimes driven its opponents to the opposite extreme, and led them to espouse opinions, by which moderate men have been offended, and thus prejudiced against measures which they would otherwise have cordially supported. Had we the time and the means of information at command, we should like to review the history of our denomination, for the last thirty years, and inquire to what extent, laxity or incorrectness in our doctrinal preaching, may have paved the way for the introduction of Black-Rockism on the one hand, and Campbellism on the other. Both of these systems had their origin in partial and one-sided views of divine truth. The one dishonors Christ by depreciating the means of grace; the other, by exalting them to a rivalry with the Savior himself. The legitimate antagonist to both is the doctrine of justification by faith—a faith that works by love and purifies the heart."

If by *Black Rockism*, the editors of the Herald mean the protest published by a meeting of Old School Baptists held with the Black Rock church, Baltimore Co., Md., in September 1832, they may save time by copying into their columns the address of that meeting; as it contains a full, fair and explicit statement of the extent of "*laxity and incorrectness in doctrinal preaching*," and in practice too, on the part of the missionary Baptists, and to "what extent it paved the way" for the separation of those who adhere strictly to the doctrine and order established by authority of Christ, according to the New Testament, from those who, up to that date, had been *nominally* connected with us.

The editors of the Religious Herald, are correct in supposing that the *laxity and incorrectness* of their party had something to do with paving the way for the meeting at Black Rock, and for the decisive measures then and there taken, to obey

the divine injunction which requires the disciples of the Redeemer to "Withdraw from every brother that walketh disorderly."

Yes, Messrs. Editors, your *laxity* or looseness in doctrine; your abandonment of the doctrine of Christ, and substitution in place of it, of the commandments of men—Your turning away from the truth, and being turned to fables—Your "giving heed to seducing spirits and doctrines of devils," had much to do in paving the way for a separation. You had left the primitive doctrine of the apostles, and order of the house of God, and engaged in the popular religious inventions of modern times, brought your oxen, and sheep, doves, and pigeons, and tables of the money changers into the temple, desecrating it and making it a den of thieves; and by such "*laxity and incorrectness*" on your part, we were compelled to scourge you out of our fellowship and communion. What bearing your wicked apostasy had in the production of what you call "Campbellism" we shall not attempt to define. Should you conclude to lay before your companions in idolatry a statement, as you suggest in the above extract, we will be happy to furnish you with a copy of the original Address of the Black Rock meeting of 1832. If these editors, are really honest in their professed desire to lay these historical facts before their readers, and are only deterred for want of historical information, they will avail themselves of this liberal offer.

OBITUARY.

Upper Broad Run, Fauquier Co., Va.
Feb. 25, 1849.

BROTHER BEEBE:—Our excellent brother Elder Philip A. Klipsine has been called to bear a great affliction in the loss of his wife. You remember her and no doubt recollect her almost unequalled love of her husband; if there was devotion, not the devotion of a day, or a week, or a year, but the devotion of a lifetime, from wife to husband, surely hers was of that character; and then her great usefulness to him, and her children make her loss overpowering. She was not a Baptist member, but she loved the people of her husband, and if her human wish could rule the skies it would be, that his people should be her people, and his God her God; and her last days seemed to dwell on her eternal home. She, after years of disease and affliction left us, on the 16th of the present month, and I know not how our brother will be able to bear up; but the Lord will provide. Wonderful as his intellectual faculties are, he appears a child in affliction, as we have seen before this; and as so great a bereavement is like tearing the heart asunder, we pray that his God may support him, and soothe his sorrows, and lead him by his right hand, and strengthen him more and more, for the work of the ministry until he enters the home of the blest.

May the Lord take care of us all—indeed I know he will take care of his inheritance and make all things work together for the good of his people, may we be found of that number, and when this state of trial is over may we meet to part no more.

My love to all, and you know what a share there is for yourself.

Your unworthy brother,
JAMES B. SHACKLEFORD.

DEATH. at her residence in the county of Rockingham Va., on Thursday the 9th day of November, 1848. at 6 o'clock, P. M., aged 90 years and 9 days, Mrs. BARBARA MOFFETT, relict of Elder Anderson Moffett, and daughter of Elder Casper Hupp deceased. Both her husband and father were Baptist preachers of the Old School.

Many and varied recollections gather around the memory of this pious and excellent lady, venerable for her years, and venerated for her virtues—with her has passed away another of the few remaining links that connect a former age with the present. She was of sufficient age in the exciting times of the Revolution, to take a warm and active interest in the events of that trying and momentous period, and her retentive memory often furnished her acquaintances with Revolutionary incidents of the most thrilling character. Kind, cheerful, and affectionate towards all around her, she was as much beloved at home as respected abroad. One of the most striking peculiarities of her character was a love of order, a place for every thing, and every thing in its place; and this continued to be so to the last day of her life. She had drank deeply of the pure fountain of divine truth, the Bible was her daily companion, the great and precious promises of the gospel her daily food and comfort, and it is both pleasing and instructive to consider how largely those promises were realized in her pious life, and in her tranquil death. To the ornament of a meek and quiet spirit, gentleness of manners, and modesty of deportment, she united great firmness, prudence, discretion and soundness of judgment—an assemblage of virtue, which formed a beautiful model of a christian, wife, and mother. For more than seventy years she had been a devoted and consistent member of the Baptist church called Smith's Creek, of which church her husband was pastor for more than 50 years. She died in a peaceful, tranquil frame of mind; calmly and humbly trusting in the atonement of Jesus Christ as the only ground of her hope, "And I heard a voice from heaven, saying unto me, write. Blessed are the dead which die in the Lord from henceforth—yea, saith the Spirit, that they may rest from their labours, and their works do follow them." She had set her house in order, and calmly awaiting the summons that should call her hence, in the beautiful language of scripture, she came to her grave in a full age, like as a shock of corn cometh in his season. Her last moments were undisturbed with any kind of pain.—The rod and staff of the Almighty comforted her to the last, all was calmness, composure and peace, her physical frame seemed to be free from disease, the house of her earthly tabernacle was gently dissolved, and there was the silence of death without its terrors.

"Oh! for the death of those
Who slumber in the Lord!
Oh! be like theirs my last repose—
Like theirs my last reward."

N. T. Stephensburg, Frederick Co. Va.

BROTHER BEEBE:—Our beloved little sister in Christ, MARY JANE KAUFMAN consort of brother Martin R. Kaufman is no more. She departed this life on the night of the 13th inst. in her 30th year, and in the prospect of a better inheritance than this world can give or take away. Her disease was inflammation of the lungs, called a Vomica, which she bore with a good degree of patience, fortitude and resignation to the divine will.

In Signs, Vol xv. page 93, she styled herself "Little Big Sinner;" nevertheless she had a good hope through grace that when the Savior shall appear the second time without sin unto salvation she shall be like him, see him as he is, and forever rest in the bosom of his everlasting love.—Amen.

Your brother in Christ,

I. CHRISMAN.

JOB PRINTING.

All kinds of Job Printing, neatly executed at this office at the shortest notice, and on the most reasonable terms.

MARRIED.

At Warwick on Saturday March 3 by Eld P. Hartwell Mr. WILLIAM LAWRENCE to Miss ELIZA ROBINSON, both of Warwick.

By the same, at Warwick on Tuesday the 20th ult., ELDER CUSHING BIGGS HASSELL of Williams-ton, N. C., to Mrs. MARIA M. JEWETT of Warwick.

ASSOCIATIONAL MEETINGS.

The next session of Baltimore Old School Baptist Association will be held, by appointment with the Harford church, Harford county, Md., commencing on Thursday before the third Sunday in May, 1849.

The Delaware Association will convene with the London Tract church in Chester county, Pa. (about 5 miles from Newark Depot of the Philadelphia and Baltimore Rail Road, in Delaware) on Saturday before the fourth Sunday in May, 1849 at 11 o'clock A. M.

The Delaware River Association, will be held with the 2d Hopewell church, at Harborton, Mereer Co., N. J., to commence on Friday before the first Sunday in June next at 2 o'clock P. M.

The Warwick Association will meet this year with the church at Hardiston, Sussex Co., N. J., on Wednesday before the second Sunday in June next, at 10 o'clock A. M.

An Old School Meeting is to be held with the church at Sloansville, Schoharie county, N. Y., to commence (if we mistake not) on Wednesday before the second Sunday in June next.

Old School brethren generally, are affectionately invited to attend all the above meetings.

NOTICE.

DEAR BROTHER BEEBE:—Will you please to give the following notice a few insertions in the Signs, and greatly oblige yours, &c., B. LLOYD.

PRIMITIVE HYMNS.

FIFTH EDITION.

Plain bound, single copy,	.75
per dozen,	.63
Morocco single copy,	1 00
per dozen,	.75
Extra gift edges, single copy,	1 25
per dozen,	1 00

I will send the above named Hymn Books to any Post Office in the United States, at my own risk and expense. And if brethren wishing to obtain them will send their orders to me at Wetumpka, enclosing the money (as they would for a newspaper,) I will put up the books and pay the postage on them myself, and send them through the mail and the books shall cost them no more than my selling prices, and should the books thus sent not come to hand, persons ordering them will inform me, and I will send other books to them or return their money, so if they get no books they shall have their money back again.

Any person enclosing the money to pay for as many as four copies or more, shall have them at the same prices as by the dozen.

Or any person enclosing the money to pay for one dozen copies shall be entitled to one copy gratis.

By this means companies of brethren, or churches would get 13 copies plain bound for \$7.50—13 copies plain morocco bound for \$9 00—13 copies of the extra gift edges for \$12.00, or the 13 copies made up of the different qualities shall be at the same rates respectively.

BENJAMIN LLOYD.

Wetumpka, Ala., March 12, 1849.

RECEIPTS.

NEW YORK.—Dea A Mosely \$1. Eld J P Smith 2	
Eld James Bicknell 12. Mrs P Halsted 1. A D Ellis 1	
Axford for Wm Tiebout 1.	18 00
VIRGINIA.—Eld S Trott 5. P McInturf 1. I Chris-	
man 1.	7 00
ALABAMA.—Eld B Lloyd 2. Rufus Daniel 2.	4 00
OHIO.—Silas C Byram 5. Willis Richards 1. Benj.	
Cornwell 1.	7 00
J M Holly Ga. 1. John Romine Ia. 1. Stafford Mc-	
Gee Mo. 1. James K Green N. C. 5. Wm H John-	
son N. J. 4. Mrs Sarah Magill Ky. 1. Gen J Mil-	
ler Ten. 2. E Hess Mich. 1.	16 00

Total,

\$52 00

LIST OF AGENTS.

IF The following list of agents are requested to aid in extending the circulation of the Signs of the Times, and also *Freedom's Guard*, [devoted to the defence of civil and religious liberty,] which is published at our office, in the same form and on the same terms as the Signs, by Wm. L. Beebe.

ALABAMA. Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell, Elder A. J. Coleman, J. Lewis.

CONNECTICUT. Elder A. B. Goldsmith, Gen. Wm. C. Stanton and Wm. N. Beebe.

DEL.—Eld's P. Meredith, L. A. Hall, J. Smart, W. Hitch, DIST OF COLUMBIA. Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA. Reuben Manning, Esq.,

GEORGIA. Elders J. W. Turner, A. Preston, J. Colley, D. C. Davis, and br'n J. C. Simms, Peter Stewart, George Leever, Eld. Abner Belcher, J. M. Holley, J. Gersham, Eld. George W. Lowry, Neal Beavers.

INDIANA. Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spittler, H. B. Bania, J. P. Bartley, T. D. Clarkson, Henry D. Conner, Eld. John F. Johnson, G. W. Marlow, John W. Blair, Elijah Staggs, Eld. John Richards, John Rankin, John Braadom.

ILLINOIS. Elders Thomas Threlkeld, N. Wren, Cyrus Wright, J. Stip, A. Sanford, Dr. Ambrose.

IOWA. Eld. J. H. Flint, W. M. Morrow, Wm. B. Good, all George Judah.

KENTUCKY. Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, A. Van Meter, J. Theobald, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams, J. M. Kennon, Joshua Rouse, Eld. James W. Dudley, Eld. Matthias Gossett,

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

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COMMUNICATED.

For the Signs of the Times.

Warwick, March 20, 1849.

BROTHER BEEBE:—I closed my last communication with an extract from Jones' History of the Christian Church, showing the manner in which the gospel progressed while it was not only unaided, but directly opposed by the civil governments of the earth; and also the effect produced when religion "was woven into the civil government and protected by emperors." I feel disposed to commence this with an extract from the same source, relative to the establishment of the first Christian Church at Jerusalem, under the direction of the apostles themselves. "The kingdom of Christ was established with all possible evidence that it was not of this world. What laws were given were of divine origin and authority—they were held superior to all other laws.—We ought, said the servants of Jesus, to obey God rather than man. What power appeared was the power of God working in a miraculous manner, and with a supernatural efficacy. The design of this extraordinary interposition was not to restore the kingdom again to Israel, or to bestow the honors and the riches of the world on the followers of Christ; but to deliver them from the present evil world; and save them from the destruction which awaits it. So far were they from being allowed the hope of reigning in this life, that they were assured of being exposed to poverty, contempt, and every form of persecution. Neither their principles nor their practices were conformable to this world; nor were their hopes or fears to be engaged by the concerns of it; but they were to wait for the return of the Lord Jesus Christ, and expect to reign with him in glory.—If this be a just representation of the church or kingdom of Christ as it appeared in its establishment it is manifest that wherever we trace it in subsequent periods, we must find something that resembles it in its leading features. We shall discern a people holding the same views of the character

and work of the Savior, owning subjection to him as the king whom God hath set upon his holy hill of Zion; evincing their allegiance to him by an implicit obedience to his laws, institutions and ordinances; and discarding the doctrines and commandments of men. As the church at Jerusalem was the first Christian church established by the ministry of the apostles, so it was designed to serve as a pattern in its faith and order, to all succeeding churches, to the end of the world.—It was constituted under the direction of the twelve inspired apostles who for a course of time acted as the elders, bishops, or overseers of the flock of Christ, took up their station in it, and under Divine direction gave forth the law, to regulate the practices of all other churches; for out of Zion was to go forth the law, and the word of the Lord from Jerusalem." I have been somewhat particular in showing what the kingdom of God was at the time when it was "set up," believing that in an examination of the religious systems of the present time; we ought to keep constantly in view that in all ages, the church of Christ will present the same general characteristics, and wherever we find a people who bear the mark which distinguished the disciples of Christ from all others, they furnish incontestible evidence that they are the subjects of the Redeemer's kingdom. While such have ever contended earnestly for the "faith once delivered to the saints," they have rejected as anti-scriptural the doctrines and commandments of men; and it is somewhat remarkable that in various ages far remote from each other, they have employed almost the very same language, in giving their reasons for such rejection. There were some even in the reign of Constantine, who perceiving the anti-christian influences which pervaded the Christian religion withdrew from the fellowship of its professors, and soon became the objects of the persecution of what was called the church.

From time to time the grossest calumnies were circulated against such, which compelled them, in accordance with the practice of the apostles, to publicly declare their faith and the reasons which governed their conduct. This was almost always attended with the same effect, as that which is recorded in the chapter xxii. of the Acts of the Apostles; that of increasing tenfold the rage and malice of their enemies. In the twelfth century, during a time of great persecution a declaration of their religious faith was published by the followers of our Lord, in which is contained the following language: "Moreover, we have ever re-

garded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God;" and again, "We hold in abhorrence all human inventions as proceeding from Anti-Christ which produce distress, and are prejudicial to the liberty of the mind." Again they say, "That is the church of Christ which hears the pure doctrine of Christ, and observes the ordinances instituted by him in whatsoever place it exists."—In the sixteenth century this poor and afflicted people felt themselves called upon again to proclaim their doctrinal sentiments, in which they say, "We contend that all those in whom the fear of God dwells will thereby be led to please him, and to abound with the good works of the gospel, which God hath before ordained that we should walk in them, which are love, joy, peace, patience, kindness, goodness, gentleness, sobriety, and the other good works enforced in the Holy Scriptures."

"On the other hand we confess that we consider it to be our duty to beware of false teachers whose object is to divert the minds of men from the true worship of God, and to lead them to place their confidence in the creature, as well as to depart from the good works of the gospel and to regard the inventions of men." Between the periods of time above referred to, a description of Anti-Christ was also published, which so nearly describes his appearance in the present age, that I am induced to make a single extract. "He is termed Anti-Christ because being disguised under the names of Christ and of his Church, and faithful members, he oppugns the salvation which Christ wrought out, and which is truly administered in his church, and of which salvation believers participate by faith, hope and charity. Thus he opposes the truth by the wisdom of this world, by false religions, by counterfeit holiness, by ecclesiastical power, by secular tyranny, and by the riches, honors, dignities, with the pleasures, and delicacies of this world. It should therefore be carefully observed, that Anti-Christ could not come, without a concurrence of all these things; making up a system of hypocrisy and falsehood; there must be the wise of this world, the religious orders, the pharisees, ministers and doctors; the secular power with the people of the world, all mingled together. For although Anti-Christ was conceived in the times of the apostles, he was then in his infancy, imperfect and unformed, rude, misshapen, and wanting utterance. He then wanted those hypocritical ministers, and human ordinances, and the outward show of religious

orders which he afterwards obtained. As he was destitute of riches, and other endowments necessary to allure to himself ministers for his service, and to enable him to multiply, defend and protect his adherents, so he also wanted the secular power, to force others to forsake the truth and embrace falsehood. But growing up in his members, that is in his blind and dissembling ministers, and in worldly subjects, he at length arrived at full maturity, when men whose hearts were set upon this world, blind in the faith, multiplied in the church, and by the union of church and state, got the power of both into their hands. Christ never had an enemy like this, so able to pervert the way of truth into falsehood, insomuch that the true church with her children is trodden under foot."

This description of Anti-Christ was drawn nearly five hundred years ago, and every intelligent man will readily distinguish the leading features of his character, as being yet more fully developed in the present day. Having drawn from authentic sources the character of the children of God, and also presented the general features of Anti-Christ, and his supporters, I intend now to enquire where the legions of modern professors of religion are found, whether among the "little flock" of the Lord Jesus, or swelling the ranks of those who uphold the bloated and corrupt systems of Anti-Christ; and if in the latter, whether there is aught which should induce a child of grace to afford them the least countenance or support? and if not, whether they should not reject them as derogatory to the character of God, and calculated to produce distress among his people. Near the close of the last, and at the beginning of the present century, there was found scattered throughout various nations of Europe, in France, Germany, the Swiss Cantons, England, Scotland, Wales, &c., a people who in nearly every respect answered to the description given in the word of God of his people. They were known as Baptists and were not numbered among the religious sects of that period. They were a poor, afflicted and despised people, whose ablest ministers were mechanics and artisans, and but few of the noble, wealthy, learned, or wise of this world were found among them. They were noted for a rigid adherence to the word of the Lord as the rule of their faith and practice; maintaining the doctrine and observing the ordinances as enjoined by their Divine Master, and rejecting the commandments and inventions of men. Although they suffered much persecution from the powers of the world, and from other professedly religious sects; yet they enjoyed the promise of their master, and in Him they had that peace, which the world could not give, and could not take away. But about this time, a change came upon them. Several men of tact, talent, and ambition, became connected with them, and they soon took a place among the respectable religious sects, by whom they were surrounded. It is hardly necessary to allude at much length to those who were instrumental in effecting this change. The biographer of the

Rev. Robert Hall, Sen., says, he was among the first who induced the Baptists to depart from the doctrinal sentiments they had professed for ages, and to admit more liberal views among them. The celebrated Andrew Fuller who lived at or near the same time, asserts, that when he commenced his writings, the "Baptists had nearly become a dunghill in society." Having in a great degree abandoned the doctrine which was so abhorrent to the feelings and views of men, the Baptists soon became popular, and men of wealth, talent, and influence began to abound among them, and they could boast of Colleges and Theological Seminaries, to educate pious young men for the ministry. But while God permitted error to pour in among them like a flood, he raised up many bold and valiant men to resist it, and to contend for the faith once delivered to the saints. Among these were a Gadsby, Rushton, Bradford, Toplady, Philpot, and others, men approved of the Lord, and whose memory is yet cherished by his people. The Baptists having abandoned the truth (with the exception of a remnant reserved according to the election of grace,) and becoming associated, and numbered among the other religious denominations, now existing in the world, have embraced and now profess the systems of divinity, which I alluded to in my communication of the 23d of December, the more particular examination of which must form the subject of a future number.

Yours, most truly,

W. L. BENEDICT.

For the Signs of the Times.

At Home, Henry county Ia. Feb. 12, 1849.

BROTHER BEEBE:—Night enshrouds us with its sable mantle, my family are enjoying refreshing slumbers, the voice and bustle of the day has given place to silence; no discordant jargon grates on my ears, the ticking of my time-piece, measuring off the fleeting moments, alone is heard.—After some reflection on the multiform movements of Anti-christ in his wayward march, his subtle schemes, and satanic devices against the few that find the strait gate and narrow way. I have concluded, (as the time for our annual remittance has come,) to resume my pen, and through the columns of our valuable little messenger, the Signs, try in my much weakness, to make some humble returns to my brethren and sisters, who have heretofore laden so richly the columns of the Signs with freight so admirably adapted to solace the sorrowful minds of the scattered and tempest-tossed lambs of the flock; and of which I have frequently been an unworthy participant. How dreary the season, when the mantle of darkness is thrown over us! The innocent flocks and herds repair to their rest; and while reposing at ease, and locked in slumber, the ferocious beasts of the forest wantonly creep from their lairs, with savage thirst seek eagerly the asylum of the unsuspecting fold. Now, winding through the dense forest, he makes his way to the farm yard and before the heedless flock are aware, he is in the

midst of them. Soon they feel his merciless fangs; he spares neither the old nor the young, his thirst for blood will not be satisfied with that of one, each taste seems but to sharpen his appetite, and he would feign exterminate the entire race. How necessary is the presence of the attentive shepherd, to rescue and protect the timid and defenceless flock. One is required who is not only acquainted with the weak unarmed condition of the flock, but also with the sly creeping and cunning craftiness of the wolf.

I mention the wolf, because the Lord has used this animal as a suitable figure to represent those characters which so frequently infest, and howl around the Little Flock, and against it use sly insidious and artful measures employed for the purpose of exterminating them from the earth, and of raising up in their stead a worldly and lucrative establishment to bear the title of modern Benevolence, with the design to draw from their deluded followers and admirers their earnings—and of trampling the truth of God under their feet. The present is called an enlightened age; but alas! when we look around, what multitudes we behold ignorant of God's righteousness, and going about to establish their own righteousness. We may truly say, "Darkness covers the earth, and gross darkness the people." In this gloomy darkness, and from this dreary wilderness, how often do we witness the creeping forth of the enemy, how frequently have they crept in among us to spy out our liberty which we have in Christ Jesus: how seriously have we felt their fearful ravages, and what must have been our inevitable doom, had it not been for the constant care of our ever watchful and faithful Shepherd. He never slumbers nor sleeps, and Israel may now say, "Many a time have they afflicted me from my youth; yet they have not prevailed against me," truly "The name of the Lord is a strong tower, the righteous runneth into it and are safe."

The movements of the enemy throughout Christendom present to the observing eye, a spectacle, at all times and in all places, decidedly opposed to the manner in which Christ effects the salvation and instruction of his people. In the days of Christ and his apostles, life, with all its developments—such as seeing, hearing, feeling and understanding were indispensable qualifications to enable man to realize his own character and condition as a rebellious, lost and helpless sinner; and also to make him acquainted with Christ as the necessary, able, and only Savior. In those days it was taught, that God communicated this life with all its consequences by revealing his Son in his people, according to Gal. i. 15. 16. "When it pleased God who separated me from my mother's womb, and called me by his grace, to reveal his Son in me," &c., and according to 1 John. v. 6. "He that hath the Son hath life, and he that hath not the Son of God, hath not life," also 2 Cor. iv. 6. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the

light of the knowledge of the glory of God in the face of Jesus Christ."

But in the visible rise of the first beast, according to D'Aubigne and other historians, "It began to be affirmed that salvation was conveyed by means of certain invented forms, and that none could obtain it without resorting to such means." And also, "that Christ communicated to the apostles, and the apostles to the bishops, the unction of the Holy Spirit, and that this Spirit is found only in this order of communication." In the beginning it was taught that the Spirit of Christ was necessary to quicken and qualify his people for church membership; afterwards this order was inverted, and it was taught that none could receive the Spirit unless they became church members. It requires no argus to perceive the object of the enemy in this course.

1. To inculcate the idea that the ministers were more than ordinary beings, and thereby enable them to exert a strong influence upon the populace.

2. To swell the number of church members.

3. To levy a tax upon the members thus multiplied that should bring into requisition pecuniary emolument, so that all the power of money, (as it is said, money is power,) might be wielded by antichrist against the truth.

Learning was also seized upon; not for the purpose of elucidating the scriptures; but rather to explain away their native simplicity, and usefulness to christians; to cover them with a sable mantle. Not to doctrinize, reprove, correct and instruct the man of God, according to 2 Tim. iii. 16; but, to terrify and coax into their church those which are without.

Who is there that cannot perceive an identity in the doctrine and practice of the ministry who labored in the rise, and under the influence of the first beast, and those who are now laboring for the rise and progress, and under the influence of the Second? Is not the same means doctrine taught, and for the same purpose of aggrandizing church members? Do we not see a tax levied on those members also? What eye so dim that it cannot perceive that the same exertions are made to idolize the ministry; the very same plans, and schemes, and ways, and means, used for the acquisition of money; and that money to be used in the most artful and hidden way for the suppression and, if possible, extermination of the truth from the face of the earth.

When I speak of the means sentiment, I do not wish to be understood to have reference only to those who were once called Baptists, who have indorsed that heresy; they have only fallen into the ranks—and under the black flag that was hoisted by Papal Rome, and which has had the support of every arminian sect; or, in other words, every daughter of Roman Catholicism, down to modern Mormonism. See what floods of fables float out from the Tract Society, which is sustained by the joint co-operation of all the daughters! With what zeal they labor in every town and village and school house, to turn away the ears of the people from the truth, that they may

be turned to these fables! Scarcely a school book can be obtained in the land, from the child's first book—to the most profound treatise on the sciences, that is not corrupted and poisoned to subserve the same base designs of modern antichrist; so that the infant minds while incapable of resistance, may be fettered down in the darkness of superstition, by the chains of error; allowed to hear no other sound than that of the clanking of their chains, until they by custom shall become charmed and fascinated with them. Literature in its legitimate sphere, is beautiful and cannot be too highly appreciated—but degraded, and forced into the service of antichrist, it loses its charms; its use has been perverted to militate against the truth. What pains have been taken, and what exertions made to "turn the truth of God into a lie." What great minds are pouring forth the floods of worldly wisdom and laboring to misrepresent the true import of the testimony of God.

In the rise and progress of the first beast, the civil authority was seen to bend, to bow down and kneel, and fall down before the shrine of popery: In the coming up of the second beast, our once beloved government is seen already bending, and yielding a portion of its pecuniary power. We are informed that the second shall exercise all the power of the first beast; may we not anticipate the time when our civil institutions will be laid prostrate and powerless before the fell destroyer of the rights of mankind?

Do you, my brother, begin to despond—to feel some fearful forebodings, while witnessing the lofty strides of anti-christ? Fear not, for notwithstanding all their wily arts, the Lord God Omnipotent reigns. "His mighty arm has gotten him the victory." His penetrating eye darts through the mists of blackness and darkness; for darkness and light are alike to him. He sees the secret plans and movements and all the workings of the enemy; and in his own time he will cause them to wither as an herb, and their place shall become desolate. Though you must pass through fiery trials, you shall not be burned; though billows of trouble may swell like mountains, they shall not overwhelm you; for at his all-powerful bidding they shall cease their commotion, and lie passive at his feet. The time of the reign of anti-christ is short; for at the time appointed, shall her plagues come, in one day—death, and mourning and famine, and she shall be utterly burned with fire: for, "strong is the Lord God who judgeth her." The merchants who were made rich by her shall stand afar off, weeping, and crying, Alas, alas! that great city that was clothed in fine linen and scarlet, and decked with gold and precious stones, and pearls! for, in one hour, so great riches have come to naught. Like a great mill-stone cast into the sea with violence, shall that great city Babylon be thrown down and be found no more.

Awful presages of the downfall of all earthly splendor are being constantly exhibited around us. Earthly potentates hurled from their crum-

bling thrones; their empires convulsed and shaken to their centres, tottering to their final fall. The mighty hand of God is in all this—

"Here he exalts neglected worms,
To sceptres and a crown!
And there, the following page he turns
And treads the monarch down."

But amidst all this catastrophe—this wreck of human greatness and anti-christian splendor, shall be seen, on

"A little spot enclosed by grace,
Out of the world's wide wilderness,"

the church of the Living God, singing anthems of everlasting triumph. They shall overcome through the blood of the Lamb that was slain, who has washed them and made them clean.—He is their eternal Refuge, and his everlasting arm is underneath to bear them up: "He will help them, and that right early." Although they are, in themselves weak, yet he is their Strength. They are ignorant, but he is their Wisdom. They were vile and sinful, but he is their Righteousness. They were in bondage, but he is their Redemption. They were scattered, but he is their Dwelling place in all generations. They are disconsolate, but he is the theme of their joy; and at his right hand are pleasures forevermore. They are a little feeble flock, but he is the Shepherd and Bishop of their souls. They are poor, but he is their treasure, in him they have durable riches.—They often wander, but he gathers them with his arm and carries them in his bosom. If they stumble or even fall, they shall not be utterly cast down; for the Lord upholdeth them with his hand. He feeds them when hungry, gives them drink when thirsty; he clothes them when naked, and heals them when wounded; and he cheers them when sorrowful. He is their eternal Life amidst all their death. O, what wonders has the mysterious workings of his mighty grace unfolded to their astonished vision! What matchless power to preserve, and stupendous wisdom to direct them! May they not with rapture exclaim, "Great and marvelous are thy works, Lord, God, Almighty; just and true are thy ways, thou king of saints!"

Let the mystery of iniquity work on; our God maintains his throne and his eternal dominion.—He holds the helm of universal government. He rideth on the heavens in the help of his people, and in his excellency on the sky. He looks upon the earth, and it trembles. He touches the hills and they smoke. He is merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgressions and sins; and he will by no means clear the guilty. He is mighty to save his people. Who that have tasted his mercy can forbear to praise him? How submissively should we lie at his feet in tribulation until his set time to deliver us. What resignation should we feel to his will while called to endure those light afflictions which are but for a moment; how calmly should we recline on his breast, while the merciless storms are raging upon us. In our afflictions let this be our motto—"Thy will be done." But a little

while, and all the rude blasts will be over-blown. What troubles, trials, disappointments, privations, persecutions, doubts, fears, and temptations have the saints had to endure in all ages of the world; and yet none were so heavy but that the grace given them was sufficient for their support. Truly we may say with David, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." And again, "The salvation of the righteous is of the Lord; he is their strength in time of trouble; and the Lord shall help them and deliver them. He shall deliver them because they trust in him. What a multitude of exceeding great and precious promises are spread over the sacred pages for the consolation of Israel. The theme sublime, and the prospect grand, no pen can describe, nor tongue proclaim the one half. Should all the saints on earth unite and swell their loudest notes, until the sound should reach the upper courts, and should the glorified saints reverberate the song until it should reach back again to earth, and should their united voices harmoniously swell their highest notes, until the end of time, the theme would demand a loftier and eternal song; a song that should employ undying myriads in everlasting bliss. Then let the saints dwell upon the theme—and while we continue on earth, may our lives be devoted to the praise of him who wears the crown. And when our earthly tabernacle shall be dissolved, may he raise up our children and our children's children to praise him in our room. He certainly will preserve a few on the earth so long as the earth remains, to perpetuate his praise. And when he shall have accomplished all his work of grace upon this his footstool, he will descend from heaven with a shout, with the voice of the Archangel, and with the trump of God. Then shall he developed in awful majesty the justice of the fearful, final, and irrevocable doom of anti-christ. Earth that has been the theatre of her diabolical developments, shall no longer bear her up; the seas over which she has waved her black flag—shall no more waft her freighted treasures of merchandise over their briny billows from nation to nation—But, whither shall she flee? Vainly shall she call on rocks and mountains to fall on her and hide her from the face of him that sitteth on the throne, and from the wrath of the Lamb. At his appearance, the crash of warring elements, the universal throes of expiring nature will rock the earth—and cause the pillars to shake, while the whole fabric shall tremble—and flee away—and be dissolved in awful conflagration. What consternation shall seize the anti-christian clan—when the Lord shall be revealed from heaven with his mighty angels, in flaming fire; taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power! But even then shall the saints raise their tuneful voices above the catastrophe, for their redemption shall be near at hand. Behold with transport of joy, your king, ye saints, arrayed in

robes of majesty, with his heavenly train, when summoned by the trump of God, they shall hear his soul cheering commission—"Gather my saints together unto me." "Behold I come quickly!" The bride, arrayed in fine linen, clean and white, shall respond, Even so, Come, Lord Jesus, come quickly. Amen. But O, shall we who are now groaning being burdened, unite and mingle with the celestial throng and swell the chorus of the eternal song—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessings! Transporting thought! to exchange the mouldering urn for the company of Christ and his celestial retinue; to be caught up in the air, and so be ever with the Lord.

J. F. JOHNSON.

For the Signs of the Times.

Strickersville, Pa., April 3, 1849.

BROTHER BEEBE:—I am still committing blunders, and fear I shall never get free from the imperfection. If my blunders affected myself alone, I could better bear with them; but when they affect others I feel grieved at myself. If I thought I could comply, I would make a promise to do better for the future, but I fear it would be useless. Though a fool should be brayed in a mortar with wheat, with a pestle, yet will not his folly depart from him; and though I feel somewhat bruised by brother Trott's pestle, I still fear that my foolishness will cleave to me as long as I am in this tabernacle. The remarks alluded to by brother Trott, were an honest expression of my feelings then, as well as now; I did then, and do now believe there are many of your contributors that know more about the Revelations than I do, or ever shall in this world; how it will be in another and better, should I be so happy as to reach there is yet to be known. But I had no person in view at the time, nor had I any thing else in view than to express my feelings. I admit the remarks will bear a construction entirely different from any thing intended by me. I find in close connection with his severe reference to my remarks, he supposes he has thrown himself open to the shafts of contempt by his wild speculations, &c. Now I am somewhat at loss to understand his exact meaning; but if he designs to convey the idea that I had felt disposed to reflect on him for any thing he has ever written on the Revelations, or anything else, I am happy to be able to say that he is grossly mistaken; for I have never seen any thing from his pen that I could treat with indifference, much less with contempt.

As to brother Trott's "speculations" about the Jesuits, I see nothing wild; the facts stated by him, are fully sustained by the most authentic history, and as to their capability of every species of falsehood and intrigue, there is no question with us; we all agree that such is their character. And as to his conjecture in reference to their influence in the modern events I perceive nothing wild, much less contemptible; indeed I see nothing in them at war with probability; for there is no knowing the depth of Jesuitical cunning.

As to the downfall of popery, I have no idea that it has arrived; for, to me it is clear that that event will be preceded by the death and resurrection of the Witnesses, which events I cannot think have yet occurred. But as I could see nothing in the Revelations that seemed to have any direct bearing on the present condition of the beast, I was led to make the enquiry. I had thought for some time, on the "Seven Thunders," which, no doubt, embraced certain events connected with the history of the church, from the recording of which John was prohibited for wise purposes; I think however, that from this prohibition I was led into a mistake; for I was disposed to think that as John was not permitted to record the things uttered in the seven thunders, that I had no right to form any conjecture about them; but I am now of a different opinion; for if the events uttered by these thunders are to transpire, as they, no doubt will, if they have not already, I see no impropriety in forming conjectures in reference to them; particularly when important events do occur, that are not particularly pointed out in that part of Revelation which is written.

As to brother Trott's conjectures on this point, I am much pleased with them, I think they have helped me very much in this particular, and I am almost ready to say that I have no doubt that the present events are under that prophecy; however they are certainly important, and whatever may be the natural cause of them, God is, certainly at the helm. His counsel shall stand, and he will do all his pleasure. Although what he doeth we may not fully know now; yet we shall know hereafter; for I have no question that all the prophecies, have been, now are, or will be fully understood by the church, to the praise and glory of her adorable Head, who never has—never can be deposed from any position he sustains. In conclusion I will just say, I hope brother Trott, and others will believe me when I say, that in my remarks alluded to by him, I had no idea of casting any reflection on any one, nor of throwing a bar in the way of any.

Dear brother Beebe, I can, without the least hesitancy endorse your editorial, in the 6th number. Indeed you have expressed my own views which I have long entertained on the subject, much more fully than I could myself; and I do hope it may have its desired effect. I am fully convinced that we have much more cause of sorrow in looking at the state of things among us, than we have of fear from the howling and barking of all the wolves and dogs by which we are surrounded. I will conclude by wishing you and all the household of faith Grace, mercy, and peace, through our Lord Jesus Christ; to whom be glory, now and forever.—Amen.

THOMAS BARTON.

For the Signs of the Times.

Mount Pleasant, Va., March, 1849.

BROTHER BEEBE:—Having a small remittance to make, I have concluded to make, (as brother Trott has said) a few remarks on the odds and ends

of the past. In Vol. xvi. No. 16: I read brother Trott's remarks and objections to the idea that Love is a bond of union. I should not have written any thing on the subject had he not, in his communication in Vol. xvii. No. 4, referred to it again; I thought it would not be amiss for me to *show mine opinion also*, though it be but feeble.—In his first remarks, brother Trott has said "The advocates of the idea that love is the bond of union, sometimes say in proof of it, that love constitutes the union between Husband and Wife, but the proof fails." &c. I reply, that legalizing the union by marriage, never can form that bond of union which ought to govern every man and woman in their choice, which is mutual reciprocal love. The basis of union, which Paul has laid down, is love. "Husbands love your wives, as Christ also loved his Church, and gave himself for it." Does it not appear from this scripture that his love to his church was the constraining cause for his giving himself for it? And the reason why there are so many men and their wives live unhappily, and apply for a divorce, is because that strong bond of love never existed between them.

In his second remarks I see nothing that I shall object to.—The objections brother Trott offers to love being a bond of union are, first. That it represents Christ as a Head without a body existing until man was created. It is a new and strange idea to me—I have been settled down in the belief that the church of Christ is his body, as represented in scripture; 1 Cor. xii 27. "Now ye are the body of Christ, & members in particular. (see the chapter.) It is beyond the power of my little mind to understand such a proposition as that Christ, as a Head is eternally united to a complete body, and that it is to be composed of many members, and those members are men and women of the progeny of Adam, and those men and women are all to be developed in time, and that they are all children of wrath even as others, and that they, the body, is not to be considered according to the foreknowledge and predestination of God, to be a perfect and complete body; but that it is eternally a complete body and perfect in all its parts: not in design but in reality, and in fact. Why then is the marriage of the Lamb spoken of as a future event? Rev. xix. 7. "This is a great mystery; but I speak concerning Christ and his church." Eph. v. 32.

OBJECTION 2.—"It represents love as a distinct existing principle." But in God it is a principle; and emanates from the perfection of God, and is as unchangeable as the existence of God: nor can we say to a certainty which had the priority—whether he chose and then loved, or loved and then chose, for my own part I incline to the latter; for, he loved us with an everlasting love, therefore (as a consequence of that everlasting love) hath he drawn us, see Jer. xxxi. 2. And as a strong bond that cannot be broken, and wonderful cohesiveness so that nothing—no nothing at all shall be able to separate us from the love of God which is in Christ Jesus our Lord. See Rom. viii. 38

& 39, and again, We love him because he first loved us. 1 John iv. 19. I agree with my beloved brother, that God's special love to his people is extended unto them, not as in themselves considered, but as they are in Christ Jesus. God's dear children are made acceptable in the Beloved. As Christ is therefore the Beloved Son of the Father, in whom he is well pleased, and his everlasting love is to his Son, he loved the chosen in his Son as early as he loved his Son. And because he loved them with an everlasting love, therefore he hath chosen them in Christ Jesus before the world began.

"His love from eternity fixed upon you,
Broke forth and discovered its flame,
When each with the cord of his kindness he drew,
And brought you to love his great name."

The life which the chosen of God had in Christ, and that which forms the union between Christ and his Church, is spiritual; hence it is declared, "That which is born of the flesh, is flesh, and that which is born of the Spirit is spirit." "Howbeit, that was not first which spiritual, but that which is natural; and afterwards that which was spiritual." 1 Cor. xv. 46.—

I had written thus far, when I received the Signs of March 15th, and saw brother Barton's reply to brother Trott, and stopped my remarks, forthwith, as he has spoken my mind.

Yours in christian love,

THOMAS BUCK.

For the Signs of the Times.

Guernsey county, O., March 9, 1849.

BROTHER BEEBE:—I receive much satisfaction in reading the Signs of the Times; the communications of the brethren and sisters often make my soul leap for joy. In reading my own experience, written by so many in various sections of the country I am greatly encouraged; as they assure me that I am not deceived. I can bear witness to their testimony of that love which is shed abroad in the hearts of the children of God when they receive evidence of the pardon of their sins through the Lord Jesus Christ. When I was first made to rejoice in God as my Savior, I thought all my troubles were over, and I should see no more in this world; little did I think of the wilderness through which I had to pass. Like the children of Israel at the Red Sea, I saw myself surrounded with difficulties on either side, by my sins. To go forward, I should drown, to go back was certain death; and here I stood amazed; for I could see no way to escape the wrath of a sin avenging God. I saw that I was justly condemned by God's holy law which I had transgressed, not in part, but in every precept. There I stood, crying for mercy; but could not believe that there was mercy in store for so vile a sinner as I saw and felt myself to be. I expected every hour was my last, and that I should sink into the abyss of woe and misery which I so justly deserved. But, Bless the Lord, O my soul, and all that is within me bless his Holy name, for the change which he wrought in me. He opened a way for my deliverance, which I knew not of, and as he wrought

for the children of Israel, even so he did for me; for he made me pass through my troubles to a place of deliverance and rejoicing. And I think Israel had no greater cause to praise God for deliverance than I have, for delivering my soul from the pit of eternal ruin. Then I could sing

"Amazing grace—how sweet the sound,
That saved a wretch like me
I once was lost, but now am found,
Was blind, but now I see."

Since that time I have passed through various scenes; sometimes I rejoice in the goodness of God; and at other times mourn over my sins, fearing that I am deceived. But the many manifestations of the love of God forbid me to fear that he will leave me to perish at last. He will save with an everlasting salvation; a salvation which was given us in Christ Jesus before the world began. I believe God's people are all safe in Christ; for the apostle says, "Ye are dead, and your life is hid with Christ in God; when Christ who is our life, shall appear, then shall ye also appear with him in glory." I did not intend to write so much, and what I have written is not as well written as I could wish. Such as it is, you are at liberty to publish, if you think proper.

Yours in christian love,

JOSHUA DICKERSON.

For the Signs of the Times.

Warren Co., O., March 22, 1849.

BROTHER BEEBE:—I have just finished reading brother Watson's last communication in the Signs, together with your reply to the same; and also a pamphlet written by brother Watson on the same subject. After reading the whole, a query arose in my mind as follows—What do you know about this matter? And then it appeared to me, that I was the most ignorant of any that ever professed to know the Lord. Well, what do you know? now arose in my mind. Why, I know that I was born a sinner—that I lived in the love and practice of sin, until I was about twenty five years old—then, I was suddenly alarmed, and brought to realize that I was a rebel against the Sovereign of earth and heaven. I then resolved to mend my life, by quitting cursing and swearing, and all my other bad works, and by serving the Lord the remainder of my days. I forsook my former company; and said prayers very frequently; and thought that I was getting to be a very good man; and all that was necessary to be done in order to make sure work for heaven, was, now to join a church. Accordingly, I began to look around for a church that was good; for, I wished to belong to such a church only. I went to hear the Baptist preachers, but as they gave no person a chance to get religion, I wanted nothing to do with them, nor their religion; for, I hated both it and them. Next, I went to hear the Methodists preach; and, as their preaching seemed to harmonize with my views of 'getting religion' and going to heaven, I joined their church. For about eight months, I continued a member of that society; and still kept getting better in my own estimation. Up to that time, I knew nothing of my sinful heart, but

had been alarmed only on account of my bad acts. But it pleased God to shew me what I *was* by nature, as well as what I had *done*; and now I felt my "Beauty to consume away like a moth," and my best works to be nothing better than "filthy rags." After many days of grief, and nights of trouble, in which I was laboring to get a little better, in order that I might have some *small* claim to the mercy of the Lord, my hope from that quarter began to lift her wings, and seemed to be preparing to take her flight forever, to leave my soul to sink beneath the righteous frowns of a justly incensed God to

"Regions of sorrow, doleful shades, where peace
And rest can never dwell: hope never comes,
That comes to all."—Milton.

Under such a state of mind, I retired one dark and gloomy night to the silent and lonely forest, looking for "judgment and fiery indignation." My hope now fled, the commandment came, sin revived, and I died. Yes, and blessed be the name of Jesus, I was then alive (I hope) forevermore; for, I then saw and felt, that Jesus had delivered me from the wrath to come, by bearing my sins in his body on the tree. Then

"I could not believe
That I ever should grieve—
That I ever should suffer again."

But, I have been sadly disappointed; and many times under a sense of my vileness, I have been led to cry—"Oh wretched man that I am! who shall deliver me from the body of this death." But, notwithstanding my unworthiness, I have a hope that the period is drawing nigh, when I shall be like and with the blessed Jesus; and if so, His name will have all the praise. Well, brother Beebe; it occurred to my mind, that that was about all that I knew about true religion; and Oh! if I was positive that I knew those things by the teaching of God's Spirit, I think that I would envy no man on account of his knowledge.—Elder John Leland once said, that—"all of his preaching might be summed up in two words—*Ruin and Recovery.*" And I believe that the feeblest lamb of Jesus' fold, knows something about "Ruin and Recovery;" And Oh that I may always preach what any poor Negro (if born of the Spirit) knows to be true!

SAMUEL WILLIAMS.

For the Signs of the Times.

Cow Marsh, Del., March 27, 1849.

BROTHER BEEBE:—As there is likely to be some contention through the Signs, on the subject of Eternal Union, and as that subject is so deep that I cannot fathom it, I would like to know, as there has always existed a vital union between Christ, and his people, if their souls always had a being? And if so, how it came to be said, "You hath he quickened who were dead in trespasses and in sins." For I have imbibed the opinion that Christ abides in the souls or spirits of his people, (and not in the flesh, or there would be no warfare,) and where Christ lives and reigns, death can never enter. If these queries can be satisfactorily solved to my inquisitive mind, I shall be much gratified.

P. MEREDITH.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., APRIL 15, 1849.

REPLY TO BROTHER MEREDITH.

We hope there will be no unprofitable contention in the Signs upon the subject of the doctrine of Eternal Union, nor indeed on any other subject—yet much as we all dread contention, we should not forget the injunction on the saints, to contend earnestly for the faith once delivered.—Discussions of important doctrinal subjects were common in the primitive church, and so far as we are informed they uniformly led to unanimity of sentiment in the final issue. A very important doctrinal point—and vitally connected with the order of the gospel, the practice of the saints, and peace of the churches, was discussed at Jerusalem; but the discussion resulted in a perfectly unanimous decision concerning circumcision and the law of Moses. It would be astonishing indeed, if a perfect unity of opinion should at this day exist on every important subject connected with the great and glorious economy of salvation. If we are so happy as to be united in our understanding that salvation is alone by grace—and in our experience of that grace that brings salvation, and which teaches us to live soberly and godly in the present world—we shall still find much in which we must bear one with another. Discussion, if conducted on gospel principles, will prove edifying to all the saints. As to the probability of a discussion of the doctrine of eternal Union, brother Meredith has the same opportunity to judge as ourself. The questions which he has stated to us, may be satisfactorily answered by brethren who may write on the subject. We would prefer not to anticipate them—in giving our views on the subject. We will however, give brother Meredith our understanding of the subject embraced in his leading question.

By *eternal Union* we do not mean that such a union has eternally existed between Christ and the souls of his children, nor that their souls eternally existed at all—for we as natural creatures had a beginning of existence, and were created, consequently we are not eternal beings. Of the origin of our souls, we are informed that God made man of the dust of the earth, and breathed into him the breath of life, and man became a living soul. That men, either saints or sinners, had any souls until they were thus originated by the inspiration of the Creator, we think none will affirm. Those who contend for eternal Union, do not, if we understand them, mean that a vital union existed eternally between Christ and the natural souls or bodies of his people. The union of which they speak is a mystical union of spiritual life with Christ which was and did exist and subsist before the world began.

The union of which we speak, is illustrated in the scriptures by the use of such familiar figures, as Head and body, joints and bands, and the saints are called his members, bone of his bones, and flesh of his flesh, &c. Christ is himself the Life

of his people. "In him was life, and the life was the Light of men." John i. 4. And Paul says to the saints, "When he who is your life shall appear, then shall ye also appear with him in glory." But if Christ was the natural life of the natural souls of men, one of two things must be certain; either, first, man did not become a living soul when God breathed in him the breath of life, or second, man was in his natural creation constituted a christian—but as neither of these conclusions can be sustained by scripture testimony, we conclude that Christ is not the *natural* life of men. The scriptures fully, to our understanding at least justify the conclusion that all our natural life was given us in common with the natural life of all mankind in Adam; for God made him a living soul. Yet the life of Adam, or our Adamic life, in our souls, did not constitute us spiritual beings—bring us into vital union or relationship with God. The same life of Adam transmitted to our souls from him, is also transmitted to all his children alike—whether saint or sinner, elect or reprobate. But Christ, as the Second Adam, was made a *Quickening Spirit*, consequently, as we derive all our natural life from the natural Adam, so we as christians derive all our spiritual life from Christ our Spiritual Adam.

Now in regard to brother Meredith's quotation from Eph. ii. 1. "And you hath he quickened," &c. This quickening did not originate their souls, nor did it give them any natural life; for their souls existed from the time when God breathed into man the breath of life, and must continue to exist in all the children of Adam forever—else there would be an annihilation of all the unregenerated.—Brother Meredith, and every other brother knows that the apostles in saying that we were *dead* in trespasses and in sins—did not convey the idea that our natural or Adamic life had become extinct in our souls; for had that been the case, we had ceased to exist. What we understand from his expression is, that we were destitute of spiritual life—and in trespasses and sins, under the condemnation and wrath of the law of God, until we were quickened by that Adam—whom God had made a Quickening Spirit. This quickening of the saints is a communication from Christ our spiritual Head, to us, of that spiritual life which God gave us in him before the world began. It is, as we conceive, this spiritual life which was treasured up for us in Christ, as our seminal Head before the foundation of the world, that constitutes the relationship between us and God; and this life is communicated to us severally as the members of Christ—by regeneration. Every one therefore who has this life in him, has Christ in him, the hope of glory; for Christ is their life. And this Christ as the life of all his children, is the same yesterday, to-day and forever. Hence if he is our life to-day, he was our life yesterday, for he can be no other to-day than what he was yesterday, and if he was our life yesterday and to-day, then so is he our life forevermore. By yesterday, to day, and forever, we understand all that is past, present, or to come.

We are aware that brother Watson of Tennessee has raised an objection to the extent to which some of us have run the figure of Adam, as the figure of him that was to come. But if the apostle Paul has not represented Adam in his seminal headship as a figure of Christ, and Christ as the seminal Head of all the spiritual race, we must confess that we have altogether misconceived his meaning. But we will not at this time discuss that subject.

We close this, our reply to brother Meredith, by saying, that the *natural life* which God, our Creator, gave us in Adam, constitutes our time relationship and union to him, by virtue of which we were made sinners by his transgression, and fell under the sentence of death which passed on all men, as they all existed and sinned in him.—This is what we mean by time Union. So, we hold, that by virtue of a spiritual existence or life which was given us in Christ, before the world began, we were identified with him; as his body, his flesh and his bones, and this is what we mean by Eternal Union. Dissolve the natural or time union and identity of the human family with Adam—and you will exculpate them from all condemnation on the ground of Adam's transgression. Dissolve the spiritual, eternal union, spiritual relationship and identity of the spiritual family with Christ and you thereby exclude them from all the blessings of the new covenant. Such are our views of the subject involved in brother Meredith's enquiries, and such as we have we give—with due deference to the judgment of our senior brother.

MINISTERS TO LET!

We clip the following scrap from the New York Recorder. It purports to be a reply to some Religious Stock Jobber, who has desired the editor to advertise his wares.

The note of a "Baptist Preacher's Friend," we should be happy to publish if it were regarded as within the range of proprieties to do so; but we can assure the writer that the effort on the brother whom he proposes to befriend, would be very injurious. It will never do in this country to advertise ministers "To Let."

But why should our cotemporary of the Recorder be so scrupulous about the propriety of advertising "Ministers to Let?" We have never known him to object to their being *hired*, and if it be proper to hire ministers, we see no good reason why they should not be "let." If we have understood the position of this editor, he "goes in" for manufacturing that commodity called "evangelical ministers." He is regarded as a champion in contending for the propriety of Colleges and Theological Schools for training young men, (pious young men, of course) for the ministry, and the ministers thus made, are to be *hired*; none of them are expected to labor unless they are hired, and why he thinks it improper to advertise them "to let," when so many of them are now swarming the market places, because "no man has hired them," we cannot conceive. If it be right for men to make ministers, and for Mission Societies to hire them, it cannot be wrong

when the machine turns out more than they can find employment for, to advertise that they have large quantities of them on hand, who are panting for the work, and only waiting for some man or men to hire them. We can only attribute such scruples to the excessive modesty of the editor.

Since writing the above, it has occurred to us that to throw out the idea by advertising that the religious stock-mongers, have more preachers on hand than can be profitably employed, might cause a depreciation in the stock, in two ways; viz.—first, churches and legislatures that may be in want of pastors or chaplains would be unwilling to pay the usual hire, if apprised by such advertisements of the quantity on hand; and second, those who have been wont to subscribe largely to support the Theological schools, for multiplying ministers, might be less liberal, and, (as the Wall street jobbers say) "*not bleed so free*."

PILATE, HEROD & CO.—A NEW ARRANGEMENT, OR A NEW FIRM, FOR AN OLD BUSINESS!!!

"UNION OF SOCIETIES."

"We are glad to say that certain legal obstacles to the union of the American Protestant Society, the Christian Alliance, and the Foreign Evangelical Society, a consummation greatly desirable, both as diminishing the number of societies and because they all really contemplate one work, have been removed, and that the action of the Societies themselves is all that now remains requisite. The Christian Alliance and American Protestant Society are already virtually united, but the union must necessarily be inefficient until the Foreign Evangelical Society comes into the arrangement. This result is confidently anticipated, and when it is attained will give, as we believe, very general satisfaction."—N. Y. Rec.

Elder J. M. Watson's rejoinder on the subject of the Eternal Union of Christ and his seed, is received and under consideration.

OBITUARY.

DIED, on Wednesday the 11th inst., at his late residence in Goshen, **LEBBEUS L. VAIL, Esq.** aged 58 years.

For many years our departed brother has stood a bold and fearless champion for the faith which was once delivered to the saints, not as a public speaker, but with his pen, and on all suitable occasions, in oral argument among those with whom his lot was cast; and being located in a flourishing village amidst numerous fashionable and popular professors of modern religions, he had frequent occasion to contend for the primitive faith and order of the church of God, and against the numerous religious speculations and idolatrous institutions with which he was surrounded. His communications through the columns of this paper, in years past, and the numbers now in course of publication, will give our readers a correct idea of his religious opinions, and of his gifted manner of defending them. The numbers now being published in the Signs over his signature were transcribed for republication but a short time before he was confined to his room by his last sickness; they have been, and will be read with peculiar interest by those who know and love the truth.

Brother Vail was identified with the origin of this paper, by his early contributions to its columns, and pecuniary aid to sustain its existence

when it had few friends, and when it was opposed by multitudes of foes. When our friends viewed the undertaking as a wild enterprise, and our enemies assailed us with the most violent opposition and reproach, brother Vail was on the spot to encourage and strengthen our hands. A personal and intimate acquaintance of more than one fourth of a century has embalmed his memory most sacredly in our heart.

As a citizen, he has commanded the respect and confidence of his fellow citizens, who have honored him repeatedly with offices of honor and trust, which he has filled with credit to himself, and satisfaction to his constituents. For a long term of years his health has been very delicate; he has suffered much from a shattered constitution, and incessant disease; but he has been enabled to bear his affliction with becoming fortitude and exemplary submission to the divine will.

For a few years past, his mind was more than formerly absorbed in the business of the world, and being remote from the personal society of his brethren he seemed to enjoy less of the consolations of that holy religion which had been his theme. But for the last twelve months his mind was led more pleasingly to contemplate the things of the Spirit, his religious privileges were enlarged and he was favored with the privilege, which he greatly appreciated, of meeting occasionally with the little band of brethren, at our stated meetings in this village.

He has left an afflicted widow, several sons, and one daughter, with numerous relatives, brethren and friends to feel their bereavement in the loss of his society.

With our widowed sister, and all the surviving members of his family we sincerely sympathize, and pray that their deep affliction may result in their good and in the glory of God.

BROTHER BEEBE:—I am called on to communicate through the Signs, the painful intelligence of the decease of our much esteemed and beloved brother, **ELDER LUKE MORLEY**, aged 65 years.

He emigrated from England, and arrived at New York in the Fall of 1830, or 1831, and from thence came to Palmyra, in Wayne county, and after a few months he removed to the village of Clyde, in the same county, where he settled and commenced preaching, being at the time a licentiate, and the Lord was pleased to bless his labors to the comfort and edification of many. I first met him at Seneca Falls, in March of 1832, and heard him preach the richest sermon I had heard for seven years; and at his request I baptized fifteen candidates for him at that place on the 11th of March. The Lord continued to bless his labors, so that the church was enlarged, and the following year commenced building a Meeting House, which was opened in February, 1834, when, by invitation I was present, and spoke several times. I there witnessed the most awful solemnity in the people, I think, that I ever witnessed. On this occasion also, at his request I baptized a number of candidates. Here he continued to labor with joy and success for, I think, more than two years—and here I would willingly drop the curtain; but truth requires a record of a change. The New School mania that swept so fatally through the country, painfully effected this church, by which a majority of the members was drawn over, and dissented from the ministry of our dear brother; and by them he was dismissed from the pastoral care of the church. Still a number who loved the truth, and who could not feed on the new things of the day, withdrew to a school house, and continued him as their preacher, and administrator to the close of his mortal pilgrimage.

Brother Morley was sound and clear upon the glorious doctrine of Sovereign and Efficacious Grace, and he was truly an interesting preacher—beautifully blending the doctrinal, experimental, and practical parts in his discourse.

For some time he seemed to anticipate the near approach of his departure, and frequently conversed on the subject with the greatest composure. He preached his last sermon on Sunday the 18th of March; and in the early part of the week began to complain of pain in his chest: medical aid was called and on Saturday following he felt so comfortable that he said, if he passed the night as well, he would need no more medicine. At about 12 o'clock the same night he requested his wife to come to bed, which she did, and feeling that his hand was very cold, spoke to him, but received no answer; she immediately called his youngest son, the only person in the house with them at the time, and he came quickly, and was just in time to see him gasp two or three times, and the conflict was over.

Brother Morley was highly and affectionately esteemed by his friends, and respected by all who knew him. His last sermon was founded on John vi. 37. "All that the Father giveth me shall come to me, and him that cometh I will in no wise cast out." He has left a weeping widow and a mourning church of from 40 to 50 members, united in affection and in their sorrow. Their place of worship is in the Village of Clyde on the Erie Canal. I hope none of the gospel ministers will neglect to call on them when passing that way. And may the Good Shepherd feed and comfort his sheep.

O, brother Beebe, I can scarcely control my feelings when I think that our deceased brother and myself were the only ministers of our order in a large district of country, and that he is now called away to his rest, and I am left without his aid and counsel, to contend with a numerous host of those who teach for doctrines the commandments of men. But my hope and confidence is in God who cannot deny himself. He is a present help in trouble and can thrash mountains with a worm. May we ever rejoice that this God is our God forever—Amen.

WILLIAM W. BROWN.

ASSOCIATIONAL MEETINGS.

The next session of Baltimore Old School Baptist Association will be held, by appointment with the Harford church, Harford county, Md., commencing on Thursday before the third Sunday in May, 1849.

The Delaware Association will convene with the London Tract church in Chester county, Pa., (about 5 miles from Newark Depot of the Philadelphia and Baltimore Rail Road, in Delaware) on Saturday before the fourth Sunday in May, 1849 at 11 o'clock A. M.

The Delaware River Association, will be held with the Ed Hopewell church, at Harborton, Mercer Co., N. J., to commence on Friday before the first Sunday in June next at 2 o'clock P. M.

The Warwick Association, will meet this year with the church at Hardiston, Sussex Co., N. J., on Wednesday before the second Sunday in June next, at 10 o'clock A. M.

Old School brethren generally, are affectionately invited to attend all the above meetings.

OLD SCHOOL MEETINGS.

Lancaster Co., Pa., March 29, 1849.

BROTHER BEEBE:—By order of the church of Christ at Rock Springs, you are requested to give notice through the Signs of the Times, that there will (if the Lord will) be an Old School meeting held at their meeting house in Lancaster Co., Pa., on the Tuesday and Wednesday preceding the fourth Lord's day in May, 1849, to commence at 11 o'clock, A. M., on the former day.

We cordially invite all ministering and other brethren of the Old School order who can, to attend and join with us in our meeting.

Brother Beebe, we would like to remind you and others who may be at the Baltimore Association that our opportunities of hearing the gospel preached are few and far between.

It will be observed that the time and place of holding our meeting is not only between the times; but also between the places of holding the Baltimore and the Delaware Association.

Yours I trust in the best of bonds.

SAMUEL WICKS.

BROTHER BEEBE:—By request of the church you will

please publish that the Chemung Association will meet with the Chemung church, Bradford Co., Pa., near the residence of the late Eld. H. Rowland, commencing on Saturday June 23, at 10 o'clock, A. M.—We request as many of our ministering and other brethren as can, to attend with us, as we are few and feeble. Those coming from the North and East can inquire for James N. Harding's; and those from the West for Nathaniel Carey's.

Your unworthy brother,

JAMES N. HARDING.

Brother John Mead of Adrian, Lenawee Co., Michigan, desires us to publish a general invitation to the brethren and sisters of our faith and order, to attend the Michigan Old School Baptist Yearly meeting. He omitted to state the place of the meeting but we presume it will not be far from Adrian.

An Old School Meeting is to be held with the church at Sloansville, Schoharie county, N. Y., to commence (if we mistake not) on Wednesday before the second Sunday in June next.

NOTICE.

DEAR BROTHER BEEBE:—Will you please, to give the following notice a few insertions in the Signs, and greatly oblige yours, &c. B. LLOYD.

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BENJAMIN LLOYD.

Wetumpka, Ala., March 12, 1849.

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE WORD OF THE LORD AND OF GIDEON."

VOL. XVII.

SOUTH DODDLETON, ORANGE CO., N. Y., MAY 1, 1849.

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COMMUNICATED.

For the Signs of the Times.

AN OLD CORRESPONDENCE, AND REVIEW OF BENEVOLENT INSTITUTIONS.

[Continued from page 50.]

"BELOVED, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. But there were false prophets also among the people, even as there shall be false teachers among you."—Apostle.

The next subject to be noticed in Mr. Layman's numbers, is his arguments in favor of educating candidates for the Gospel Ministry; and to show that I am opposed to the same, he has given a short extract from my Letter, which is as follows:

"There is not one word from Genesis to Revelations, which saith it is the duty of the church to prepare pious young men for the gospel ministry; or that requires the church to train up young men scientifically and mechanically, for that purpose." "In these and other remarks, (says Mr. Layman) the writer denies the utility; and even the right of educating candidates for the gospel ministry, and also the obligation of the church to educate young men for that purpose."

That I am accused of denying the utility of learning is an accusation entirely groundless, for that learning is as useful for a preacher as other men, none will deny; but that Latin, Greek and Hebrew, should be placed over the head of the Savior, and to say that a minister may not guide his fellow men in the path of salvation without it—that is, a man of gifts and grace who has a dispensation of the gospel committed to him; and that he cannot be qualified for the work until he has gone the round of academical studies—obtained a smattering of Greek and Latin, of Euclid and Algebra, Navigation and Surveying—has been constituted a Master of Arts, and studied Divinity some two or three years—is the most absurd of all absurdities. But it really appears that

many at the present time, suppose, that the fountain of true piety is locked up in the archives of our institutions of learning, and that to insure it to flow through all the channels of Society, we must continue to let the clergy have the control and management of it. My own experience teaches me that true piety flows from some other source than our institutions of learning—that it flows from God alone, and that every true and perfect gift is from above, and not from the schools or Doctors of Divinity. Paul puts to silence all those who are continually clamoring for a learned ministry, he says:—"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air, and he that speaketh shall be a barbarian unto me. I thank my God, (says Paul,) I speak with tongues more than ye all: Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

Before going further I will proceed to give Mr. Layman's scripture proofs for educating young men for the ministry, as drawn from 1 Tim. i. 4 & 6; he says: "The scriptures appear, at least, as much in favour of education as against it, and are not silent on what may be termed human qualifications." "This is a true saying, If a man desires the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil." Does this passage of scripture prove "the right of educating candidates for the gospel ministry?" Does it prove "the obligation of the church to educate young men for that purpose?"—No, it merely informs us what qualifications a Bishop should possess. His second proof is from 1 Tim. iv. 13.—"Till I come, give attention to reading, to exhortation, to doctrine." By reading this whole chapter, it will be seen that there were false teachers in those days, who forbade marriage, &c., and introduced many errors into the church. Paul speaks of these teachers as carnal men, whose aim was to grow rich and enjoy the comforts of life. He likewise informs us in this chapter, that it is the duty of the ministers of the gospel to preach pure

doctrine, and to cultivate their gifts by "attendance to reading (not Gill, Fuller, and others, but the Bible I presume,) to exhortation, to doctrine:"—and he settles the point by telling Timothy not to "neglect the gift (spiritual gift) that is in you, which was given by prophecy." Quite different this surely from the gifts that are given by men in Theological Seminaries. "Prophecy, (says Buck,) is thus defined by Witsius, 'A knowledge and manifestation of secret things, which a man knows not from his own sagacity, nor from the relation of others, (at a Theological Seminary,) but by an extraordinary revelation of God, from heaven.' In several instances it is of the same import as preaching, and denotes the faculty of illustrating, and applying to present practical purposes, the doctrines of prior revelation. Thus in Nehemiah it is said:—"Thou hast appointed Prophets to preach."—And he that speaketh unto men to edification, exhortation and comfort, is by Paul, called a prophet. 1 Cor. xiv. His third proof is from 2 Tim. ii. 23.—"But foolishness and unlearned questions avoid, knowing that they engender strife." Paul in his 1st Epistle to Timothy 1st chapter informs us who those were, that were asking those "foolish and unlearned questions."—they were those who "desired to be teachers of the Law," as there are many in these days, who will present the Law as a rule of life for a believer, and to the sin sick soul will present Sinai's burning mount, rather than Christ who is able to cleanse us from all sin. His fourth and last proof is drawn from 2 Peter iii. 16. "As also in all his (Paul's) epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other scriptures unto their own destruction." I have not so learned the scriptures as to understand them to mean, that they who are unlearned in man's wisdom can not have a spiritual understanding of them.—Nor do I understand the apostle in the above passage to mean, that those who have not been to a Theological Seminary, are not able to teach their fellow men the truths of the gospel. But I understand the foregoing passage of scripture, in a spiritual sense, to mean, that those who are not taught of God are unlearned, and "wrest to their own destruction." Now that you may know that this interpretation is no vain conceit of mine, I will give you the words of the prophet,—"And they shall be all taught of God," not of man; "every man therefore that hath heard, and hath learned of the Father, cometh unto me." John vi. 45.

Now I wish the reader to examine the above passages of scripture candidly and prayerfully, and then judge whether they prove "it right to educate candidates for the Gospel Ministry," and an "obligation of the church to educate young men for that purpose," or not—if they do not prove the right, you must evidently consider it will-worship, and "giving heed to the commandments of men." The scriptures inform us, that when Uzziah attempted to burn incense in the temple, "which pertained not to him, but to the sons of Aaron." God smote him with the leprosy, and Uzza seemed to have had a good intention in putting forth his hand to stay the ark of the Lord, to prevent its being damaged, yet it cost him his life: and Saul appears to have had a good intention in departing from the command of the Lord by the mouth of his prophet Samuel, when he commanded him to "Go and smite Amalek, and utterly destroy all that he had; yet Saul, leaning to his own understanding and feelings, did not precisely obey, and "spared Agag the King and the best of the sheep and oxen," &c. Now Saul appears in the character of a devout man, anxious to provide for the worship of God, just as Mr. Layman and many others are in these days, by training up the best of the young men for the service of "the Lord God." But they must recollect that Samuel saw no obedience in Saul's conduct, but declared it to be *rebellion*, and he compares it to witchcraft, profanity, and idolatry, and for his disobedience the Lord rejects him utterly as king of Israel. Will-worship has ever been obnoxious to God, and has many times been marked with evident frowns of his displeasure, as in the above cases; to which may be added the case of Nadab and Abihu, who offered "strange fire," that was not commanded fire, upon the altar of God. Now as the educating and preparing young men for the ministry is not founded upon any declaration of the will of God, it must necessarily be considered as will-worship, and, as such, is liable to his displeasure.

We will next notice the teaching which God's ministers and people have received in primitive times, in which it will be plainly shown that it is the "Lord God which teacheth to profit,"—"that the world by wisdom knows not God,"—"that these things are hid from the wise and prudent, and that they are revealed unto babes,"—for Christ said, "every one that hath learned of the Father cometh unto me," and "to as many as received him, gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of man, but of God." "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi 11—"Brethren, beloved of the Lord, God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." 2 Thess. ii. 13.—"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."—"But ye

are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye show forth the praises of him who hath called you out of darkness into his marvelous light: which in times past were not a people, but are now the people of God." 1 Peter. xxvi. 5—9, 10. Thus it appears that the addresses of the Apostles to the churches and believers are totally inapplicable to those who go to man, or to the Theological manufactories to receive their instruction for preaching. David informs us, that "God hath taught him from his youth."—And who gave Solomon his "wisdom and understanding?" Was it not God himself? And James says, "If any man lack wisdom, let him ask of God," (and not man) "that giveth to all men liberally;" for, says he, "the wisdom that is from above is pure," and the wisdom that is not from above, "is earthly, sensual, and devilish." But says Mr. Layman, "as to spiritual endowments, no difference of opinion exists;" and says he, "it would appear from scripture, that human as well as spiritual endowments are required to qualify a man for the gospel ministry." But, I would ask Mr. Layman and all others of his sentiments, to hearken to the testimony of one who said that he "obtained mercy, that he might be a pattern to them which should hereafter believe"—hear him (Paul,) explain to his brethren (the Galatians) how he was prepared "for the gospel ministry."—"I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: (not with a Doctor of Divinity,) neither went I up to Jerusalem to them which were apostles before me; (nor to a Theological seminary,) but I went into Arabia, and returned again unto Damascus." Gal. i. 11—17. And Paul also informs us, that "No man taketh this honor to himself, but he that is called of God as was Aaron." And Christ told his disciples when the harvest was plenteous and the laborers were few, to "Pray ye therefore the Lord of the harvest, that he will send forth labourers into the harvest." And when Christ bade the man follow him, and the man desired the privilege of first burying his father, (first going to a Theological seminary,) what did Christ say to him?—"Let the dead bury their dead; but go thou and preach the kingdom of God." And to another who requested permission to go and bid farewell to them which were at home—"No man (said Christ) having put his hand to the plough, and looking back, is fit for the kingdom of God." On the same ground of reasoning, but apparently with more conclusive argument, might it be said, that no man is called to preach the Gospel, who has in the first place to go and study theology. Paul informs his Corinthian brethren, that he "came not with excellency of speech or of wisdom," for, says he, "my preaching was not with entic-

ing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." And he continues, and says, "we have received, not the spirit of the world, but the spirit which is of God—that we might know the things which are freely given us of God; which things also we speak, not in the words which man's wisdom teacheth, (at a Theological Seminary,) but which the Holy Ghost teacheth." Thus it is shown, that a preacher of the gospel is not to "depend on human acquirements;" and it also teaches us, that we should not put our trust in ministers who come to us "with excellency of speech, in man's wisdom, lest we should make the cross of Christ of no effect." For we are assured by Job, that "there is a spirit in man; and the inspiration of the Almighty giveth him understanding, and Paul says, "We preach not ourselves, but Christ Jesus the Lord, who commanded the light to shine out of darkness, hath shined in our hearts." But as it were to put this matter beyond the possibility of dispute, John informs us, that "the anointing which ye have received of Christ abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth, and is no lie." How unlike this is the teaching which is received at the Theological manufactories of the present day. The College and School never have, and never will make a spiritual preacher. How insipid, flat, dull and heavy is the sermon of one of those pusillanimous creatures who have received their instruction in those Theological manufactories—to those who like Paul were taught it by the revelation of Jesus Christ.

LEBBEUS L. VAIL.

To be concluded.

For the Signs of the Times.

Mt. Gilead, Ky., Feb. 21, 1849.

BROTHER BEEBE:—Having a small remittance to make to you, I embrace the opportunity to let you know some of my ups and downs in this world of sin. I often think that no man's sorrows are like my sorrows; when I would do good, evil is present, and the things that I would do I do not. It has been ten years last Fall since I hope the Lord brought me to see what a poor helpless sinner I was. At one time I thought I had a good and honest heart, but when the Lord opened my eyes to see, I found I had a hard and desperately wicked heart, deceitful above all things, who can know it? I thought that if ever I got to be a christian I would be a good one. Though all men should forsake him, I would not, I had marked out a line of duty, and thought I would be lacking in nothing: but soon all my lofty calculations were laid low in the dust, and I was made to cry, Lord save, I perish! for when I count up all the cost, if not free grace then I am lost. The Lord has said "he will bring the blind by a way that they know not, he will lead them in paths which they have not known, he will make crooked things straight, and

rough places, smooth; he will do all these things and not forsake them." This is enough to comfort the child of God in his afflictions, but it is seldom that I can claim these promises, as belonging to such a poor sinner as I feel myself to be; I am so often out of the way that I fear that I am not born again. If it is by works of righteousness which I am to do, I must sink in hopeless despair. In this country the people think the Old Baptists very inconsistent, because they do not give all a chance. When the poor man fell among thieves, a Levite chanced that way, and this chance traveler left the poor man in his blood, and a chance salvation will leave the sinner in his blood, to sink down in eternal despair; but it is "by faith, that it might be by grace, that the promise might be sure to all the seed;" for it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

We are taught that the church is the bride, the Lamb's wife. If a married woman contracts a debt, the husband is bound for the payment thereof.—Christ is married to his church, and all her debts were charged to him, and he has put them away by the sacrifice of himself, hence God says, Comfort ye my people; speak ye comfortable to Jerusalem, cry unto her that her warfare is accomplished, that her iniquities are pardoned; for she has received double at the Lord's hand for all her sins." Christ is called the Husband, the Shepherd, the Head and the Life of his church, to show the union between him and his people and the justice of God in laying upon him the iniquities of us all; and it is by virtue of this union, that we by his stripes are healed, for he bore our sins in his body on the tree, and when he cried it is finished, the debt was paid, and the third morning he came up from the tomb because he could no longer be holden of it; and when he arose, his whole body arose from under the law: hence we are no more under the law but under grace; this I understand to be the first resurrection, and blessed is he that hath part in the first resurrection, upon such the second death shall have no power. Pray for me, a poor unworthy sinner. Myself and family have been afflicted for a long time, and I had thought of discontinuing my paper; but I have been so much comforted in reading the communications of brethren and sisters, I wish to take the paper as long as I feel myself able. We have the gospel preached unto us once each month by our pastor and beloved brother, Eld. G. M. Thompson whom we esteem a faithful minister of Christ, and able defender of the truth. May the Lord be with you, and give you grace to sustain you in all your tribulations.

Your brother in affliction,

SQUIRE E. WALLINGSFORD.

For the Signs of the Times.

Mount Hope, Pa., April 9, 1849.

BROTHER BEEBE:—In looking over the Signs of the Times, I find a great many heart cheering communications on doctrine and experience from brethren and sisters from different parts. Although we are strangers in the flesh, I hope we be-

long to the same family, and have been taught in the same school, and by the same teacher who teaches all his children one way; and taught as man never taught. I think I can truly say that the experiences which I have read in the Signs have been refreshing to my soul; and I hope that brethren and sisters will continue to write on that subject, for it is one of interest to the children of God while travelling through this vale of tears.—Brother Beebe, I find in reading the experience of our brethren generally, those who have written in the Signs have been called to pass through fiery trials, and to wade in deep waters, in the way the Lord has brought them. I am led to believe that the experiences of God's children are not all alike in respect to trials and difficulties; but at the same time I believe they are all taught by the same Spirit and brought to the same point. We are told in the scriptures that the Spirit of the Lord came like a mighty rushing wind, and at another time, like a small still voice; and then again it says, the Lord opened Lydia's heart and she attended to the things spoken by Paul. I must say that I have not found any experience in the Signs that is of too severe a nature and of deep felt trials for my own, but I would not wish to set them up as a test, for I have reason to believe, from conversing with brethren on experience, that they have been led in a different way; so much so that they could not tell the time or place so precisely, for a gradual work with them, and of a milder nature, but led them to see their hearts to be sinful and on the way to ruin, guilty and condemned. In Isaiah xxx. 21. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left."

Brother Beebe, I make these remarks on this subject for the comfort and encouragement of brethren and sisters who are almost ready to write bitter things against themselves because they cannot feel that deep conviction of heart that some have experienced, who have written in the Signs. If it will not be too much of a trespass on your columns, and the patience of the readers of the Signs, I will relate a few of the dealings of the Lord with me, a poor hell deserving creature.—When I come to speak on this subject, I am at a loss to find words to express the anguish of soul and the horrors of mind that I felt from the first implantation of life in the soul. Then, to the law I went for deliverance, but could not find one single ray of light to my poor benighted soul; for the law demanded a perfect obedience in all things; or that I should suffer the penalty. At this time I found myself a vile transgressor against all that was good, and found the enmity of my heart rising to such a pitch that I became afraid of myself, and feared I would commit some dreadful crime. I never dreamed of being kept by the power of God, but labored hard to keep myself from sin. I will here say, as far as morality is concerned, I had lived a moral life; and this had been the foundation of my hopes. I might relate a great deal here, but I will forbear, and just say,

when all hopes were cut off, I found myself sinking into hell and the flames seemed kindling upon me. Here I remained for near six weeks, in this awful condition without any hope of salvation.—Then I thought I would try to take some pleasure in my family and worldly business; for I had lost all hopes of happiness in heaven, and was waiting to hear the sentence of a just God, saying, depart ye cursed, into everlasting fire. In this situation I remained for nearly twenty years, when to my great astonishment the Lord revealed himself to me as my Savior, and gave me faith in him. It was a time of rejoicing to me; indeed a joy that no heart can feel, nor tongue express, except they have ploughed with the heifer and learned the secret.

Brother Beebe, if I am not mistaken in my first experience and in my deliverance from bondage, I have the greatest reason to rejoice and do rejoice at times, but often fall into a desponding state of mind and hardly know whether I am dead or alive, as it respects spiritual things. Brother Beebe, when you read this, make what use of it you think best, if it should be to consign it to the flames.

JOSIAH W. DANCE.

For the Signs of the Times.

North Fork, Creek Nation, Ark., Dec. 6, 1848.

BROTHER BEEBE:—Fully sensible of the benefits that I receive from the perusal of the Signs & Monitor, I set down this morning to make my remittance for so welcome a messenger as it is to me, in this, my forlorn destitute condition. Be not surprised when I tell you that I have not heard an experimental or doctrinal discourse for more than twelve months, nor do I know of one primitive Baptist within a hundred miles of the place of my residence; but numbers of the *do and live* kind infest these regions; springing up like mushrooms in damp and cloudy weather of Summer. On my first visit to this country there were numbers of the aborigines of our country anxiously engaged in the worship of God, and in a great measure destitute of spiritual instruction; there being but one minister, a native, that could read and instruct his brethren and kindred, and he, no doubt in my mind, was influenced by the Spirit of truth, as he had been almost without instruction from natural or carnal minded men. Under his labors and instruction the word of truth seemed to be prospering, and soon attracted the attention of those who profess to be going forth evangelizing the world; they early found credit with these anxious people who were ready to grasp every appearance of good; not thinking of the necessity of examining the source of its origin, nor in the least suspecting danger from those professing godliness. In the summer of '47, during my absence from the country, some of the small fry of these beneficiaries at the shrine of the great Diana, prevailed on this unsuspecting honest man to visit the Indian mission association, which held its session at Louisville, Ky. The result was, they sent one of their emissaries into the vineyard, as they call it

taking possession of the whole affair while our poor unfortunate brother settled the matter, as did Uzza of old, who attempted to stay the ark when the oxen stumbled. Never again after his return did he raise his warning voice amongst his people; but the Lord of the vineyard called him away on the 8th of Feb. last, in so short a period after his stretching forth his hand to stay and support, or prop by man's power, the work of God, which had been begun and carried on for years, using the weak things of the world to confound the wise, which is the way; according to my view of the scriptures, that God performs his work.

In reviewing the circumstances which are and have been transpiring in these parts as well as wherever my knowledge extends, my mind reverts to the prophetic dispensation, and there I learn from the old records that the people required the prophets to prophesy to them *smooth things*, so even in this day, do they require the same; and whoever speaks the whole truth, is set at naught by the world, and worldly religionists: only here and there one who can bear them, while the mass eagerly run after Balaam. Yet these things must needs be, and why should the children of God go mourning in consequence of them. But who can restrain his feelings or withhold the longing desire or feel at all times humbly resigned, though they know it is sinful to repine at the providences of an all wise Creator. In my present condition, surrounded as I am by worldly religionists, I am constrained to abide the injunction of Moses on the children of Israel when on the bank of the Red Sea, reaping all the comfort I can from the reading of my Bible, and the many refreshing communications from my distant brethren received through the Signs, many of whom speak the language of Canaan in terms not to be misunderstood by those who have received the teaching of the same Spirit. But few of them am I personally acquainted with, yet many of their names have become quite familiar being impressed by the religious instruction received through this channel, and though there is no prospect of our meeting in time, yet there is with me sometimes a lively hope that we shall meet around the throne of our heavenly Father where parting will never intrude, nor distance or space, like that in time, intervene between us.

If you can glean any thing from the forgoing insert it, otherwise cast it under the table, and although strangers in the flesh, believe me when I subscribe myself your unworthy brother in the gospel of Christ.

C. J. ATKINS.

N. B. Let it be remembered that three years ago, but one poor minister of the gospel dwelt in this part of Creek Nation; and he poor and unassisted by earthly cotemporaries. Since that time the prospect has opened for earthly emolument by using the Nation's funds which were at the disposal of the President of the U. S., and the country is infested with numbers, all saying they don't preach for money. Why they were not here be-

fore, is not hard to determine as actions always speak louder than words.

The Presbyterians receive annually of the Nation's education fund for the support of one school in the Northern District of the Nation, Four Thousand Dollars!! The Methodists the same amount for the support of another school in the Southern District, and the Baptists (New School) are making strenuous exertions to obtain an amount commensurate with the others, or if possible to surpass them, and have received the sanction and recommendation of the general Council of the Creeks, while fast in session.

C. J. ATKINS.

For the Signs of the Times.

Cheshire, Mass., March 7, 1849.

BROTHER BEEBE:—I, John, who am also your companion in tribulation, and in the kingdom and patience of Jesus Christ, lately received a few copies of the "Signs of the Times," from an old friend whom I have never seen in the flesh, and I have been also favored with the perusal of the Signs, from time to time, for a number of years, so that I have formed considerable acquaintance with you. I read your communications with pleasure, for they express the sentiments of my heart, and breathe a spirit of divine truth, with a degree of fervency which is in accordance with the gospel of Christ.

I am a very ignorant man; I do not know all the truth; but there is one thing I hope and trust I have some knowledge of, that is, Jesus Christ and him crucified. It is nearly thirty eight years since I have thought I knew what the love of God in the heart meant; and three years from that time I commenced my public ministration under very discouraging circumstances—without the means of acquiring an education, more than a common school education—and having scarcely any on earth to support and encourage me in my undertaking; therefore my whole trust was, and still is in God, as my only Refuge. Therefore my first text was "It is better to trust in the Lord, than to put confidence in man." My labors in preaching have been considerable, and my success some.—As long as father Leland lived, I found in him a near friend; he took me by the hand, and laid me in his bosom, and instructed me in the precepts of religion. He was every thing to me, as far as human influence could go: but he has gone. There are so many different Societies raised up, uniting in the same efforts that they leave no dividing line, which renders it difficult to discern between those who love God in sincerity and truth, and those that do not. These things I call religious novelties. They remind me of that which is written. "They have taken away my Lord, and I know not where they have laid him." Then again, the Savior says, "What is that to thee? Follow thou me." Popularity has, and is still gaining an ascendancy in this section of country. Splendid and costly edifices must be erected, college learned men thrust into the ministry; and their discourses must be delivered in a style

and language peculiar to themselves. When the superscription over the Savior's cross was written, in Hebrew, Greek and Latin, we find a dead Christ below it; but when the angels sang, "Glory to God in the highest; on earth peace, and good will to man," a living babe was found in Bethlehem.

It makes me feel melancholy when I reflect on the times which *have been*; and the times which *are*! I look around and can see no penitential tears flowing; I hear no self-mourning on account of sin, all appears dark and gloomy. I am afraid that many of my brethren in the church where of I am a member are drinking too deeply of the cup of popularity. I am wholly unacquainted with popular religion; the meek and lowly Jesus is not there! I preach around in some of the adjoining towns, where I find a few who remain steadfast in the apostles' doctrine, who love religion in its primitive state and virgin beauty. I feel that I am somewhat like the prophet Elijah, almost alone; but I cannot ascertain how many there are in this section, who have not bowed the knee to the modern Baal, nor worshipped the beast which has seven heads and ten horns. I should be very well pleased to form some acquaintance with some of my brethren in other parts of the country; but I do not know when that time will come. I believe that my Savior has a "little flock" here on earth, and that little flock is in the midst of ravenous wolves which seek to devour; but the Shepherd has told them not to fear. He will be with them even unto the end.

Yours in the bond of the gospel,

JOHN VINCENT.

For the Signs of the Times.

Morgan county, Ga., March 29, 1849.

BROTHER BEEBE:—There has been so much said, of late, on the subject of ministerial support—it has been discussed in almost every form; in sermons, lectures, periodicals, circulars, &c., that I feel some hesitancy in adding any thing more on so delicate a subject; nor should I attempt it were it not that I think some misrepresentations have been made, by some of our popular preachers and writers, on this subject, which I wish to correct. The first of these that I shall notice is this: That the Old School Baptists hold, "that it is the duty of ministers to devote all their time to the work of the ministry." This, I am confident it not the fact. They hold no such opinion. It is not to be found in their faith or practice; nor did I ever hear the sentiment advanced among them, or advocated by them, until a few years ago. They have always believed, and yet believe that ministers have other duties to attend to besides preaching; they have families to provide for, either by their own personal labor, or by some other means; most of them are poor, and have no other means or resources, but their own labor for their support, what might be their duty, if placed in other circumstances, is another question; I am speaking of things as they are, and not as they might be. It may be said, if the churches would

contribute liberally to their support, as they ought to do, then it would be their duty to give themselves wholly to the work of the ministry; but the question, at present, is not whether the churches ought to do this; but do they do it? all agree that they do not; so, of course, ministers are under no such obligation; and even admitting the churches were to contribute amply sufficient for their support, still it might depend upon other contingencies how much, or how little, of their time ought to be devoted to public ministrations. For instance, the churches might not need all their time; and it is not an unreasonable presumption that they would not require it; for, be it remembered, that the churches as well as their ministers are poor, and have to labor most of their time to support their families, to say nothing about supporting their ministers; and very few of them devote more than two days in a month to public worship; so, after all, it would be only a conditional obligation, if an obligation at all.

In connection with this is another misrepresentation, viz.—That the Old School Baptists do not admit the obligation of the churches to contribute to the temporal necessities of their ministers.—This is altogether incorrect; I have been many years among them, and I do not recollect that I ever heard a well informed Baptist deny the obligation, as above stated. In many instances, no doubt, this duty has been neglected; but the neglect of an acknowledged obligation is one thing and the denial of it is another, and a very different thing; and it is much to be regretted that this distinction has not been more strictly attended to. The only question was, and is yet, what is the extent of this obligation? or in other words how much, or how little they ought to contribute? upon this point there always has been, and always will be, an honest difference of opinion, and a corresponding difference of practice; some giving more and some less; but all agree in the main point that it is their duty to give something; and this, be it much or little, they give cheerfully, not grudgingly—not as an act of charity, but as the fulfillment of a sacred obligation.—So much for misrepresentations. But why is it, I would ask, that this subject has been so much agitated of late? what is the ground of dissatisfaction? Do our ministers find fault with the principle of voluntary contributions? Do they want some ecclesiastical authority to coerce church members into a more prompt discharge of their duty to their ministers? I hope not. What then? Is it that the churches are deficient in the practical part of this duty? and is it so that they are doing less than they have heretofore done for their ministers? I think not; but it may be said that they are still not doing as much as they ought to do, and is not this a sufficient cause of complaint? It cannot be denied that we have some money-making, money-loving members, (and what community has not?) who out of their abundance give very sparingly and grudgingly to their ministers; even less than their poor, but more liberal minded brethren; and such members I must confess are but

an incumbrance in the churches; but has it not always been so? what then is to be done? It is one thing to complain of an evil, and another to apply the proper remedy. Perhaps some will say, "Admonish such delinquent members to their duty, and if they do not comply, exclude them, for the sin of covetousness." But will our discipline authorize such a course? I think not; we have no article in our Decorum about the support of our ministers—no particular stipulation in our church covenant, specifying the amount to be contributed, or the mode of collecting it; of course no general rule can be adopted in such a case; nor can we tax them without their consent. And even if it could be done, I think the remedy would be worse than the disease. Be that as it may, I cannot see any good likely to result from an appeal to public declamations, or indiscriminate censures; such as we sometimes hear. I do not approve of severe remedies, either for religious or physical diseases; and still less of new experiments, they are injurious, if not dangerous, at any time; especially in the present feeble and debilitated state of the church. One thing is certain, if this course of treatment is persisted in, it must and will eventually destroy that mutual confidence and attachment which has heretofore existed between churches and their ministers; and which must continue to exist, if ever they are mutually profited by each other's services. I think mild and conciliatory measures would be much better; gentle reproofs and brotherly admonitions, if necessary, properly administered, would, in most cases, have the desired effect. I would recommend more patience and forbearance, on the part of the ministry, and on the part of the churches the exercise of more liberality and promptness, in contributing to the necessities of their ministers. Such a course, if perseveringly pursued in a proper spirit, would soon produce a more healthy and vigorous circulation and reaction in the whole body; and not only obviate the necessity, or rather, I would say, the excuse for resorting to the pulpit or the press, to enforce the fulfillment of their obligations to one another, but what is still better, save both ministers and churches the painful task of exposing and scandalizing one another.

Perhaps, brother Beebe, some apology is due for this long letter; on a subject too that I had considered already sufficiently discussed, if so, I can only say I hope to be excused, as this is the first time I have ever written any thing on this subject. And it may be thought somewhat officious of me thus voluntarily to give my opinion and advice, without being particularly called upon, or consulted on the case. But if my opinion is correct, and my advice good, I cannot see any reason why either would be less appreciated because they are gratuitously given. If any of my brethren do not approve of the views and sentiments herein expressed, of course they need not adopt them; I only give them as my own opinion; and whether they approve them or not, I shall not charge them any thing for it, only the trouble of reading it; that is, provided you, brother

er Beebe, will be so kind as to insert it in your columns at some convenient time; which I wish you to do.

Truly yours as ever,

THOMAS DAVIS.

For the Signs of the Times.

BROTHER BEEBE:—Having a remittance to make, and if "I may not seem as if I would terrify you by letters"—having written several recently—I would suggest a few reflections to the brethren concerning our associations, &c.

The time draws near when the associations North and East of me will convene, beginning I think in May; and those in the South and West mostly meet in the latter part of the Summer and Fall. There is quite an extensive correspondence kept up by Minutes, and to some extent by Messengers also, from every point of the compass, among our associations; and an enlargement of christian intercourse in this way is greatly desired especially by messengers; for whilst we esteem it a great privilege to converse with each other by "paper and ink," yet how is the blessing enhanced when we can "speak face to face, that our joy may be full."

But how shall we extend our correspondence by Messengers? There are but few of our brethren who are able to sustain the expense and lose the time to trace the line of associations to New York from here, or from thence to Virginia, and farther West or South. It was hinted to me when I was in New Jersey in 1847, that when our Virginia preachers came on as messengers to the Northern Associations, their expenses were paid by the brethren of those associations, but when the Northern preachers came on here as messengers that kindness was not reciprocated by our Virginia brethren. I was not prepared to reply to this, as I knew nothing about it, having never visited those associations, and having never heard our brethren say any thing upon the subject.

But I confess I felt a little mortified when it was mentioned, and I thought then, and still believe that the true policy is for every body or meeting, that takes upon itself to send messengers to pay their expenses, unless they are able and choose to pay their own way.

In the organization of associations, and corresponding meetings, there is some little difference. This difference, however, has not been considered a bar to correspondence, I believe, by either side. Those brethren who object to constituted Associations, and to much of what is done in those bodies, can hardly escape from the charge of inconsistency in some things, and if they do not keep steadily in view the land marks originally marked out, they will find themselves obnoxious to the charge of condemning in others what they allow themselves.

The consideration of queries, with all the minutia of details about the preaching, who preached, and what he preached, as is usually found in the minutes of associations, if observed by cor

responding meetings or associations, will show that they not only practice what they condemn in others, but that they do these things without law, whereas the associations act according to a fundamental law, a constitution, which they have voluntarily adopted. Indeed, when we compare the published minutes of a regular constituted association, with the minutes of a corresponding meeting, there is but a shade of difference discovered. In each there is a moderator and clerk, and introductory sermon, letters of correspondence received from churches, associations, &c.—Messengers are accredited from churches and associations—and the same correspondence by minutes and messengers reciprocated. Also, a Circular, or Corresponding letter, addressed to all of the same faith and order.

There is a difference, however, but until our correspondence is still more simplified, and brought nearer the apostolic standard, the advocates of no particular plan now can with much propriety make war upon those of the other. I am a warm advocate for christian correspondence in every way, and have no objection to our meetings of correspondence being called associations; indeed, I prefer that term; I like the word.

But let us take heed that when we meet in our associations, (as *do nothing* a set as we are represented to be,) we are not found *doing too much*, that is, doing what we have no scriptural authority for.

Certainly in regard to all that *we* do, from the stand and profession we have made, if interrogated in the language of God himself, "who hath required this at your hand?" we ought to be prepared to point to the authority. My object, brother Beebe, in submitting these remarks is not to stir up again the controversy about constitutions and creeds, &c., and I do not even consider this disclaimer necessary with those who know me; but any thing that will even lead us to reflect, and compare our course with the divine standard of some utility, and I would gladly cast in my lot towards accomplishing what is the desire of us all, that "we may be perfectly joined together in the same mind and in the same judgment," upon the subject of correspondence, as well as upon prominent points of doctrine.

I remain yours as ever,

JOHN CLARK.

Bellfair Mills, Stafford Co., Va.,
April 3, 1849.

For the Signs of the Times.

Putnamville, Ia., Feb. 15, 1849.

BROTHER BEEBE:—An idea has gotten out, to some extent, that the Eel River Association believes in *Two Seedism*, &c. As to the constitution, articles of Faith, and rules of decorum, they are in print, and lay spread before me; and I am at this time Clerk of this association, and have been for the last eight or ten years: letters from 18 to 21 churches for during that time are on file in my care, and in most, or in all of them, their articles of faith severally are set forth, and I hereby certify, that none of those documents

know one "word," of any thing more than ordinary articles of "faith," with the old-fashioned Baptists from Maine to Georgia, and from Georgia to the Rocky Mountains. We have ten ordained ministers, and three licentiates, and so far as I can understand them, they all aim to keep the old track. We wish not, (as the old saying is) "to kick before we are spurred;" but we find our much beloved brethren of the Licking Association, Ky., in their circular of 1848, speak of "modern Two Seed heresy," and they say such Baptists must be nearly related to Leah of old, who was "tender eyed," short, or near-sighted, &c. I, for one, do not believe that the devil is the author of the existence of the non-elect—and, brother Beebe, I would not now say one word, were it not that I am exceedingly anxious to keep up that union which has so long characterized the Old School Baptists; and we wish not to be misrepresented. We believe that our dear brethren of the Licking association, by no means intended their remark at us, and that they only made the unqualified expression in general terms; but I believe brethren should say *more*, explain *better*, or say not a word of the *two seed* heresy. I, for one, am called, *anti-two seed*; but I dare not say that it is all heresy. The expression is too sweeping—too unqualified for me. My loving brethren, Come up to the Book; read, "I will put enmity between thee and the woman; and between thy seed, and her seed," (Gen. iii. 15,) which two seeds or spirits are exemplified throughout the whole bible. Paul said, "That the promise might be sure to all the seed." Rom. iv. 16. "Now to Abraham and his seed were the promises made; he saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." Gal. iii. 16. "I will sow the house of Judah with the seed of man," &c. (I think all will say, Christ,) "The seed is the word of God." Luke viii. 11. "Being born again; not of a corruptible seed," &c. 1 Peter i. 23. "Whosoever is born of God doth not commit sin, for his seed remaineth in him." 1 John iii. 9. And we also read of "the seed of the wicked," Ps. xxxvii. 28., and "seed of evil doers," Isa. xi. 21. "And, the enemy sowed tares with the good seed," &c. Brother Beebe, the two seeds have produced effects which have been always at war; and enmity has always existed between them; their fruits are defined by Paul, Gal. v., "which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." These effects were produced from the seed of sin; the very seed sown in the heart of old mother Eve. The seeds of grace, as they are set in order in the same chapter, brought forth a very different crop. "The fruit of the Spirit is, love, joy, peace, long-suffering, goodness, faith, meekness, temperance, against which there is no law." Now brother, for me to deny a *two seed* doctrine, *in toto*, and say it is all fallacious—all heresy; or that none know it, or find it but Leah's family, or to say that

the devil begat or created the goats, or the non-elect, I am very far from doing either; and as I have said before, our faith as set forth, in our articles, does neither express nor imply it, neither do our preachers preach it; and so I will leave it.

BENJAMIN PARKS.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., MAY 1, 1849.

"TALL OAKS FROM LITTLE ACORN'S GROW."

The following is a copy of the first missive from an organized religious moneyed institution claiming the guardianship of the Baptist cause in the United States, which was ever received by any of the original churches of the Warwick Baptist Association. The original copy was put in our hands a few days since, by Deacon Silas D. Horton, who has preserved it as a curious relic of former times, to show with what good words and fair pretensions, many churches and individuals were decoyed and drawn away from the simplicity of the truth, and led to unite in "heaping to themselves teachers having itching ears," &c.

To the Baptist Churches and Ministers in the State of New York.

DEAR BRETHREN,

We presume that we are mutually of opinion, that none may be deemed Ministers of the Gospel but those whom the Lord calls, and furnishes with grace and gifts by his Holy Spirit. Still, we conceive it of importance, that every such person be solicitous to attain a knowledge of his own language, so as to speak it with correctness and propriety, in order to understand, and be more acceptable and useful. We likewise deem it of real utility, that where talents and time of candidates for the ministry may admit, they should not only be assisted to read the Holy Scriptures in their original languages, but be taught to know their connexion and harmony with the history, doctrine, prophecies, and precepts they contain. That there are some of our denomination who discountenance the idea of ministerial education is not to be questioned; but this must arise from inconsideration; and many of our ministers, advanced in age, have deeply lamented the want of opportunity for improvement in their early life. We have esteemed the learning of Gill, Booth, Manning, Hart, Stillman, and others, who by their education have been enabled nobly to advance in the defence of the gospel: why, then, should intelligent, pious young men, approved by their churches, be left without some means of improvement? Impressed with the importance of contributing aid for so desirable an object, a number of Ministers, and Members of Baptist Churches, have formed an Education Society for the middle States of North America. The Institution, for the present, is established in Philadelphia, under the direction of nineteen Trustees, chosen from the different States, four of whom are residents in New York. In order more effectually to aid in this design, a number of Subscribers in this city have formed themselves into a Society. A Board to correspond with the general Board in Philadelphia, has been established. And, we have two young men of grace and talents who we expect to send to Philadelphia, under Dr. Wm. Staughton, the present Tutor.

DEAR BRETHREN,

From pure motives, for the advantage of our Churches and the general cause of the Redeemer, with pleasure we make this communication to you, presuming it will meet with your concurrence and assistance. In this, any pious young person or persons among you, who may be of sound mind and promising abilities, regularly called and licensed by you to preach, will be equally entitled to the benefit of the institution; they being recommended to the Board of Correspondence, in New York, for the necessary examination.

Any person subscribing Five Dollars per ann. duly paid, will be denominated a member of the Society: and such who advance Fifty Dollars, will be members for life. Should you, with us, consider this Institution of the importance it merits, we presume you will exert every effort to procure subscribers; and recommend that an annual collection be made in your respective congregations. Any further information on this subject, may be obtained by application to Mr. N. Smith, Treasurer, 149 Broadway, or Mr. E. Probyn, Secretary, 12 Vandewater Street.

Signed by order of the Board, this 8th day of April, 1813.

EDWARD PROBYN, Secretary.

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Daniel Hall,	

This document reveals some important historical facts, which are at this day resolutely denied by the New School fraternity. This circular admits that so late as 1813 there were no Colleges nor theological schools under the patronage of the Baptists of America, for the purpose either of multiplying the number of the Baptist ministers, nor for polishing those whom God had raised up. It is now represented, by Benedict and others, that the opposers of these things are a new order of Baptists, and our right to the distinctive character of Old School, or primitive Baptists is denied. They affirm that the present new school order has been the established order of the Baptists in all former time. This letter rises up in judgment, and contradicts their affirmation, and shows conclusively that those inventions of men, are things which, among professed Baptists, "have come newly up."

It is also conceded, that in 1813 even the inventors, stock-holders, and wire-workers of this new machinery, "presumed"—did not—could not dispute that the entire denomination in America were unanimous in their faith "that none may be deemed Ministers of the Gospel but those whom the Lord calls, and furnishes with grace and gifts by his Holy Spirit." But who are found now in 1840, unanimously holding the same sentiment? Not the New School, for they ridicule the idea, and deny that it was ever held by them. They tell us that it was only in a day of miracles which has past away, that God by his Holy Spirit and without the aid of mortals, called, and furnished

with grace and gifts all his ministers. On this and on all other points wherein we differ now from them, they have, by their own admission, gone out from us.

It is also demonstrated, that the paternity of Ministerial education Societies was not in the church; they originated with "certain men," (some of whose names are to the above document appended) who "rose up, to draw away disciples after them," and that, "Grievous wolves came in among the saints, not sparing the flock."

It is not only conceded, that there had been no provisions for making ministers, nor for polishing or improving the gifts of the Holy Ghost, among the Baptists—but that there were some whom they stigmatize as *inconsiderate*, or *ignorant* who *discountenanced the idea of ministerial education*.

Well do we remember the mighty struggle which followed the propositions made in this circular to the churches of the Baptist order; though very young, we had been a member of the Baptist church nearly two years when this entering wedge was driven into our churches. The old members, who had been deservedly esteemed as fathers in the churches, for their wise counsels and discerning sagacity, were branded as *inconsiderate*, *ignorant*, *clogs* and *dead weights*—only calculated to hinder the march of improvement.—These fathers sounded the tocsin of alarm; and argued with their younger brethren, that the religion of Jesus Christ, was not a *science* but a pure revelation of God, by his Spirit, and that a knowledge of God, and of spiritual things cannot be attained by collegiate or academic studies. The alluring bait however, was received by the more unwary and ambitious—who labored to persuade the old brethren, that this *little creature*, if a *beast* at all, was a very harmless one, that it had neither horns nor teeth—that it had no claws—that it would not push, nor bite, nor tear. It only contemplated the improvement of our ministers in teaching them to understand their mother tongue, but not to supersede the work of the Spirit, in qualifying for the work of the ministry. Not all at once, but by little and little did this *pet beast* grow up to be a monster.

Dr. Staughton commenced his school in Philadelphia at about the time this missive was sent out, and in the course of about from twelve to eighteen months, *starch and black kid gloves* went up some 50 per cent among the Baptists. Some flaming meteors flashed athwart our skies in the most fashionable style whose half learned sentences of Latin, and barbarously uttered Greek, tastefully intermingled through their manuscript sermons, admonished the venerable ministers of the cross to "clear the track!"—that they were left far behind the spirit of the age. All the Doctor's gestures and theatrical graces were nicely copied by those specimens of polished divinity which had been rubbed over at the establishment in Philadelphia. But the march of improvement thus begun was "Onward!" The place for the school of the prophets (or profits) in Philadelphia became too strait for the pupils. A central spot on which

to locate a College on a larger scale was selected at Washington city. Congress was solicited and made a generous donation (of the people's money) to build the college; and all things being put in order the *seat of the beast* was transferred from the city of "Brotherly Love" to College Hill, in the District of Columbia. Luther Rice and many other talented mendicants scoured the country to convince the people how much more blessed it was for them to give than to receive. Emulation next become the order of the day, and Baptist Colleges, and Theological Seminaries were soon erected in various states of the Union. About this time some who had been fascinated with the first appearance of the soft and woolly head of this beast thought they could discover, and even feel something like *nubbins* of horns, and some indication of teeth and claws, which caused them to fear and tremble. Nevertheless, these and similar institutions were multiplied, and the breadth of our land was soon flooded with the articles of their manufacture. The cities were soon inundated with young men, "paunting for a call"—churches which preferred their old fashioned ministers were assailed in the most ruthless and violent manner, and if they shut their pulpits against these polished lads, they would set up opposition meetings. In many cases, where they could succeed in no other way, they have hired a piece of ground, near some Old Fashioned Baptist meeting house, and held camp meetings or protracted meetings, and swarms of these *pious* graduates have united their efforts to distract such churches by their clamor. In the Eastern States they met but little resistance, in the Middle States they required more art, intrigue, and in some cases open warfare, at the West and South, they have uniformly, made direct war with the Old Baptists and what they could not effect by fraud, they have not scrupled to attempt by force.

But after distributing large swarms of these College commodities throughout our own land, by aid of Domestic Mission Societies, and what aid they could obtain from government, there still remained in the market a large surplus. To provide a lucrative business for these the Foreign Mission Societies were organized through which the whole world is thrown open as a market for this discription of Babylonish merchandize.

ADVANCE OF OUR DATES.—Designing if favored in providence, to attend the Baltimore, Delaware, Delaware River and Warwick Associations, we issue this, and shall probably issue the two or three next succeeding numbers, in advance of their regular dates. This arrangement is necessary in order to prevent us from getting too far behind hand with our work. As the "Freedom's Guard" is also published at our office, its issue will be delayed until we leave for the associations, and during our absence the Guard will make up for the lost time.

N. B.—The notice of the next meeting of Allegany Association, was received at too late an hour to be inserted in its place on the first form of this paper; it will appear in our next.

POETRY.

THE FATHERLESS

BY MRS. HENRY LYNCH.

Speak softly to the fatherless,
And check the harsh reply
That sends the crimson to the cheek,
The tear-drop to the eye.
They have a weight of loneliness
In this rude world to bear;
Then gently raise the fallen bud,
The drooping floweret spare.

Speak kindly to the fatherless!
The lowliest of their band
God keepeth as the waters,
In the hollow of his hand;
'Tis sad to see life's evening sun
Go down in sorrow's shroud,
But sadder still when morning's dawn
Is darkened by the cloud.

Look mildly on the fatherless!
Ye may have power to wile
Their hearts from saddened memory
By the magic of a smile.
Deal gently with those little ones;
Be pitiful, and He,
The friend and Father of us all,
Shall gently deal with thee!

PEACE! STUBBORN WILL.

Peace! stubborn will—
Peace! restless heart, forget thy grief and think
Upon the bitter cup which He did drink
Meekly and still.

Thou bearest nought
Of anguish that thy Savior did not know;
He suffered all thy sorrows save the wo
Thy sin has wrought.

O, trust his word
When unseen foes assail; there was an hour
Of gloom and darkness, when the fiend had power
To tempt the Lord.

Lean on His breast
When earthly love forsakes thee, and the charm
Of friendship dies away; His holy arm
Will give thee rest.

PRAYER.

Give me, oh God, the power and will
To do to others as I still
Would they should do to me.
Give me a conscience free from guile,
Teach me on earthly things to smile,
And turn my heart to Thee.

Where I have erred, O Lord forgive,
Where I've been right, grant while I live
I in that path may stay.
And oh, whenever worldly pride
Would lure my wand'ring steps aside,
Do thou direct my way.

ISABELLA GRAHAM.

GLEANINGS.

The swan subdues the eagle when he attacks
her in her own element; so the weakest Christian
may subdue his strongest foe, if he will but keep
his place and do his duty.

The frost that nips the foliage of the mulberry-
tree, kills not the silk-worm cradled in its leaves;
so, Christian, calamity may blight your bowers of
ease, but it cannot destroy you.

Cinnabar, by being bruised, becomes brilliant
and glows into vermillion; so Christian character
is made beautiful by adversity.

Corals, agates, and crystals are found on many
a stormy shore; thus the soul finds God's most
precious gifts in the rugged path of sorrow.

The magnetic fluid is invisible, but its effects
are powerful; so divine influence may draw the
soul heavenward, but be known only by its
effects.

PIETY.—The rose is sweetest when it first opens,
and the spikenard when it dies. Beauty belongs
to youth and dies with it; but the odor of piety
survives death and perfumes the tomb.

ASSOCIATIONAL MEETINGS.

The next session of Baltimore Old School Baptist As-
sociation will be held, by appointment with the Harford
church, Harford county, Md., commencing on Thursday
before the third Sunday in May, 1849.

The Delaware Association will convene with the Lon-
don Tract church in Chester county, Pa., (about 5 miles
from Newark Depot of the Philadelphia and Baltimore
Rail Road, in Delaware) on Saturday before the fourth
Sunday in May, 1849 at 11 o'clock A. M.

The Delaware River Association, will be held with the
2d Hopewell church, at Harborton, Mercer Co., N. J., to
commence on Friday before the first Sunday in June next
at 2 o'clock P. M.

The Warwick Association will meet this year with the
church at Hardiston, Sussex Co., N. J., on Wednesday
before the second Sunday in June next, at 10 o'clock
A. M.

Old School brethren generally, are affectionately invited
to attend all the above meetings.

OLD SCHOOL MEETINGS.

Lancaster Co., Pa., March 29, 1849.

BROTHER BEEBE:—By order of the church of Christ at
Rock Springs, you are requested to give notice through the
Signs of the Times, that there will (if the Lord will) be
an Old School meeting held at their meeting house in
Lancaster Co., Pa., on the Tuesday and Wednesday pre-
ceding the fourth Lord's day in May, 1849, to commence
at 11 o'clock, A. M., on the former day.

We cordially invite all ministering and other brethren
of the Old School order who can, to attend and join with
us in our meeting.

Brother Beebe, we would like to remind you and others
who may be at the Baltimore Association that our oppor-
tunities of hearing the gospel preached are few and far be-
tween.

It will be observed that the time and place of holding
our meeting is not only between the times; but also be-
tween the places of holding the Baltimore and the Dela-
ware Association.

Yours I trust in the best of bonds,

SAMUEL WICKS.

BROTHER BEEBE:—By request of the church, you will
please publish that the Chemung Association will meet
with the Chemung church, Bradford Co., Pa., near the
residence of the late Eld. H. Rowland, commencing on
Saturday, June 23, at 10 o'clock, A. M.—We request as
many of our ministering and other brethren as can, to at-
tend with us, as we are few and feeble. Those coming
from the North and East can inquire for James N. Har-
ding's; and those from the West for Nathaniel Carey's.

Your unworthy brother,

JAMES N. HARDING.

BROTHER BEEBE:—Please give notice of an Old School
meeting to be held at the Mount Hope Meetinghouse in
New London, Chester county, Pa., to commence on Thurs-
day the 24th of May at 2 o'clock—This meeting is inten-
ded to take up a part of the time between the Baltimore
Association held with the Harford church, and the Dela-
ware, held at London Tract. All Old School brethren
and friends are invited to attend with us.

JOSIAH W. DANCE.

Brother John Mead of Adrian, Lenawee Co., Michigan,
desires us to publish a general invitation to the brethren
and sisters of our faith and order, to attend the Michigan
Old School Baptist Yearly meeting. He omitted to state
the place of the meeting, but we presume it will not be
far from Adrian.

An Old School Meeting is to be held with the church
at Sloansville, Schoharie county, N. Y., to commence
(if we mistake not) on Wednesday before the second Sun-
day in June next.

RECEIPTS.

NEW YORK—Silas Reed \$2. Elijah	
Ingalsbe 6.	
KENTUCKY—Eliza Courtney 1. Jas. M. Teague 5, 6 00	\$8 00
ALA.—Eld. B. Lloyd 1. Anderson West *5.	6 00
OHIO—Jona Donham 1. E. Smith 1. A. Pence 3.	
Eld. Jas. Janeway 2.	7 00
VIRGINIA.—J. Ellis 1. Mrs. Rachel Creswell 1.75.	
Capt. J. Eubank 3. H. P. Price 2.	7 75
TEN.—James B. Bostic 1. E. Moreland 5.	6 00
Dea. John Clay N. J. 1. Daniel Cobb Ct. 1.	2 00
Total.	\$42 75
* Also \$1 for Sister Hassell, (formerly sister Jewett.)	

LIST OF AGENTS.

The following list of agents are requested to aid in ex-
tending the circulation of the Signs of the Times, and also
Freedom's Guard, [devoted to the defence of civil and re-
ligious liberty,] which is published at our office, in the same
form and on the same terms as the Signs, by Wm. L. Beebe.

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SIGNS OF THE TIMES,

AND DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., MAY 15, 1849.

NO. 10.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

☐ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATED.

For the Signs of the Times.

BROTHER BEEBE:—I see by Signs No. 6, present Vol., that brother Barton is disposed to advocate the idea that "Love is the bond of union." This took me a little by surprise, not suspecting that he and I differed on this or any important point of doctrine. However I am willing to discuss the subject with him; though I do not know that we differ as much in reality as in appearance. I have always understood the phrase "Love is the bond of union" used to denote that *love is the original source of union between Christ and his church and people*, or that which constitutes their union. It certainly in general had been so used, and was in that sense a kind of consecrated term among theological writers; and hence was formerly among the Baptists, the opposing phrase to Fuller's idea that "Faith is the bond of union." It was to the expression as conveying this sense that I presented my objections. The words, in themselves considered, readily admit of another construction, viz., that of securing the union; as the mechanic in splicing two pieces of timber together sometimes applies a band of iron to hold them fast, or as two persons who unite in a contract enter into bonds to secure the fulfilment thereof. From a part of br. Barton's remarks I do not know but this is the sense in which he contends that *love is the bond of union* between Christ and his church. In this sense love is very important in the marriage contract to cement the union and make it pleasant. But brother Barton must have misapprehended my remarks if he supposed that I referred to the marriage contract as illustrative of the oneness of Christ and the church. I mentioned its being referred to by others, to prove that *love is the bond of union*; and I endeavored to show that it failed to support their position. I cannot think that brother Barton is correct in saying that "the marriage contract is used in reference to Christ and the church," that is, if he

means in the Scriptures. Neither can I think that brother Barton or any other consistent O. S. Baptist would on reflection admit that the marriage contract, as existing among the sons and daughters of Adam, whether with or without previous love, is illustrative of the union of Christ and the church. The figure is this; Two persons, male and female exist separately without connexion in their existence; the man, (as a proper illustration,) sees the woman, loves her, woos her, and they marry: or to carry out the legitimate import of the expression "Love is the bond of union," he sees her, loves her, and this constitutes their union. According to this, Christ and the church must have first had separate existence; and as I know of no existence separate from Christ, that the church ever had, excepting in her creation in her members in Adam, and descent from him, he (Christ) therefore must first have seen her, that is, by his foreknowledge, as descended from Adam, and hence seen her accursed of God and in her depravity, and as such loved her, and thereby united her as such *for better or for worse* to himself. The mere mentioning the bearing of this figure is enough to show its absurdity. That the figure of husband and bride is frequently used in the Scriptures in reference to Christ and the church I admitted before and now admit, but I have uniformly contended that this had special relation to Adam and Eve as husband and wife. I think I am sustained in this, by the expression, Rom. v. 14. "Who is the figure of him who was to come;" and by Eph. v. 25—32. There was no marriage contract in this case; they neither of them ever existed other than as husband and wife, as truly one flesh. She was created in her distinct character in his creation; hence it is said, "Male and female created he them." Gen. v. 2. And when she received a distinct formation, and was thus created in him as his bride, she was still, "Bone of his bones, and flesh of his flesh." Gen. ii. 23. And Adam no doubt loved her; and why? because as the Apostle says, "For no man ever yet hated his own flesh." Eph. v. 29. Now this I understand to be throughout a true figure of the existence of Christ and his church. If I am correct in this view of the figure, I appeal to brother Barton, and others, to say, whether Adam's love was first constituting him and Eve one, or their existence as one was first, and Adam's love flowed to her from her being his flesh? If the latter is the case, then *love is not the bond of this union* in the sense in which the phrase has been

generally used and which I approved, but a consequent of that union. That love has a binding influence to hold the lover to its object I freely admit. Thus Adam's love to Eve led him to follow her into transgression. So when the church in her distinct existence in Adam fell into transgression, Christ's love to her led him so to follow her as to stand, as the transgressor in her place, thus it is said, "As Christ also loved the church and gave himself for it." Eph. v. 25. If this were all that brother Barton means by love's being the bond of union, I of course should have no objection to the idea, though I dislike the expression because it is so often used and taken in a more extended sense.—Brother Barton quotes Rom. viii. 38 & 39, the latter verse reads, "Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." He remarks on it, "To separate is to dissolve or sever the principle by which two or more substances are united. In this connexion the term is used in application to that which binds Christ and the church." He seems thus to represent that the *love of God* is the bond which will not be severed; and Christ Jesus and the Church, the objects which nothing can separate, as declared in this text. Brother Barton is in general a very correct reader of the scriptures; but for my life, I cannot spell this text so as to make it read in that way. As I read the text, the love of God and the people of God are the objects which the Apostle affirms nothing can separate, that is, *them from that love*. And I understand the expression, "Which is in Christ Jesus our Lord," as representing him as the channel in which that love thus triumphantly flows to them; or if you please the *bond of union*, which binds God's love to them. I suspect that brother Barton will admit that if he or any others were once severed from Christ, the love of God would cease to flow to them. Hence I presume that he believes that the love of God from the first flows to his people as being in Christ Jesus, and represented by him; that it never could have embraced them as out of Christ. At any rate we have no authority from the Scriptures to believe that he ever loved them out of Christ; they were not *chosen out of him*, nor were they predestinated to the adoption of children by themselves. If so, if the love of God never extended to them but as in Christ Jesus and therefore as one with him, how is that *love the bond of union* which first unites them to Christ? The church

being already in Christ, gives full scope for the love of God to flow to her, and to do all for her, which brother Barton speaks of. But would it do these things for her, without this union already existing?

I will now reply to brother Barton's query; and the reply may stand also as a reply to a remark contained in the letter from one of the churches to the Ketocton Association, last year, occasioned, I presume, by remarks of mine in preaching at that association the year before.—The query is this, "Does the term *created* as applied to the church so read in any place as to justify the following rendering of it, *according as he hath created us in him from before the foundation of the world*?" I answer that I know of no text that reads according to such rendering; neither do I know the need of a text to read thus; the declaration, "For we are his workmanship, *created in Christ Jesus, &c.*" (Eph. ii. 10,) covers necessarily the whole period of his existence, as the Head of his people. *Creation is a first bringing into existence*, as if, as is evident, an existence in Christ was necessary to constitute him the Head of his people, as an existence in Adam was necessary to constitute him a head, then they must have been created in him just so long ago as he has stood as their Head. So Paul in drawing a parallel between Adam and Christ says, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Cor. xv. 45. Here by the construction of the passage the words *was made* apply equally to the latter and first clauses, and so the translators have supplied it. What is this being made a *Quickenings Spirit*, but being made that Spirit with which the children of God are quickened spiritually? And if he was *made*, or which is the same, *created* as such, was not that quickening spirit which is the *new man, the new creature*, in his people then created in him? And if brother Barton, or those Ketocton brethren, will point out any definite period in time when Christ was first made a quickening spirit, and then first stood as the head of spiritual life in believers, then I shall have to give up that they were not in that life, *created in him before the foundation of the world*; otherwise I must still contend that they were thus created in him in eternity. I, a short time since, received a paper recently published by Eld. T. P. Dudley, written on the *origin, nature and effects of the warfare in the children of God*; and I hereby thank him for letting it see the light, and for favoring me with a copy. It is an excellent production on that subject. It is not, in some points connected with his subject, in accordance with my views, but on that subject in general it is consonant with what I believe. I will here take the liberty to make one or two quotations from it, because as coming from him, it would be likely to have more weight, especially with those Ketocton brethren, than if coming from me; and because I could not better the remarks.—He says, page 4, "Is it not evident that all living souls were created in, and sim-

ultaneously with the 'first man Adam,' that they all being born of him necessarily partake of his nature, and he called their name Adam?" And that all QUICKENED SPIRITS were created in, and simultaneously with the "last Adam"—that they all being born of him, "Born of God" as necessarily partake of his nature? That all living souls no more necessarily descend from the first Adam, then all quickened spirits necessarily descend from the last Adam? That the seed of the first Adam DISCLOSE HIS NATURE, and the seed of the last Adam make manifest his nature?"—Again, page 6, he says, "Adam the first is said to be the 'figure of him that was to come.' What then do we learn from the figure? That the BRIDE AND ALL THE SPIRITUAL CHILDREN WERE CREATED IN AND SIMULTANEOUSLY WITH THE LAST ADAM—That they are of the same nature with him; and being born of the Spirit, they are possessed of ETERNAL LIFE, &c." Now I presume our brethren generally will go with Elder Dudley in these declarations of creatureship as applied to Christ and his seed, in these quotations, and then probably from fear of carrying the idea of creatureship too far in reference to Christ, will perhaps with him make a tremendous leap from this declared creatureship, right up to DIVINITY. They will either make the quickening, the *new man* of the believer to be no other than God's love, which is himself, somehow communicated to them, and of course to their Adamic nature; or else they will represent it as comprised in the indwelling of the essential Holy Ghost who is God. Herein I cannot follow brethren, I am too crippled to make such jumps. What is represented in the Scriptures as *created*, I would let stand in its creatureship; and what the scriptures reveal as God I desire to reverence as such. When I contemplate the scripture testimony concerning the saints; that they are the *seed of Christ*; are *members of his body, of his flesh and of his bones*; that they exist as such by a *distinct and new birth*; that they are new creatures, &c., &c., I must believe that they exist in a life distinct from their Adamic life; the one being natural, the other spiritual; the one mortal, the other eternal; the one earthly, the other heavenly; the one being the *earthly Adam in them*, the other *Christ in them*. Is not the one then as much a *union of existence*, of life with its Head, Christ, as is the other, with its head, Adam? And when I reflect that the term *creation*, and being *begotten* and *born*, are in the Scriptures applied both to the Head and to the members, I must believe that it is an existence produced of God in the Head and communicated to the members. The following propositions which I presume will be admitted to be self evident, will I think cover the whole ground.—1st. If there is not in the believer another existence, another life, distinct from that which is *born of the flesh*, then the *new birth*, the *new man*, spoken of is no other than a new formation of the adamic nature in whole or in part. And as this new man, "Is after God created in righteousness and true holiness," so far as this change has taken

place in our nature, it must have been made truly holy and heavenly. 2d. If a distinct life is imparted in regeneration, and that life is a creature, a *new creature*, then Christ as the head of that life is a creature; for he is it. 3d. Or if Christ as the Head of that life is not a creature, he is self-existent, and the life therefore is self-existent, for he is it, and being self-existent, it must be independent in its action. Now brethren, you about the Fort Mountain, how is your experience in the case, how in reference to the first proposition, do you feel that your nature in part, your soul for instance is changed to true holiness so that your minds are occupied with the glory of God and heavenly things, to the exclusion of every thing earthly? Do you say, No, our nature is as depraved, our natural mind and affections are as earthly as ever; but we have, we think, another mind which is holy in its desires? How is it then in reference to the third proposition, is this *other mind* in you a self-existent being, a *little God* that acts of itself, so that you can bring forth the *fruits of the Spirit* just as abundantly as you desire, independently of grace and help from God? You say, No. Then I suppose you say this *new man, new mind* is in you a little dependent infant, that cannot bring forth its fruits of *love, faith, patience, &c.*, only as the Comforter, the Holy Ghost enables it to act. Of course your experience would lead you to adopt the second proposition as the correct one. According to this then Christ as *your life* is a creature. So the Scriptures uniformly represent him as the Head of the church, as the Christ, as sustaining a dependent relation. Is he seated as *King* on the *hill of Zion*? God has set him there. Ps. ii. 6. Is he *heir of all things*? God has so appointed him. Heb. i. 2. Is he *exalted a Prince and a Savior*? God with his right hand hath so exalted him. Acts v. 31, &c. &c. And he expressly declares himself to be "The beginning of the creation of God." Rev. iii. 14. If so he was the first created. Oh! say you, we have understood that text as meaning something else than as it reads.—Well if I could understand the scriptures as they are written I should be satisfied, though it might lead me to preach what you would call *new things*. If you do not like that text, we will come to Col. i. 5. There the Son is declared to be the "First Born of every creature." Not born merely before all creatures, but the *First Born of every creature*, thus clearly classing him with the creatures and declaring him the *first born of them*. Now, my brethren, I do not know why we should be afraid to speak of Christ as a creature so far as the scriptures speak of him as such. But say you this would lead to Arianism: I cannot conceive how his being created as the Head of his church any more destroys his essential Godhead, as God, than to speak of his being *made flesh* does. The scriptures do not teach Arianism. If they only spoke of him as a creature, they would teach it, but whilst they speak of him as a *child born, a son given* they also declare him to be the mighty God. Isa. ix. 6, and

reveal him as Jehovah and as manifesting all the attributes of the Godhead. I think we are perfectly safe whilst we follow the revelation given, so that there is no need of our undertaking by our wisdom to guard the word of God from error. Those two texts, Rev. iii. 14 and Col. i. 15, if their testimony be received as delivered, in connexion with the fact that Christ was the antitype of Adam in his creation, settle the dispute, if there be one, between those Ketocion brethren and me, whether his people were created in him in eternity, or in time, and decide the query of brother Barton, for if the first born of every creature, he must have been born as such before the foundation of the world, and consequently before time began. Here therefore I leave it.

S. TROTT.

Centreville, Fairfax Co., Va.,
April 18, 1849.

For the Signs of the Times.

AN OLD CORRESPONDENCE, AND REVIEW OF
BENEVOLENT INSTITUTIONS.

[Continued from page 66.]

Now I would ask Mr. Layman and all others who are in favor of making education the stepping stone to the ministry, to look among the Prophets and Apostles, and see whether the Lord had such respect for education. I would ask them, what sort of men did he choose to preach his gospel?—and what sort of men has he chosen in all ages of the Church, to declare his counsel unto men? all the apostles, Paul excepted, (and he said, “what things were gain to me, I counted loss for Christ,”) were unlearned and unlettered men; yet Christ made this no hinderance or disqualification to them as Apostles; and generally, in all ages of the Church, God has chosen the poor and unlearned to preach his word, and made them mighty through grace to the pulling down the strong holds of Satan’s kingdom, in order that the power might be of God and not of man. This cannot be denied; and for proof, hear Paul’s observations on ministers, &c.—“Not many wise men after the flesh, not many mighty, are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised. (poor illiterate preachers,) hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.” 1 Cor. i. 26—29. “That your faith should not stand in the wisdom of man, but in the power of God,” for “if I yet pleased men, I should not be the servant of Christ.” These observations agree with God’s choice of ministers in all ages. But, it is not to be wondered at, that there should be so much complaint against those ministers who have not an education; for the Jews found fault with Christ, saying, “how knows this man letters, having never learned?” And “when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvel-

led.” But Paul informs us, that “the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers having itching ears.” When the children of Israel became corrupt, and lost sight of the true God, they set themselves to work to make a graven image. They were told to give the golden ear-rings of their wives, their sons, and their daughters;—just in the same way we are told to give our gold and silver, and they, in return, will make ministers, convert the heathen and will finally hasten the millenium. But the Lord said, “they have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf and have worshipped it.” Deut. xxxiii. And, in like manner the people in modern times have become greater idolators than the Children of Israel; for they have set their Demetriuses to work to make ministers for us, and are polishing numerous young men for that purpose:—they may please men, but they cannot please God, or profit his Church or people.—Preaching is the gift of God, and is what manufactories or Doctors are unable to bestow. Cowper, describes the performance and appearance of these gold and silver molten calf made preachers thus:

“Behold the picture! It is like—Like whom?
The things that mount the rostrum with a skip,
And then skip down again; pronounce a text,
Cry hem! and reading what they never wrote,
Just thirty minutes, huddle up their work,
And with a well-bred whisper close the scene.”

And the poet also describes the performance of the fashionable Theological exquisite, on taking his seat in the pulpit thus:

“Forth comes the pocket mirror. First he strokes
An eyebrow! composes next a straggling lock;
Then with an air most gracefully performed,
Falls back into his seat, extends an arm,
And lays it at his ease with gentle care,
With handkerchief in hand depending low.
The better hand, more busy gives the nose
Its bergamot or aids the indebted eye
With opera glass to watch the moving scene
And recognize the slow—retiring fair.”

And yet, after all his Theological attainments, he is often a mere reader:

“He grinds divinity of other days
Down into modern use; transforms old print
To zigzag manuscript, and cheats the eyes
Of gallery critics by a thousand arts.”—Cowper.

Mosheim the great ecclesiastical Historian informs us, that Alexandria in Egypt was for a long time the seat of learning, and gave birth to the first Theological Seminary, for preparing young men for the ministry, which was the foundation of the pollution of the great mass of christian professors, and completed the establishment of a paganized christianity, in the room of the religion of the New Testament. The Church of Rome and other churches have tried the experiment of making learned divines,—and soon these great divines, bishops, parsons, curates, and friars must have large salaries, and be maintained in high dignity by the people. A late writer, (a Mr. Dwight) in the New York Observer, says “he saw at Rome, individuals studying in the colleges of the Jesuits, with the express intention of being Missionaries in this country.” And not long since, the papers

announced the arrival of about twenty Roman Catholic Priests, with \$10,000 for their support.—So in like manner, are we training up young men, scientifically and mechanically, for missionaries to the heathen; and, of course, they must be provided with a sufficient salary for their support, and be maintained in high dignity.

Thus it must be apparent, that if education be made the stepping stone to the ministry, it must be attended with the following catalogue of evils: 1.—It is an inducement for ungodly men, for the sake of employment, to prepare for the sacred office. 2.—It deceives the parent by supposing that he performs an act acceptable to God in preparing his son for the ministry—and were he asked, “who hath required this at your hand?” what answer could he give?—like the man in the parable he must hang his head and remain speechless, or say it was his priest. 3.—It deceives the young man, by being told that he is prepared for the service of the Lord, after having received an education, been constituted a master of arts, and studied divinity some three or four years, for he is informed that without it, his services will not be acceptable to God, and he cannot be useful to the church, for it requires Latin, Greek, and Hebrew, to enable him to preach the gospel, because of the many dark passages of scripture he will have to explain. 4.—They are learnt to speak in high flown words and pompous expressions, so that the poor and unlearned are not able to understand them; thus they become “as barbarians to them that hear.” 5.—A fifth evil resulting from this practice is, that all equality amongst ministers is destroyed; for he who is educated, conceives that he is more capable of teaching his fellow men the truths of the gospel, than he who is unlearned; consequently, is wiser and more holy. 6.—A sixth evil is, that the world of mankind are taught to believe, that a man who is not learned is unfit for a preacher; and that when one comes to them with the necessary certificates from the college and Theological Seminary, that they are in duty bound to maintain him in high dignity, so that he can be clothed in purple and fine linen and fare sumptuously every day. 7.—It deceives the world of mankind, by persuading them to believe, that if they will contribute their money to make ministers, they in return, will convert the heathen, hasten the millenium &c. An eighth evil is, that it fills the pulpits with ungodly preachers, and the churches with ungodly members. History informs us, that in the year 1300, and for several centuries before, that all the citizens of Germany, France, Spain, and indeed all the western part of the Roman Empire, with a few exceptions, were initiated into what was then called the church. The church in those days became carnalized, and secularized, and church and state were completely amalgamated, and all the follies and vices of childhood, manhood, and old age were introduced into the church; but in justice let it not be said that this evil was owing more to educating and preparing men for the ministry, than from other unscriptural practices at that time which are continued

to this day, viz: The unscriptural practice of substituting *sprinkling* for *immersion*, or *baptism*, and consequently admitting *unbelievers* and *unbaptized* persons to church membership. But I rejoice to know that we have yet left a few chosen men in Israel who like the apostles of old, have not bowed the knee to the image of Baal; nor have they bent their tongues like the bow for lies; but they are valiant for the truth upon the earth; yes, they are exposing from the pulpit the abominable and anti-christian practice of making education the stepping stone to the ministry; and also the practice of begging money to educate young men for that, and other similar purposes. In so doing they must expect the anathemas of all those engaged in the "benevolent enterprise" of the day; as the Pope and his emissaries levied their vengeance against the great reformer Luther in former times. But I must hasten to a close, and in so doing, I would merely enquire if we have not any objects of charity in this country which deserve our aid and attention, other than to the contributing of our money to *benevolent institutions*, so called? Yes, let us turn our eye to the indigent suffering widow and her numerous offspring clinging to her and crying for something to eat; and numerous other cases of similar character which might be mentioned—but I forbear. Is not here a wide field open for benevolent enterprise? and are not these cases repeatedly put off with the pitiful excuse, that I have nothing to give? Yes, and by many who are anxiously engaged in contributing their mite to the missionary and other societies, but to the calls of the suffering widow and helpless orphan, their ears are as deaf as an adder, and their hearts as hard as the adamant.

Now, that my arguments which have been continued to greater length than I expected, when I commenced, should be convincing to "A Layman," or perhaps to any others, is hardly to be hoped or expected; for there are many who will never see otherwise than they do, and they no doubt will raise the ancient cry, of "Great is Diana of the Ephesians." Our Savior who spake as never man spake, convinced comparatively very few. The work of conviction is God's own work; into his hands I will resign it, in the assurance, that as far as he pleases, he will make this effort subservient to his own glory.—And to close, I would say to all—read your Bibles, trust no man, place no implicit confidence in the writings of any man; the scriptures alone reveal the will of God, and what you there read, may you believe and practice.

LEBBEUS L. VAIL.

For the Signs of the Times.

Kingwood, Hunterdon Co., N. J.,
April 27, 1849.

BROTHER BEEBE:—I have felt myself reproved, frequently, upon various subjects, by brethren through the Signs, and particularly by brother Wm. L. Benedict in his excellent communication in the Signs, No. 3, Feb. 1st.—His very gentle admonition on the first page in the first column

of this paper, has not been forgotten by me, and I hope will be heeded by others, if indeed it has found any in a similar case with myself, remiss in duty, not that I feel myself so "able to communicate" through the Signs to the edification of its readers, but I frequently feel the importance and necessity of the stirring up and improvement of all the gifts in the church for the edification and comfort of the saints, scattered as they are, far and wide. It would seem as though the putting into exercise the smallest gifts, if directed by the Spirit, might be of great use in these times of apostasy, and when "the godly man ceaseth and the faithful fail from among the children of men"—That not only preachers, but private brethren and sisters too, ought to embrace every opportunity of speaking to each other, either face to face or by letter through the Signs or otherwise as often as possible, for each other's encouragement, & so much the more, as we see the day (of persecution) approaching. It is to be hoped that brethren and sisters who have gifts, whether great or small, will not withhold that which they are able to communicate to their brethren through the Signs. There are several things crowding upon my mind at present, some of which I will just give a passing notice, without attempting to dwell upon any particular subject at this time. How many of our brethren in the ministry, and others, have gone the way of all the earth in a few years past! Some who have been identified with the Old School Baptists, and have perhaps run well for a time, have been hindered, they have departed from the faith or practice, and perhaps both; and so it has come to pass with us as the Apostles said to the Elders of Ephesus—even of our own selves (Ministers) men have arisen to draw away disciples after them. In view of the fact, that the godly man ceaseth, and the faithful fail from among the children of men—that so many of the watchmen on the walls of Zion, with other faithful brethren have fallen asleep—that some who professed to know and love the truth, and to advocate it, have turned their backs upon it, and upon them that continue to advocate it—that Anti-christ is mustering his forces—Babylon marshalling her legions preparatory to the slaying of the witnesses—That the witnesses are comparatively very few in number, and feeble in themselves considered, and their enemies apparently numerous and powerful—above all—in view of our profession of the faith, and the exhortation of the Apostle to hold fast that profession without wavering—how important that every member in the church of Christ be found in his place, and at his post—That such as have a view of the beast, his image, his mark, &c, who have a sight at Babylon in her family connection—mother and daughters with her household stuff, and who bend the bow, should be careful to shoot at her and spare no arrows, and that each brother and sister in Christ, in their proper sphere, and suitable manner, should be found holding up the arms of such as bend the bow, and that all in the church with one voice and one consent be found, in all things, endeavoring to glorify God. What

great and precious promises are left upon record for the encouragement of his people under the most trying circumstances! In following the meek and lowly Jesus through evil and through good report, we not only give and receive an evidence that we are his, but we have the blessed assurance in his word that we shall ultimately through him triumph over all his and our enemies. The events of the past year of national character, I see by the Signs, are attracting the attention of many brethren—They certainly seem to be ominous; and who more interested in what they portend, than the church of Christ here on this western continent? or what class of citizens in this great republic more vigilant and careful in watching the movements of the Monarchical Governments of the old world, and the revolutionary spirit and tendency of things among them of late, than the saints, the Lord's witnesses?

Brother Trott's glance at the seven thunders in connexion with the Revolutions in Europe the past year is interesting, and appears very rational—those events now transpiring with those just preceding, are big with instruction and full of interest to such as can see the hand of the Lord in them. The contest for liberty is still vigorously maintained on the one hand, and an evident determination on the other to crush the spirit of liberty and rivet more strongly the chains of bondage upon its advocates—all the powers of Europe seem likely to be engaged in this war; even those governments which have formerly maintained neutral ground, and some of them the most powerful on earth, are becoming restless, and are assuming a warlike attitude. Russia it is said, has already taken the field; France probably cannot long remain neutral, and England, though already engaged abroad, may have a part in this contest; what will be the final issue, of course is not for us to say. But it appears as though it might be the quelling of the flame and crushing the efforts for liberty, for a space, and a restoration and extension of the temporal power of the Pope in Europe. I hope brother Trott, Barton and others, will continue to write while it is their privilege—that may not be long.

Yours in the gospel,

GABRIEL CONKLIN.

For the Signs of the Times.

Lakeville, Jan. 15, 1846.

BROTHER BEEBE:—I hope those who love the truth will not be backward in contributing to its support—I mean that they be not backward in aiding you to publish it—That God's truth needs the support of poor, weak, stumbling, blundering creatures like men, is an idea incompatible with the faith of Old Fashioned Baptists; and which I think has no foundation in the scriptures. It is true, that men who love truth should on all occasions, stand as witnesses for it, and testify with the strength and clearness which God gives them of the truth, but this does not support, nor strengthen the truth, for that is mighty and will prevail over all opposition; it merely adds strength to the evidence of truth. If a lover of God's truth at

tempts in his weakness to proclaim it among his fellow men, how is he encouraged and strengthened when one after another of the disciples of Jesus adds his testimony to the truth—so when your little sheet comes to us laden with sentiments in harmony with our own, we feel encouraged, strengthened and edified, and why shouldn't we? for men, professing godliness, tell us that we preach *false* doctrine, when we tell them that salvation is the work of the Spirit, from first to last, that the Son quickeneth whom he will, that God *will* have mercy on whom *he* will, and whom *he will* he hardens—that the sinner is dead in sin, and can perform no redeeming act, nor put forth a single holy desire, without first being made alive by that principle of holiness which shall actuate him to do whatever is acceptable in the sight of God. This doctrine conflicts with the popular idea that all men are operated upon alike by the Spirit, and those who listen to the invitation of the gospel and fall in with the overtures of mercy may be saved, and those who will not, and do not improve the means of grace within their reach, will be lost! and that the unconverted are in *danger* of being lost—in *danger* of having the fierce wrath of an offended God poured out upon them!—Blind leaders of the blind are those who teach such doctrine, they do not seem to believe what the scriptures say concerning the sinner—that he is condemned already, and the wrath of God abideth on him!—No danger *here* as I perceive, the *danger* is past. What kind of danger is the mariner in of making shipwreck, when his vessel has already gone to pieces, and every vestige of the wreck is driven far from his reach!—Nay, he is even drowned himself, and *dead*!—Now where is his *danger*?—it is gone, and with it has gone his hope too! for I think as long as a man is in *danger*, there is some hope of his escaping the calamity.—No! let those who preach *danger* go back to the garden, where the shipwreck was made; let them tell mother Eve the *danger* of listening to the deception and artifice of the serpent, let them take for their text—"In the day thou eatest thereof thou shalt surely die," and then with all the vehemence, energy and eloquence of "scholastic divinity" let them preach to her the deplorable consequences of disobedience to the command of her Maker, Say to her, "you will be driven from the presence of God—shut out from the abode of paradise—you will suffer the wrath and indignation of an offended God! The earth will be cursed for your sake, it will bring forth thorns and thistles—discomfort, disquietude, misery and degradation will be the portion of all your progeny—they will be without hope and without God in the world." Oh! sorrowful and deplorable state! "Now mother Eve, believe God—trust in God—resist the devil and he will flee from you and you will remain in the full enjoyment of all the blessings of God's Paradise, and you will transmit to your posterity your nature, pure, upright and good; and so long as they follow your example of confidence in God and obedience to his commands, *they* will also participate "with you in all the pleasures of Eden."

Such is the depravity of the human heart and its liability to err in things pertaining to the work of salvation, that I have ceased to marvel at the mistakes that men commit in attempting to be co-workers with God in the conversion and salvation of sinners.

Yours for the truth's sake,

P. WEST.

For the Signs of the Times.

Terry Town, Bradford Co., Pa., }
March 4, 1849.

BROTHER BEEBE :—We have passed through deep affliction in the death of our highly esteemed and much beloved brother, Elder Henry Rowland. But we mourn not as those without hope believing that our loss is his eternal gain. We are left almost destitute of preaching, in these parts there not being an ordained minister within forty or fifty miles of us. But we have some precious gifts, which the Lord has given for the comfort and consolation of his people. Blessed be his holy name! We read that all things work together for good to them that love God, to them who are the called according to his purpose. It therefore becomes us to bow with humble submission to his holy will; knowing that he will do all his pleasure in the armies above and on the earth beneath, and we have no right to say, What doest thou?

O how sweet it is to contemplate that glorious salvation which is by grace alone; not of works, lest any man should boast; but, by grace are we saved through faith and that not of ourselves, it is the gift of God; for God hath given his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. Have we not great reason to rejoice that we have such precious promises left on divine record for our comfort and consolation? He will be with his people in six troubles, and in the seventh he will not forsake them. The Lord's people are a peculiar people, zealous of good works; and he is their shield and their buckler, their strong tower wherein they can run and find safety from all their enemies. O, may we walk humbly before our God, trusting in him for grace, and salvation, for strength and support, in all our trials and afflictions through which we have to pass while in this unfriendly world, is the desire of my heart.

Brother Beebe, you must excuse my scribbling, for it is written that the strong ought to bear with the weak and not to please themselves. May the Lord be with you and sustain you in all your labors and continue you in them is the prayer of your unworthy sister in the bonds of the everlasting gospel of Christ,

ABIGAIL DODGE.

For the Signs of the Times.

East Dixfield, Me., March 16, 1849.

BROTHER BEEBE :—I have been absent from home about three months, through rather an uncommon cold winter, which has occasioned the need of large fires, and warm houses, with a plenty of clothing, to protect people from the severe-

ity of the weather. However the winter months have passed (though it yet continues cool) and the approach of a milder season, must be a source of pleasure to any people inhabiting a country of the same latitude with Maine. God has wisely established the sun, moon, and earth in their regular order in the material world, the vicissitudes of day and night, and the change of the seasons, with the scenery, and sublimity of nature, which expresses the power, and wisdom of Jehovah. God has also established his Church in the spiritual heaven, under the spiritual firmament in the secret place of the Most High, under the shadow of the Almighty, where day unto day uttereth speech, and night unto night showeth knowledge, which is experimentally known and understood by the Church of God, for there is no speech nor language where their voice is not heard.

While the people of God hear the voice of *him* who speaketh as never man spake, and have light in their dwellings, while the *angel of his presence* in the pillar of a cloud protects them from their enemies, the antichristian world, like the Egyptians of old are enveloped in darkness, and take darkness for light, and light for darkness, and being in love with darkness, they hate the light, and will not come to the light, lest their deeds should be reprov'd.

I recently performed a journey up the valley of the Androscoggin and Bear rivers, (Maine) into a newly settled country, in the neighborhood of Lake Umbagog. I preached one evening at a private house in a place where there had not been but one meeting for more than a year. Some attention was manifested by the people, and I think there were two or three persons that received my feeble testimony. On my return I preached at a school-house near Newry Corner, and some astonishment was manifested at such doctrine. Truth is stranger than fiction in this day of improvement and refinement.

Affectionately yours,

JOSEPH L. PURINGTON.

FRAGMENTS.

No sin can be little, because it is committed against the great God of heaven and earth. To commit little sins, the sinner must find out a little God.—*Bunyan*.

It is a good sign when the Lord blows off the blossoms of our forward hopes in this life, and lops the branches of our worldly joys to the very root, on purpose that they should not thrive.—*Rutherford*.

After great manifestations of God's love, it is usual for the temper to be unusually busy. So weak is the constitution of grace below, that we cannot of ourselves bear either the smiles or the frowns of God, without some degree of danger.—If God smile, and open himself familiarly to us, then we are prone to grow high and wanton; if he frown, then faith sinks and hope sickens.—Thus exalted manifestations, like bright weather and warm air, are followed by the weeds of corruption; and the other, like a sharp, intense frost, nips and almost kills the flowers of joy, peace and comfort.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., MAY 15, 1849.

THE ANNUNCIATION.

At the request of brother L. B. Morton of Stewart county, Ga., we present a few remarks on the declaration of the angel to Joseph. Matt. i. 21.

"And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins."

There are many things connected with the miraculous conception and birth of our Redeemer which not only excite our admiration, but demonstrate beyond all contradiction that he is the Son of God. In his advent to our world the Scriptures, which had predicted that he should be born of a Virgin, required to be, and were literally fulfilled. We cannot fail to be profitably impressed, in tracing the incidents connected with his coming, with a sense of the wisdom, and overruling government of God, in bringing to pass all that was written on the subject in the Scriptures of the Old Testament. Even the jealousy and murderous edict of the wicked Herod, were made to subserve the righteous purpose of God, in affording occasion for the flight to Egypt; the sojourn in Nazareth, the lamentation of Rachel, and all those incidents, which in themselves might have appeared to be accidental and unimportant, when regarded as the perfect fulfillment of prophecies going before, are of the most vital importance. Had any of the minute jots or titles of prophecy been suffered to fail, such failure must have weakened most essentially the testimony of his being the very Savior which was ordained to turn away ungodliness from Jacob.—But favored as we are to see that every circumstance connected with his advent, life, death and resurrection, had been predicted thousands of years, and that all the predictions were fulfilled to the letter; we are constrained to acknowledge that all these circumstances, were provided, laid out, and ordained in the counsel and wisdom of God before the world began. But to the words of our text—"And she shall," The very individual provided and ordained for the purpose, no other person in the whole universe would answer the purpose of God. She had been particularly designated; every link in the chain of her ancestry had been provided with special reference to the Savior's advent. He must spring out of Judah, and from the very branch of that numerous family which God had ordained. "And she shall bring forth a son." There could be no failure in this; it was the decree of God. The whole purpose of grace and salvation was involved in this decree, therefore it must come to pass. It was the sovereign will of God; it was his purpose, his promise, and the word had gone out of his mouth in righteousness and could not fail. As she had conceived by the immediate power of God, the Holy Ghost, independently of all or any instrumentality, and contrary to the laws of nature, so without the least dependence on means or instru-

mentalities she should bring forth a son. No power in heaven, earth or hell existed that could possibly thwart that purpose of God or make void that promise; for the mouth of the Lord had spoken it.

"And thou shalt call his name JESUS." The angel did not say, and thou art requested, or commanded, or expected to, call his name Jesus; but "thou shalt." It would have been as possible for Joseph to change the ordinances of heaven or hurl Jehovah from his throne, as to disobey this order of the Lord. It was not said "thou shalt," in the mere preceptive form of law; but in the decretal inflexibility of an order from the throne of God; as when he said, "Let there be light! and there was light."

The reason why his name should be Jesus, the suitableness of the name in its application to him, is also stated by the angel of the Lord—"For he shall save his people from their sins." The name Jesus, signifies a Savior, as the name Emmanuel signifies, God with us; and as the name Christ signifies Anointed, and the suitableness of the name Jesus, consists in the certainty of his accomplishment of the work which that name signifies. If he had come to make salvation possible for men, or to bring them into a salvable state and leave them to avail themselves of his aid, &c., then his name might have been something else. Or if he had come to save, or to try to save any other than his people, this name would have been inapplicable to him. His name as well as his person came down from heaven not to be altered or contaminated on the earth. All that name implies was assigned him in heaven, nor can he be deprived of it any more than he can be deprived of his indwelling Godhead; nor can it be made to mean anything more or less than God has said it should mean, namely, that, He shall save his people from their sins. The whole election of Grace, the whole family (of God) in heaven and on earth are named in him, and hence, "His people," are embraced in the name Jesus; but they are so embraced as to show that in themselves, in their standing in Adam and in relation to the law, they are sinners; and not only sinners, but lost sinners; for he who shall save his people, came only to save that which was lost: not to call the righteous, but sinners to repentance. His name implies and includes them: for it would not be Jesus if he had no people to save. His property in his people is established by the words of the angel of the Lord—"His people." They are his portion, his inheritance; "The Lord's portion is his people, and Jacob is the lot of his inheritance."

While the words of the angel of the Lord to Joseph, establish the following points beyond all controversy, viz.

1. That Christ is the Son of God.
2. That he has a people.
3. That his people were lost and helpless sinners.
4. That he came to save them from their sins.
5. That his coming and saving them from their

sins, did not make them his people, because they were his people when he came to save them; we are dependent on other testimony from heaven to inform us how he has saved them, in what manner he could and did bear their sins in his own body, and how by his stripes his people are healed.

In the complete accomplishment of the object of his mission and import of his name, he has done and suffered all that law and justice demanded at his hands on their account. His being made of a woman, brought him under the law which his people had transgressed; and the legal relationship in which he stood to them, made him responsible to the law for all their delinquencies. Their iniquities were laid on him, and he bore them all; and, although they crushed him beneath their weight down to the regions of the dead, yet he had power to take up his life again. He was delivered up for the offences of his people, and raised up from the dead for their justification.—Happy must be the reflection to all his people, who are enabled to say, "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "For by one offering he hath perfected forever them that are sanctified."

The exclusive nature of the redemption of Christ for his people, to save *his people* from their sins, has occasioned much murmuring among those religionists who dare to challenge the justice and righteousness of God, for working all things after the counsel of his own will, without consulting with, or taking counsel of his creatures. Although they find it so written, yet they resist, deny and oppose the doctrine. But with as much propriety may devils complain that they are not included in the provisions of redemption, as wicked men. If God had been bound in justice to redeem any of us, as his creatures, the work would have been counted of debt and not of grace; but even to his own people he was under no such obligation. It was in his love, and in his pity to his people, and on the ground of a prior spiritual relationship in which they were connected to Christ as their spiritual Head, that he redeemed them. Hence it is written, "For, by grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." Boasting is excluded, not by the law of works; but by the law of faith.

INFIDELITY.

By common consent the word infidelity is used to signify a disbelief in divine revelation, especially a disbelief of the divine inspiration of the scriptures of the Old and New Testaments. The term is also used frequently by certain dogmatists and bigots as an epithet of reproach applicable to those who deny their peculiar tenets, or more commonly in modern times is it hurled spitefully at those who doubt the divinity of the modern improvements which have been made during the present century on the doctrines and ordinances of the New Testament.

But in whatever light we may regard the term, it is generally conceded that infidelity is in the first sense of the term, as stated above, alarmingly on the increase. Forty years ago, a person of ordinary intelligence could scarcely be found in our country sufficiently bold in skepticism to avow himself an unbeliever in the divine inspiration of the scriptures: now our land is inundated with skeptics of almost every variety. Their lectures itinerate the breadth of our land, and their press teem with invectives against the record God has given of the truth. The object of this article is to inquire, or rather to point out some of the causes of its prevalence.

Poor, depraved, human nature has undergone no material change since man was driven out from the garden of Eden; but the developments of the depravity of man have varied from time to time like the ebbing and flowing of the sea; and these developments have been as intimately associated with circumstances, as the motion of the sea has been harmonious with that of the moon.

In all countries, and throughout all time, wherever science and religion have been, in the popular mind, identified, the way has been paved for open and avowed infidelity; and in the very nature of things, it is impossible without divine interposition, that it should be otherwise.

To sustain this proposition, it is not necessary to impugn either religion or science; nor to show that the one, when rightly regarded is hostile to the other; for as that religion which is a pure revelation from God, is the greatest spiritual blessing, so education and science, are among the greatest temporal blessings we are capable of enjoying.—The fatal error lies in confounding them together, or in substituting the one for the other. The notion has been more prevalent for some years past than formerly, that the religion of the bible may be taught as a science: that Infant schools, Sunday schools, Bible classes, and Theological schools can impart a knowledge of God and of the things of his Spirit to children and adults by which they may become christians, has had the unavoidable tendency to increase open and disguised infidelity.

The multiplication of the number of professors of religion, without the vitality of religion, must necessarily degrade the profession by bringing into it graceless characters whose hearts have never been changed. But this is not all, those who are taught to regard christianity as a mere human science, tangible to the natural intellect of men, capable of being taught and learned like any science in the schools, very naturally infer that, as a science, they have a right to test its correctness by their reason: and if it be a mere science they certainly have that right and they ought to do so. But in bringing the various systems of modern religion which are taught as sciences in the schools, to the test of reason, or common sense; every intelligent person must be convinced that there is defection somewhere; for those who are trained by catholics become catholics, those by protestants become protestants, those who are trained Presbyterians—or Methodists—or Universalists—so far

as their training has effect, become disciples to the creeds of those by whom they have been disciplined. And very few are so stupid as to believe that true religion could lead men into such extremes of opposition to the opinions and religion of each other.

But there is another reason why infidelity prevails—worthy of serious consideration. The great majority of all the religionists of the day, have been educated into their religion without any experimental knowledge of God; and regarding religion as they do any science or natural thing, they feel a necessity devolving on them to sustain their religion—as the pagans do the sacredness of their idols and rites, and each jealous for his peculiar theory, will go (in many instances) into the meanest systems of fraud and extravagance, to sustain it. We have not room in this article to enumerate the schemes, such as fairs, lotteries, raffles, shows, mite societies, and hundreds of other contrivances to *shave and gull* the people.

Those who have the independence to think for themselves on these subjects, are satisfied that a Holy God, cannot approve such monstrous wickedness nor be the author of a religion which requires it for its support; and such of them as have no experimental knowledge of that religion which is a pure revelation from God, are very naturally led like Payne and Voltaire to regard religion itself as a delusion.

One thing more we would name in this connection. In all ages of the world, when men have assumed the prerogatives of God, and undertaken to evangelize the world, &c., their efforts have resulted in the increase of open infidelity.

ALLEGANY ASSOCIATION.—Since the out side form of this paper was printed we are requested by brother P. West to say that the Allegany Ass'n will meet on the first instead of the second Sunday in July next.

ERRATUM.

Strickersville, Pa., May 2, 1849.

DEAR BROTHER:—While in Philadelphia last week, I saw the Signs of the 15th of April, and in reading my communication therein, I discovered a mistake which I hasten to correct; it is in the following sentence. In speaking of brother Trott's remarks I observed that, "In his second reference to my remarks," &c.—But instead of *second* it reads *severe*. Now as there is a wide difference, between *second* and *severe*, I wish to have it corrected lest it might produce an effect that I should regret extremely.

I am looking forward to our approaching meetings with fond anticipation, but owing to the corruption of my nature, I am often disappointed in my expectations. I always look forward to these meetings with more or less pleasure, and am often impatient for their arrival; and when they do come, I frequently feel a kind of reaction, and sink down into an apathy. Is this so with any who do really belong to the household of faith? But though while here our anticipation often exceeds the realization of the objects in view, it will not be so with God's children when they are called to exchange worlds, it will then be the direct reverse; for such are our limited capacities while here, that we cannot form any adequate idea of

that glory—that happiness in reserve for the ransomed of the Lord.

That we may be forever among that number, is the prayer of yours, as ever,

THOMAS BARTON.

BROTHER BEEBE:—Please give notice through the Signs that the Yearly Meeting of the Old School Baptists of Northern Pennsylvania will be held, if the Lord will, on the third Sunday in June 1849, and Saturday preceding, with the church in New Milford and Rush, Susquehanna Co., Pa., at the School House near brother Lemuel Harding's. We affectionately invite those of our faith and order to attend.

ARNOLD BOLCH.

OBITUARY.

BROTHER BEEBE:—Please publish the death of our sister ELIZABETH RICHARDS, widow of our late brother Samuel Richards, formerly a deacon of the Ebenezer Church, Loudon Co., Va.

Sister Richards died the 19th of March last, in the 71st year of her age. She was baptized at Ebenezer, in 1814, and continued an orderly and highly esteemed member of that church up to her death. She may truly be said to have been, amiable in her disposition, meek and quiet in her deportment, firm in her belief in the doctrine of Christ, and upright in her conversation. Sister Richards had not those glowing manifestations in her last sickness, which some have, but she manifested a comfortable, a sustaining reliance on Christ through her sickness. She has been assigned to the silent grave by her children, and christian brethren, in the full confidence of her participating in a glorious and happy resurrection.

S. TROTT.

Centreville, Va., April 19, 1849.

DIED, near Brown Haven, Sullivan county, on Saturday morning the 29th ult., after a protracted and severe illness, which she was enabled to bear with christian fortitude, Mrs. SYBEL DECKER, wife of brother Stephen Decker; aged about 35 years.

Sister Decker was highly esteemed as a member of the New Vernon Baptist church, with which she united on profession of faith and by baptism a few years since. Although she suffered much in the last stages of her prolonged illness, we are informed that her mind was stayed on Christ, she was favored with the sensible presence of the Lord and fell asleep in the joyful prospect of a glorious Resurrection and happy immortality. Brother Decker and his children, are truly bereaved. May the Lord sustain him and them in their hour of deep affliction.

DIED, near Centreville, Va., on the 15th of April, Miss MARY ELIZABETH BRITT, daughter of sister Sarah Britt, of the Upper Broad Run church, Va., in the 19th year of her age. The deceased has been afflicted for about three years, with a disease of the lungs. During her illness she was never heard to complain or murmur, but bore her afflictions with apparent christian fortitude. She gave evidence that she had experienced the quickening power of the Holy Spirit, and was enabled to hope in Christ. She was highly esteemed by all her acquaintance. Sister Britt desires the sympathy and prayers of her brethren and sisters in Christ, that she may be supported in her afflictions.

Yours &c.,

JAMES B. SHACKLEFORD.

DIED, at Otisville, on the night of the 1st inst., MR. THEODORE WILKIN, formerly a merchant, of that village, aged about 38 years. He has left a weeping companion and children to feel their irreparable loss.

POETRY.

THE MAGNETIC TELEGRAPH.

BY REV. J. J. LYONS.

Along the smooth and slender wires
The sleepless heralds run,
Fast as the clear and living rays
Go streaming from the sun.
No peals or flashes, heard or seen,
Their wondrous flight betray,
And yet their words are quickly felt
In cities far away.

Nor summer's heat, nor winter's hail,
Can check their rapid course:
They meet, unmoved, the fierce wind's rage—
The rough wave's sweeping force:
In the long night of rain and wrath,
As in the blaze of day,
They rush with news of weal or woe,
To thousands far away.

But faster still than tidings borne
On that electric cord,
Rise the pure thoughts of him who loves
The Christian's life and Lord—
Of him who taught, in smiles and tears,
With fervent lips to pray,
Maintains high converse here on earth
With bright worlds far away.

Ay, though no outward wish is breath'd,
Nor outward answer given,
The sighing of the human heart
Is known and felt in heaven.
Those long frail wires may bend and break,
Those viewless heralds stray;
But faith's least word shall reach the throne
Of God, though far away.

ASSOCIATIONAL MEETINGS.

The next session of Baltimore Old School Baptist Association will be held, by appointment with the Harford church, Harford county, Md., commencing on Thursday before the third Sunday in May, 1849.

The Delaware Association will convene with the London Tract church in Chester county, Pa., (about 5 miles from Newark Depot of the Philadelphia and Baltimore Rail Road, in Delaware) on Saturday before the fourth Sunday in May, 1849, at 11 o'clock A. M.

The Delaware River Association, will be held with the Hopewell church, at Harborton, Mercer Co., N. J., to commence on Friday before the first Sunday in June next 2 o'clock P. M.

The Warwick Association will meet this year with the church at Hardiston, Sussex Co., N. J., on Wednesday before the second Sunday in June next, at 10 o'clock A. M.

Old School brethren generally, are affectionately invited to attend all the above meetings.

The Allegany Old School Baptist Association will be held at the School house near the Head of the Conesus Lake, in the town of Conesus, Livingston Co. N. Y., to commence on the second Saturday in July next, at 10 o'clock A. M. All Old School brethren and sisters are affectionately invited to attend: especially brother Beebe and other ministering brethren. Brethren from a distance will enquire for Tyrannus Ripley, and E. Foster, near the Head of the Lake, and for Erastus West and Orin Shepherd at Lakeville, near the foot of the Lake.

The Forty-third annual meeting of the Red River Association of Predestinarian Baptists, will be held, if the Lord will, with the church at Spring Creek of Red River, Robertson county, Ten., on Saturday before the second Sunday of August 1849, at 10 o'clock A. M.

Brethren and sisters of our faith and order are invited to meet with us. Brethren in the ministry, come and see us!

JOHN H. GAMMON.

OLD SCHOOL MEETINGS.

Lancaster Co., Pa., March 29, 1849.

BROTHER BEEBE:—By order of the church of Christ at Rock Springs, you are requested to give notice through the Signs of the Times, that there will (if the Lord will) be an Old School meeting held at their meeting house in Lancaster Co., Pa., on the Tuesday and Wednesday preceding the fourth Lord's day in May, 1849, to commence at 11 o'clock, A. M., on the former day.

We cordially invite all ministering and other brethren

of the Old School order who can, to attend and join with us in our meeting.

Brother Beebe, we would like to remind you and others who may be at the Baltimore Association that our opportunities of hearing the gospel preached are few and far between.

It will be observed that the time and place of holding our meeting is not only between the times; but also between the places of holding the Baltimore and the Delaware Association.

Yours I trust in the best of bonds,

SAMUEL WICKS.

Please to give notice that there will be an Old School Baptist meeting held with the church on Melvin Hill, Town of Phelps, Ontario county, N. Y., on the fourth Saturday and Sunday in May, inst. Old School Baptist ministers and brethren are earnestly invited to attend.

N. B. Since the appointment of this meeting, it has pleased God to call away suddenly our beloved Elder Morely, and we fear that we shall be short of ministers; Cannot you come brother Beebe, or influence some others to come? The Rail Road passes through Vienna, within two miles of the place of meeting.

Yours in the Gospel.

EZRA CHATFIELD.

BROTHER BEEBE:—By request of the church, you will please publish that the Chemung Association will meet with the Chemung church, Bradford Co., Pa., near the residence of the late Eld. H. Rowland, commencing on Saturday, June 23, at 10 o'clock, A. M.—We request as many of our ministering and other brethren as can, to attend with us, as we are few and feeble. Those coming from the North and East can inquire for James N. Harding's; and those from the West for Nathaniel Carey's.

Your unworthy brother,

JAMES N. HARDING.

BROTHER BEEBE:—Please give notice of an Old School meeting to be held at the Mount Hope Meetinghouse in New London, Chester county, Pa., to commence on Thursday the 24th of May at 2 o'clock—This meeting is intended to take up a part of the time between the Baltimore Association held with the Harford church, and the Delaware, held at London Tract. All Old School brethren and friends are invited to attend with us.

JOSIAH W. DANCE.

Brother John Mead of Adrian, Lenawee Co., Michigan, desires us to publish a general invitation to the brethren and sisters of our faith and order, to attend the Michigan Old School Baptist Yearly meeting. He omitted to state the place of the meeting, but we presume it will not be far from Adrian.

An Old School Meeting is to be held with the church at Sloansville, Schoharie county, N. Y., to commence (if we mistake not) on Wednesday before the second Sunday in June next.

MARRIED.

Near Goshen, in this county, by Eld. G. Beebe, on Thursday evening the 26th ult. Mr. WILLIAM WHEAT of New Vernon, to Miss SARAH, daughter of Mr. George McNish of the former place.

RECEIPTS.

New York.—Eld. Wm. Sharp \$4. Wm. Springsteen 2.	
S. Shepherd 1. Geo. Deimer 3. Mrs. P. Horton 1. Miss Hulse 1. John Grout 3. Stephen Decker 1. John Gilmore, for C. G. Harmer 2. B. Sayer 1.	\$19 00
VIRGINIA.—Peter Mowzy 1. George Knight 1. Henry Exall 1. Hiram Fibbetts 2.	5 00
GEORGIA.—Thos. Livingston, for Jas. Whittle 1.	
Geo. W. Wright 6. L. B. Morton 2.	9 00
Ky.—G. Williams 5. J. H. Gammon 3.	8 00
INDIANA.—P. Jones 1. Jas. Broders 1.	2 00
OHIO.—J. Kelley 1. D. Wolverton 1. D. Martin 1. J. Sherwood 1.	4 00
Watts Coimstock, Ct. 1. B. F. Jesse Iowa 1. J. Worcester Mass for Y C Carpenter Mich 4. Eld. T H Owing 11 2. Eld. J Payton Ten 1.	9 00
Total	\$56 00

JOB PRINTING.

All kinds of Job Printing, neatly executed at this office at the shortest notice, and on the most reasonable terms.

LIST OF AGENTS.

The following list of agents are requested to aid in extending the circulation of the Signs of the Times, and also *Freedom's Guard*, [devoted to the defence of civil and religious liberty,] which is published at our office, in the same form and on the same terms as the Signs, by Wm. L. Beebe.

ALABAMA. Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell, Elder A. J. Coffman, J. Lewis.

CONNECTICUT. Elder A. B. Goldsmith, Gen. Wm. C. Stanton and Wm. N. Beebe.

DEL.—Eld. P. Meredith, L. A. Hall, J. Smart, W. Hitch, DIST OF COLUMBIA. Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA. Reuben Manning, Esq.,

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ILLINOIS. Elders Thomas Threlkeld, N. Wren, Cyrus Wright, J. Stip, A. Sanford, Dr. Ambrose.

IOWA. Eld. J. H. Flint, W. M. Morrow, Wm. B. Good, all, George Judah.

KENTUCKY. Elders T. P. Dudley, S. Jones, Joseph Cullen, J. H. Walker, Wm. Gosney, A. Van Meter, J. Theobald, J. Martin, Charles Mills, Lewis Jacobs, J. M. Teague, Wm. Hosmore, Wm. Manning, J. Duval, M. Lassing, H. Conn, B. Mitchell, G. Marshall, H. Cox, Johnson Watts, Gabriel Williams, J. M. Kennon, Joshua Rouse. Eld. James W. Dudley, Eld. Matthias Gossett, Eld. J. H. Gammon.

LOUISIANA. Joseph Perkins.

MAINE. Elder J. Steward, J. L. Purington, J. Badger, D. Whitehouse, Joseph Perkins, Wm. Quint, Jr.

MASS. D. Cole, Eld. Leonard Cox, Jr. and D. Clark

MARYLAND. Elder Wm. Marven, Wm. Sellman, Jas Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

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NEW YORK CITY. John Gilmore, [96 Sixth Avenue.]

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NEW JERSEY. Elder C. Suydam, and George Doland, Jonas Lake, Eld. G. Conklin, George Slack, Hon. Peter Hoyt, Wm. H. Johnson.

OHIO. Elders Lewis Seitz, Eli Ashbrook, George Ambrose, S. Williams, and Joseph Tapscott, Z. Hart, R. A. Morton, John Taylor, J. Humphrey, B. D. Dubois, I. Sperry, Joseph Taylor, J. Hersherberger, I. F. Saunders, E. Miller, S. Drake, Jesse Miller, T. Barnes, L. Southard, Sila C. Byran, Eld. O. Moit, Julius C. Beeman, L. A. Stevens John Dickerson.

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SIGNS OF THE TIMES, AND DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

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COMMUNICATED.

For the Signs of the Times.

Warwick, N. Y., May 8, 1849.

BROTHER BEEBE:—Among the principles of the doctrine of Christ, revealed in the Scriptures of Truth, and with which the children of God are made experimentally acquainted by the irresistible operation of the Holy Spirit; one of the first, and certainly not the least important, is contained in the declaration of our Savior, "Except a man be born again he cannot see the kingdom of God." This is one of the things of the Spirit of God, which the natural man receiveth not, because he knoweth it not. Hence while some have asked, "How can these things be?" far the larger portion of the human family, have unhesitatingly declared these things are not so, and have resorted to every species of argument to disprove the word of the Lord. But the knowledge of this great truth affords inexpressible consolation to every believer, because it is one of those strong evidences which are given him that he is a subject of the Redeemer's Kingdom. The Scriptures representing man as dead in trespasses and in sins, (Gal. ii. 1.) those who assume to be "teachers in Israel," without knowing them, or the power of God, have labored hard to disprove what they affirm, and to show that man by nature is not only possessed of spiritual life, but is able without any divine aid, by the exercise of his own powers, to perform all that God requires of him. But the word of God so plainly declaring the contrary, they have been obliged to invent a system of divinity in which a metaphysical distinction is made between natural and moral ability, by which they endeavor to retain a form of sound words, while they can so preach that the offence of the cross has ceased, and both Jew and Greek, the legalist, and the wise of this world receive their testimony with the greatest satisfaction. This doctrine of the distinction between natural and moral ability is deemed so important,

that the ablest theologians have written volumes in its elucidation and defence, and by uniting this with the doctrine of a general atonement we have the basis of the whole system of modern or New School divinity. A few extracts from the writings of some of the most eminent of those whose pens have been employed upon this subject will show the importance in which it is held by them. The Rev. George Duffield a prominent writer says, "That men are destitute of the *natural ability*, that is the constitutional capacities requisite to believe and repent, &c., none will explicitly affirm." The Rev. Alfred Barnes of Philadelphia in a sermon on the Way of Salvation, has the following, "In the representation of this scheme I proceed to remark in the third place, that while God thus sincerely offers the gospel to men, all mankind while left to themselves as sincerely and cordially reject it. It is not to any want of physical strength that this rejection is owing, for men have power enough in themselves to hate both God and their fellow men, and it requires less physical power to love God than to hate him." And he adds, "The distinction then between natural and moral ability referred to here is not one of mere speculation. It enters into all preaching and this single distinction will give a complexion to all a man's theology and to all his efforts to save men." The Rev. Dr. Beecher after quoting several authorities in support of this theory, adds, "I now add that the Bible teaches the free agency and natural ability of man to obey or disobey, and on this argument we observe, that these implications of the Bible do clearly and in the strongest possible manner treat the doctrine of man's free agency and natural ability to obey or disobey the gospel, as the foundation of his obligation." The Rev. Charles G. Finney, avows this theory thus, "In the light of this subject you can see the nature and degree of the sinner's dependence on the Spirit of God. The Spirit's agency is not needed to give him power, but to overcome his voluntary obstinacy." The Quarterly Christian Spectator formerly published at New Haven, but now merged into the American Biblical Repository, one of the leading papers in the support of the principles of the New School in an extract from a work entitled Edson's Letters to the Conscience, has the following, "But it is asked, can a sinner repent without the influence of the Holy Spirit? I reply in answer that the Spirit is not necessary to give power or capacity to repent, but to make the sinner willing to repent, willing to use the power to be sorry in

actually being sorry. Here you perceive the only difficulty in the way is obstinacy, the sinner will not yield to God, will not come to Christ for life. This is the whole difficulty." In a treatise on the work of the Holy Spirit from the pen of John Howard Hinton, an eminent writer among the New School Baptists, this conclusion is announced, "The means of repentance, and all the means of repentance are possessed by a sinner without the Spirit, and the possession of the means of repentance constitutes the power of repentance, therefore a sinner has power to repent without the Spirit." Thus much from the pens of the advocates of New Schoolism on the subject of Natural Ability. A few passages of Scripture which every child of grace understands, will be sufficient to show how far they agree with the record which God has given of his Son, and of which it is declared "that he that believeth not God, hath made him a liar, because he believeth not that *Record*." Our Lord himself has said, "No man can come to me except the Father which hath sent me draw him." John vi. 44. And an inspired Apostle, has declared that which every believer has experienced to be true, that "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. And again, "The natural man receiveth not the things of the Spirit of God for they are foolishness to him, neither can he know them because they are spiritually discerned."—The word of the Lord assures us that in the mouth of two or three witnesses every word shall be established. Let the children of God cleave to that which the Lord has declared, however contrary it may be to the principles and doctrines inculcated by the professors and doctors of modern divinity.

Among the things brought to our knowledge by that "Spirit which searcheth all things even the deep things of God," is that by nature we are totally depraved, and that "in us, that is in our flesh there dwelleth no good thing." But the system of modern divinity, which, as it is antagonistic to every principle of the doctrine of Christ boldly declares that this is not so, and that "*all depravity consists in voluntary action*." Mr. Finney an eminent writer in the ranks of those who advocate this system, says, "Some persons have spoken of depravity and of the pollution of our nature, as if there were some moral depravity cleaving to, or incorporated with, the very substance of our being. Now this is to talk utter nonsense. If such a depravity were possible it

would not be moral but physical depravity. It could not be a depravity for which we were blameworthy. It could not be a sinful depravity. It would be a disease and not a crime." And he continues, "Moral depravity is a quality of *voluntary action*, not of substance. It does not belong to the constitution, but belongs purely and exclusively to character. Total depravity does not consist in any principle of sin that is incorporated with our being. By total depravity is not meant that any being is or can be sinful before he has exercised the powers of moral agency," &c. Rev. Dr. Lansing says, in a sermon on "The Inability of Sinners Voluntary." "We learn from our subject that *all sin consists in the voluntary exercises of the sinning agent.*" Mr. Barnes on the same subject declares, "That all sin consists in voluntary action," and in commenting upon the 7th verse of the 8th of Romans, he says, "the Apostle does not mean the *mind itself*, the intellect or the will; it does not suppose that the mind or soul is physically depraved or opposed to God; but it means that the *minding of the things of the flesh*, giving to them supreme attention, is hostility to God." In a work published some years ago in New York, entitled "Views in Theology," the author asserts, that "The Scriptural doctrine of depravity has no reference whatever to the physical constitution; it relates exclusively to the actions of man, and simply expresses the fact, that while unrenewed, he never exercises holiness." These extracts are sufficient to show the views of their advocates upon the subject of depravity. Now to the law and to the testimony, if they speak contrary to this word, it is because there is no light in them. (Isa. viii. 20.) "The heart is deceitful above all things and desperately wicked; who can know it? (Jer. xvii. 9.) "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.— (Gen. vi. 5.) "And God said in his heart I will not again curse the earth for man's sake; for the imagination of man's heart is evil from his youth." (Gen. viii. 21.) "As it is written, There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God.— They are all gone out of the way, they are together become unprofitable: *there is none that doeth good, no not one.* (Rom. iii. 10, 11, 12.)

How utterly repugnant are the doctrines of New Schoolism to the Scriptures of Truth, and to the experience of all who are taught by the Spirit of God!

Yours, very truly,

W. L. BENEDICT.

For the Signs of the Times.

Sing Sing, N. Y., April 29, 1849.

DIED, in Sing Sing, April 11, 1849, HARRIET, wife of James Manser, Jr., in the 32d year of her age.

BROTHER BEEBE:—I have been called since I last wrote to you, to part with my beloved wife, the dear companion of my youth, after a very

long scene of affliction, sorrow and pain. But I trust she has entered into rest, and now mingles with the Redeemed family above in the presence of God and the Lamb. I have no desire in this notice to write an exaggerated account of the good qualities, and virtues of the deceased, for she carried about with her a body of sin and death, and she had been led to see an end of all perfection (in the flesh); but perhaps it might be profitable and encouraging to some of the dear children of God who are left behind, to relate some of the gracious dealings of a covenant keeping God with her soul,—some of the divine and precious manifestations she was favored with in her last illness; and the glorious and heavenly prospects which opened to her enraptured vision, when about to cross the "narrow sea," of death, and enter into possession of her heavenly inheritance. She was deeply exercised for several years before she could see her interest in the Lord Jesus Christ; but about fourteen years ago she received a comfortable assurance of her soul's salvation through abounding grace, when she united with a Baptist church in England, (her native place.) Soon after this I became acquainted with her, and almost our first conversation together was on religious subjects: and although at this time I had not made a public profession of religion yet I trust I had been led to see my own helplessness, and the insufficiency of my own righteousness for acceptance with God, together with a clear view of election and the everlasting love of God towards his people, and though these precious truths began to be unpopular, and very little advanced in the Church of which my wife was then a member, I found we were perfectly agreed in sentiment and that her soul could not feed as it once did when she heard an unmixed gospel: this often caused her to mourn. Yet at this time we enjoyed many precious seasons in talking of spiritual things. In the summer of 1839 I left England, leaving her to follow me, with a relation who was coming in the fall, she did so and we were married Feb. 1, 1840. She was then affected with the Liver complaint and was at times quite weak and sickly, she hoped a sea voyage would be a benefit to her, and her health seemed to improve for a time; but for several years before her death, she was greatly afflicted; never has it been my lot to witness one whose bodily sufferings have been so great and so long continued. While the last year we often did not expect her to live from day to day. Truly there is an appointed time for man upon earth, and this time we must wait, whatever our trials, till our change comes. United with her bodily pains and afflictions, she was called to endure deep soul trouble; she appeared to be one of those of whom the Apostle speaks, who through fear of death are all their life time subject to bondage.

"O could I make my doubts remove,
Those gloomy doubts that rise!"

Was the language of her soul, she was clear and consistent in her views of divine truth, she loved the discriminating doctrine of the cross of Christ,

and often sighed for the fellowship and communion of the saints, of which she was in a great measure deprived, "But how will it be at last?" am I really a child of God?

"If I love why am I thus?
Why this dull and lifeless frame?
Hardly sure can they be worse,
Who have never heard his name."

Nothing but free, sovereign grace did she wish to hear of, and when my mind was exercised about making a public profession of the name of Jesus; & I was induced to join the Baptist Church in this place, it was her constant prayer (as she told me since) that the Lord would never suffer me to continue at ease with those who denied the precious truth which our souls had been taught to love, and rejoice in; hence she never united herself with what is called the Baptist Church in Sing Sing, and by reason of her affliction she had very little opportunity to become acquainted with but few Old School Baptists. Yet in doctrine, in practice and in heart, she was with them. A few years ago Elder Wm. Curtis paid us a visit and preached several times at my house, which was about all the Old School preaching she heard for a long while, and she often spoke of the sweet light and comfort she enjoyed under one sermon in particular, from Job. xxvi. 9; but the last year she sank very low in her mind; she was tried, and tempted and harrassed so that at times she seemed almost in despair. Oh what cries, and groans, and tears—what darkness, and barrenness, and desertion, and all this joined with excruciating pain of body; yet there was still a clinging to life, a fear of death; and deep anxiety of mind as to her true state before God; how often have I read and prayed with her while in this state, and blessed be God, sometimes he would remove the cloud that hung over her, and shine into her soul and say, I am thy salvation. About two months before she died, the fear of death was taken away, and she could "read her title clear to mansions in the skies," and enjoy some sweet views of the blessings in reserve for the children of God; and after all her doubts and fears never have I seen one so composed in prospect of death, she had at times thought that perhaps she might recover, but these words came to her with power, "set thine house in order for thou shalt die," and truly she talked of death as one talks of a journey, who expects soon to return and be at home. But her conflict was not ended yet, she sank into darkness again more intense than before, until just four weeks before she died, when the dear Redeemer manifested himself in a glorious and remarkable manner. I was lifting her on the bed [where she had not been able to lie for several months, being obliged to set up in a chair on account of dropsy in her feet and legs] and she thought she was dying, she was very weak, but the Lord imparted strength and ability to speak of his goodness to her. Oh, she said, "Don't cry, I am going to heaven, and glory, I soon shall be where Jesus is, and where he is, is heaven. 'Tis finished! 'tis done! the victory is won! I see the Lord Jesus Christ hangs on Calvary's cross, and the God shines through the man,

"On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

And also this verse she repeated,
"O happy hour, O blest abode,
I shall be with and like my God,
And flesh and sin no more control,
The sacred pleasures of my soul.
There is my house, and portion fair,
My treasure and my heart are there,
And my eternal home."

To me she said be faithful, Be a good soldier of Jesus Christ, this was given me for you.—To my brother Alfred she said, The Lord will bring you through in his own time, he has preserved you from many things, from being led into a false profession. I was for several years before I could call Jesus mine, but 14 years ago he delivered my soul. I have had many afflictions, but this more than pays for them all, blessed Jesus.—To her brother she said, My dear brother, you have seen my afflictions, my sorrows, and my pains, and now you see my triumph, my glory, and my victory.—To my sister she said, I am going to heaven and glory; O! there is nothing like religion in death, no works of righteousness, no works of ours, nothing we can do, 'tis finished! 'tis done, 'tis free, rich, and sovereign grace, from first to last.—To a friend who she thought was under conviction of soul, and whom the new lights had tried to get forward to the altar, she said, I trust the Lord has taught you some things, he has given you some knowledge, and he alone can bring you through; but nothing you can do, no anxious bench religion can help you, nothing but the blood of Jesus shed on Calvary's cross.—To her mother she said, We shall soon meet again, it won't be long. O! I go where Jesus is. I see him seated upon his throne all bright and glorious; angels stand around—I hear them sing—and Jesus bids me come; I see a river—there is a river; but it looks bright and clear.

"Jesus can make a dying bed,
Feel soft as downy pillows are."

Her strength was now nearly gone, and we thought she could not last longer than until sun down; but she lived just four weeks from that day; but O! the conflicts she passed through, and the pains she endured, my pen cannot describe; and that too, after these precious manifestations. Truly, many are the afflictions of the righteous but the Lord delivereth him out of them all.—When she revived up a little, and found she had still to wait, never have I seen a poor soul so disappointed, to think as she said she was so near home, and yet must come back again, and now for days together not a ray of light seemed to shine into her poor benighted and bewildered soul. Satan the great enemy was permitted to come in like a flood, so that she was often tempted to take her own life, and deny the existence of a God; so that at times it was truly heart rending to witness her sorrows and cries, and deep and heavy trials. One night in particular she called to me to get up, for she said the Devil would carry her away. I got up and read to her and prayed for her and the Lord was pleased to deliver her, and give a

sweet peace, and a little rest to her troubled soul, after this I read some of Solomon's Song, and a part of Revelations to her, and the Lord was pleased to apply some sweet passages with divine power to her soul. Such as these, "I will lead thee beside the still waters." "And the tabernacle of God shall be with men and he will dwell with them." "I am my beloved's, and my beloved is mine; he feedeth among the lilies." "Eat O, friends, drink, yea drink abundantly, O beloved." Oh what blessed seasons were these to my soul, when the Lord thus appeared to us and removed the darkening clouds, and gave joy, and peace, and comfort! Truly 'twas the very gate of heaven at these blessed, and ever to be remembered seasons. She continued to talk of these things as long as she was able. But for several days before she died she was too weak to speak much; she was insensible but two days during the whole of her sickness, in the morning of the day she died, I knew she was dying and I asked her if Jesus was precious now, she could only speak in a whisper, she said,

"Jesus is precious to my soul!
My transport and my trust!
Jewels to him are gaudy toys,
And gold is sordid dust."

I have waited to hear my call to go home, and now I see a man with crowns before him, and he says, come up hither. We shall soon meet again, but you can't come yet; you have a conflict to go through with yet; but be faithful, and shun not to declare the whole counsel of God, fully, freely, and purely. Thus she died; her body was almost wasted away; but she died in the faith of God's elect, and has entered into rest. I have committed her body to the ground from whence she was taken; in the blessed hope of meeting her with all the redeemed family of the blessed Jesus around the throne of God in the morning of the resurrection, to spend a blessed eternity with the saints—Where there is no more sorrow, nor pain, nor death, and where they need not the light of the sun, nor of the moon, for the Lamb is the light thereof. That this account of the Lord's goodness, faithfulness and truth be blessed to the encouragement of his dear children is my prayer that they may see how the Lord's grace and mercy abounds over all our doubts and fears, and that when they pass through the waters he is with them, and through the rivers, they shall not overflow them.

My wife desired that Elder Goble would preach her funeral sermon, and though he could not get here (being away from the city) at the time of her death, he complied with her request afterwards, and delivered a discourse on her death from the xxx. Psalm, 5th verse.—Weeping may endure for a night, but joy cometh in the morning.

I remain your brother in affliction,
JAMES MANSER, JR.

Paul was Nero's prisoner, (at Rome,) but Nero was much more God's; and while God had work for Paul, he found him friends both in court and prison.—Gurnall.

For the Signs of the Times,
Chambers Co., Ala., April 21, 1849.

BROTHER BEEBE:—When attempting to write for the "Signs," I have desired, and do yet desire to adopt the language of David in the hundred and thirty-first Psalm—"Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters or in things too high for me." When I write or speak I desire that it should be to the edification and comfort of the saints, and to keep back nothing that is profitable to them, and therefore in these days of declension it does seem to me that the ministers of Jesus should take the Apostle's advice to Titus and affirm *constantly* that "they which have believed in God be careful to maintain good works." Titus iii. 8. If in the days of the Apostles "certain men crept in unawares" among the saints, and false brethren were unawares brought in, can it be supposed that there are no such "ungodly men" now connected with the visible or organized body of saints, who by their ungodly deeds are turning the grace of God into lasciviousness and denying (by their works) the only Lord God and our Savior Jesus Christ? (Jude.) A proper execution of the discipline of the gospel would most unquestionably tend to free the church of all such lifeless branches, and promote the health of the organized body. The infallible rule given by Christ for detecting impostors is, "by their fruits ye shall know them." A good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit. We are not to suppose from this that the saints are not liable to err, for then would there have been no necessity for any rule to reclaim an offending brother, but such error does not spring from the "inward man" which "cannot sin;" but it comes from our corrupt and depraved Adamic nature, in which no good thing dwells; Christ knowing therefore, that the Spirit which he imparts to his children is willing to submit to all his laws, but that through the weakness of the flesh they were liable to "err from the truth," has given good and wholesome laws for the government of his Church and for the detecting of false brethren who generally set all his laws at defiance by attempting to place a false construction upon them or by making false confessions of sorrow when indeed they are filled with wrath and seek to devour.

It is not impossible for a true brother to be overtaken in a fault, (Gal. vi. 1.) or to enter into temptation as well as to fall into it, but in all such instances, I am inclined to believe that if the pattern given in the New Testament was strictly observed both in the spirit and in the letter, the offending brother would be restored and exhibit the good fruits of humility and penitence, and by turning away from his fault manifest his sorrow and repentance by a full and open acknowledgment of his offence; and then "thou shalt forgive him;" the fruit is good.

In the execution of disciplinary matters all fleshly ties and preferences should be discarded, and therefore great searchings of heart and pour-

ing out of the soul in prayer to God is necessary, that we may not proceed according to the evil suggestions of the carnal mind; nor know any man after the flesh; but that we may be spiritual and restore the offender in the spirit of meekness, considering, lest we also be tempted to err from the pattern and become transgressors ourselves by being puffed up for one, against another, or by showing too much severity against one and too much lenity to another. The saints of God are one body, but many members and every one member one of another, so that if one member suffers the whole body suffers with it, and is likely to become in a feeble and unhealthy condition—"Wherefore lift up the hands which hang down and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."—Heb. xii. 12. In order that there be no schism in the body the members should have the same care one for another, irrespective of all fleshly ties, and consequently fathers, mothers, sisters and brothers, according to the flesh should be no more to us in executing the laws of Zion's King, than any other brother or sister, for "You are all one in Christ Jesus." Gal. iii. 28. "One Lord, one faith, one baptism, one God and Father over all, above all, through all, and in all." Eph. Surely then the saints of God are one family and should know no man after the flesh in religious matters.

But lest I should exercise myself in things "too high for me" I will say no more at present.

WM. M. MITCHELL.

P. S.—I will venture to add another remark, which is this, It is not the performance of all the "good works" which are "ordained" of God, that is the cause or ground of our justification before God, neither can the observance of those good works precede or go before faith, nor procure saving grace, but all christian obedience is the result of grace and faith which have been freely bestowed from the "God of all grace" without any mixture of human merit, and hence to be a "pure" religionist, a man must go through a process of purifying and be saved by the "washing of regeneration," which process begets a principle of obedience to God, and a zeal for good works.

W. M. M.

For the Signs of the Times.

Mt. Healthy, O., Dec. 20, 1848.

BROTHER BEEBE:—Could I persuade myself that a scibble from me would be of any use to the poor and afflicted saints in Zion, it would be no task for me to write, notwithstanding the opposition and corruption of my old man. O that God would enable me leave the old man behind, at this and at all times when trying to communicate a word in the name of Jesus, for the comfort of his tried children: for I know that in my flesh dwelleth no good. From the foot even to the head, there is no soundness. I defy the learned, with all their boasted wisdom and knowledge, to point out the old man in more debased or black colors, than the inspired and infallible testimony

of the scriptures has done. Inasmuch as God has told the truth in saying, "Thou shalt surely die," and the devil has told a lie in saying, "Thou shalt not surely die," all men by nature are willing to believe the latter, and they seem to rejoice in their delusion. I feel safe in saying, there is not one now, never has been nor ever will be, that is willing to believe truth, in the relation in which he stands to the first Adam. Condemnation and wrath is upon every one, and without a prior relationship to the second Adam, and a manifestation of it, by the Spirit to the soul, there is no salvation. The words of Jesus, "Ye must be born again," is text enough to prove this: but men say, that is an old worn out and thread bare experience. But Jesus says, "Ye must!" He does not say, ye must be born over, but born again: not of the flesh, for in the flesh there is no good thing, nor of the will of man, for that is to do evil and that continually. The first seed is corruptible, but the second is incorruptible, by the word of the Lord which liveth and abideth forever. That seed which abideth forever is implanted in the soul and by it he is begotten of the Father and doth not commit sin because his seed abideth in him; and he, the new man, cannot sin, because he is born of God. 1 John iii. 13, 14. Marvel not, my brethren, if the world hate you; "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." This I understand applies to christians; while their old man, with all its evil propensities, evil thoughts, &c., proceeds from the flesh which is not changed at all; and of which the apostle says, O, wretched man! May we who sometimes enjoy the comfortable evidence that God has, for Christ's sake forgiven our sins, be enabled to look beyond the arm of flesh; for "Cursed is man that trusteth in man, or maketh flesh his arm." But, Where is my trust? Is it in God, or in man? It sometimes seems to me that I would give the world if it were mine, if I could say, and feel assured of the truth of what I say, My trust is in God alone. But O, this heart of mine! so cold, so hard, that nothing seems to move it. I do recollect when I thought I could adopt the words of the Apostle, "I know that I love the brethren." But I conclude this warfare will continue so long as we remain in this body. Although heaven born souls sometimes throw themselves away, on account of their coldness and darkness, and often say, How can it be that one born of the Spirit can feel thus?—I would say to such that I consider this among the best evidences that they are born again.—Light makes manifest; and when God shines in the heart; our corruptions are made manifest.—Then, but not till then will any say, as said Paul, "O, wretched man that I am." These are among the tribulations which the children of God are subject to, here in this world; for if we are without chastisements, whereof all are partakers, then are we bastards and not sons. In themselves the children of God are peer; but in Christ they are rich: and while the old man inclines to the earth

from whence it came, the new man is renewed, day by day, and so prepared to endure hardness as good soldiers. The old man lives of the things of this world, but the new of the things of the spiritual world. The saints are supported by the great and precious promises of him who cannot lie. "Fear not little flock, God is on our side, what have we to fear." All power is in his hand and while many talk of their good works as the ground of their hope, the children of God, taught by his Spirit, will speak of the glory of his kingdom, and talk of his power. They will have enough to tell of his rich and sovereign grace displayed in saving poor lost and helpless sinners; for he that feels his pollution as defiled throughout, will never boast of his goodness; but he will mourn his depravity. They are compelled to say, that their salvation is all of grace, and not for anything they ever have or can do. Jesus Christ is their Righteousness, their song and their salvation. This their theme while here on earth; and this will be their song in heaven when freed from the body of this death, "Not unto us, Not unto us, O God! but unto thy name be all the glory." And when his work of grace is accomplished, and all his chosen ones brought in, "Then shall the King say, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

But truly the day in which we live is dark and gloomy; particularly so here where I live; although but a few miles from the city of Cincinnati, which contains very many souls; but I doubt whether it contains more than ten souls who know their right hand from their left, in regard to spiritual things. But the Lord is good, a Strong Hold in the day of trouble. He knoweth them that are his. I do believe that I am glad, and can rejoice, that Zion's God cannot be moved by the efforts of sinful men; and that he will do all his will and pleasure independently of men or devils. Jesus has said, "This is the will of the Father, that sent me, that, of all that he hath given me I should lose nothing; but shall raise it up again at the last day."

I remain your unworthy brother in Christ.

LOT SOUTHARD.

For the Signs of the Times.

Elkton, Todd County, Ky.

BROTHER BEEBE:—Through the tender mercy of our God, I am yet in the land of the living, and am still permitted to meet with my brethren at the different churches within my reach, and to testify of the Lord's goodness to his children.—And I am glad to say that the churches in Red River Association appear to enjoy that peace which the world can neither give nor take away. It certainly must be a great consolation to know that the church of Jesus is in the enjoyment of such blessings. The Psalmist says, "Behold how good, and how pleasant it is for brethren to dwell together in unity," and I am decidedly of opinion that none but the true church enjoy that blessing. The number of the Signs for Feb. 15th, contains

something that appears to me calculated to arouse feelings which ought not to exist among brethren. I was truly sorry to see, in that number the letter from my much esteemed brother, Elder J. M. Watson, on the subject of the Union of Christ and the members of his mystical body, in a review of the Circular Letter of Licking Association. I was truly sorry to see that subject again agitated through the Signs, as I do not conceive that the discussion will result in any thing conducive to the peace and welfare of the Zion of God. I have heretofore thought that the Signs ought to be a vehicle for the correspondence of brethren, but when its columns are opened for invectives of brethren, one against another, it loses its usefulness and ceases to be a blessing to the church of God. I wish to call brother Beebe's attention to this subject in a particular manner, although he may do with this as he did with a former communication of mine. From a personal acquaintance with brother Watson I am far from supposing that he intended to stir up the bitter waters of strife among brethren, but if my precious brother will look at it, it will certainly end there. And now let me ask, where is the thing to end if pursued? Certainly in *division*. May the dear Lord, in infinite mercy uphold his children and lead them in the way of all truth. Some of the brethren suppose that the union of the church is actually eternal: others that it was eternal in the arrangement and purpose of God—Well, my dear brethren, be this as it may, would it not be well for us to stay ourself upon Israel's God, and remember the words of inspiration, "Be still and know that I am God?" Certainly the Lord will do all his pleasure, and his people shall be brought off more than conquerors through him who has loved them and given himself for them. To the brethren who intend to take part in this matter, I would say, suffer the word of exhortation. Rest upon the Lord. Trust in him and have no confidence in the flesh; for certainly none can be put there; and whether the union of Christ and the church is actually eternal, or in the purpose of God, let us be content—yea, with what is written on the subject in the precious book of God, and cast all our speculations behind us. And now, dear brethren, may the Lord enable you to stand fast in the liberty wherewith Christ has made you free, and not be again entangled with the yoke of bondage. Farewell.

Brother Beebe, through the Signs, I send my christian love to the dear brethren and sisters of my acquaintance, who desire to see my face in the flesh scattered in parts of Kentucky and Tennessee.

Your unworthy brother in the bonds of the Gospel.

JOHN H. GAMMON.

For the Signs of the Times.

Shelby county, Ill., April 24, 1849.

BROTHER BEEBE:—I wish to submit a few thoughts to you, by way of inquiry. The subject has been of deep interest to me, for, at least twelve

months past; yet I, even now hesitate to express myself fully for fear that, through my inability to write, and ignorance of the true meaning of the language I use, I may give some offence, or be considered as desiring to elicit controversy. I will however make known my thoughts to you, and wish you to dispose of them as your better judgment may direct.

The subjects of inquiry are, First, What may we understand by the following phrase in reference to Christ as head of the church? "SET UP." Second, What may we understand by the word, "CREATED," when used in reference to Christ as the Head of his Church?

Third, Is Christ Head of the church in his triune character of Father, Son, and Holy Ghost, or only in a created relationship to it?

In your "Refutation of Parkerism," on page 11, you say. But in his Mediatorial office, or Headship of his Church, he was set up, created and begotten; and all his church were set up in him, created in him, and begotten in him, so far as relates to their spiritual life and spiritual condition."

Perhaps, brother Beebe, you will better understand where my difficulties are, and what I want, when I express my faith in respect to the union of Christ and the church. In the first place I view Christ possessing too whole natures, divine, and human; the divine nature of Christ I understand to be the eternal, self-existent, first cause of all things. The humanity of Christ, I view as that which was miraculously conceived, by the overshadowing of the Holy Ghost, and born of the Virgin Mary, and the very same nature which the church possessed in Adam by creation before the fall, so "in all things," (relating to his human nature,) "it behoved him to be made like unto his brethren"—"and yet without sin."—And I view the divine nature of Christ to be that spiritual life of which the sinner is made partaker by, in, or through regeneration, and which is, "Christ in you the hope of glory." Hence has, and had spiritual life and existence in Christ before the world was; and in this respect Christ and the church are one. Consequently I view both natures of Christ as essential to his character as Head of the church. So far as I understand you, and all Old School Baptists, in relation to the divinity of Christ, and the union and relationship of Christ and the church, we do not differ; but the phrases mentioned above, the ideas intended to be conveyed by them, are the object of my inquiring. They seem to me to convey an idea that Christ exists as Head of the church, in a separate nature from his eternal divinity: or otherwise, he is only Head of the church in his flesh and blood relationship to it. There is a remark, somewhere in the Signs, that we should express our views and difficulties freely and openly, that we may in that way obtain information, and thereby edify and perfect the saints of Christ.

Brother Beebe, with the best of feeling, I submit the foregoing to your disposal. Let it not be used to mar the feelings of the brethren nor to

provoke controversy, and with christian regards I shall remain your unworthy brother, in gospel bonds.

AARON HOOD.

Our reply to the above will be found under the editorial head of this paper.—Ed.

Deansville, Oneida Co., N. Y.,

May 5, 1849.

BROTHER BEEBE:—I am 76 years old, it has been more than fifty years since I experienced religion; it is not likely that I shall take the Signs much longer, I am shortly going the way of all the earth; but I can bear a living testimony to the doctrine it contains.

Yours as ever,

JOSEPH OSBORN.

For the Signs of the Times.

Moreland, Bourbon Co., Ky.,

April 30, 1849.

BROTHER BEEBE:—In looking over a pile of the Minutes of the Licking Association of Particular Baptists, recently, I came across a "Circular" written by one of the old Fathers in the Ministry for said Association; and adopted by that body, A. D., 1822. Having a very strong desire to obtain a copy of said "Circular" in print, I will take it as a great favor if you will give it a place in the Signs.

I regard it as setting forth, more fully the principles and platform of "Old fashioned Baptists," than any production I have ever seen; and I think it cannot fail to be interesting to CHRISTIANS every where. A transcript of which is here subjoined.

Yours in christian regard,

E. S. DUDLEY.

CIRCULAR LETTER.

(WRITTEN BY ELDER AMBROSE DUDLEY.)

DEAR BRETHREN:—Through the providence and tender mercies of God, we have been spared and permitted to meet together as an Association once more, for which we would be thankful; and although there has been no particular revival of religion among the Churches in our immediate connexion, yet there have been some additions to some of them, of such as we hope will be eternally saved; and we would rejoice that love and unity, both in principle and practice, seem to prevail among us as Churches in a good degree; for which we ought to be the more thankful to God, when we consider the abounding of error and false doctrine, of almost every description in our country and amongst the people professing our own name, (viz. Baptists.)

Let us remember, dear brethren, that the Lord Jesus said to his disciples, Mark iv. 11 & 12. "Unto you it is given to know the mysteries of the kingdom of God, but unto them that are without, all these things are done in parables," &c. and again, Matt. xi 27. "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him;" again, John xvii. 2 & 3. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent:" again, Luke x. 21. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of

Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."

Here we may discover that eternal life stands immediately connected with this knowledge of God, and the Lord Jesus Christ, and the Kingdom of God; and also how any poor sinner comes by this knowledge. Then it is, and never until then that he discovers and understands God to be such a God as he has been pleased to represent himself to be in the Bible, by the Prophets, Apostles, and in the Psalms—A God of divine perfections, without beginning or end, self-existent, and self-dependent, omnipresent, omniscient, and omnipotent; that nothing can be hid from his all-seeing eye. See Psalms cxxxix. 7—17. "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" That God knows all things in Heaven, Earth, and Hell, the scriptures abundantly declare. Acts xv. 18. "Known to God are all his works from the beginning of the world." It is said of Jesus Christ, that "he did not need that any should testify to him of man, for he knew what was in man." That by nature we are enemies to God, haters of God, and of the Lord Jesus Christ: that "the carnal mind is enmity against God," and the apostle Paul says in the 5 Chap. 12 verse to the Romans, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." David also observes in the 51 Psalm and 5 verse, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." The scriptures inform us that in a state of nature, men are dead in trespasses and sins. See John v. 25. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Also Eph. xi. 1. "And you hath he quickened, who are dead in trespasses and sins." See also fourth and fifth verses: But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."

And now, dear brethren, what a wonder of love and mercy that God should ever stoop down to notice such sinners, and how he ever could save such creatures, must have been forever hid from us, had it not been his good pleasure to have made it known in the scriptures, and particularly to reveal it to his children by his Holy Spirit; that God should give up his Son to live and die for sinners—in their room and stead to make atonement for their sins, and redeem them by his blood, is truly a wonder; for it is said by the apostle John, 1st Epistle, i. 7. "And the blood of Jesus Christ his Son cleanse us from all sin." The Apostle Paul tells us in his second chapter to Titus, 14 verse, speaking of Jesus Christ, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The Apostle Peter, speaking of Jesus Christ, in his first Epistle 2d chapter 24 verse, says, "Who, his own self bear our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed." These are the persons Jesus Christ says were given him of the Father. His own words, John vi. 37.—"All that the Father giveth me, shall come to me." Again, same Chap. 44 verse, "No man can come unto me, except the Father which hath sent me draw him." These are the people Jesus Christ calls his sheep, and himself the good Shepherd: his own words are, (John x. 11.) "I am the good Shepherd; the good Shepherd giveth his life for the sheep." See also 15 verse, "And I lay down my life for the sheep." These are his redeemed ones, of whom God, by the Prophet Isaiah, speaks, 51 Chap. 11

verse: "Therefore the redeemed of the Lord shall return, and come with singing to Zion." These are the people Jesus Christ lived and died for; not only of the Jews, but of the Gentiles also.—These are they whom he says "I must bring," See John x. 16. "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd." These are they whom the Apostle Paul speaks of. 2 Timothy i. 9. "Who hath saved us and called us, with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

These are the materials of which Jesus Christ built his church, and to effect the same, he called his Apostles and preachers to life from the dead; converted their souls, brought them to the knowledge of the truth, as he has continued to do; and sends them forth to preach the gospel, with a promise—"Lo! I am with you always, even unto the end of the world." Thus commissioned, they went forth, and continue to go forth, in the name of the Lord Jesus, preaching the gospel of the kingdom of God; charging on the people their sins, their guilt, and the justice of their condemnation: and proclaiming life and salvation through our Lord Jesus Christ, to poor, guilty, perishing, penitent sinners: See Acts xx. 21. "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." And when it is the pleasure of God to accompany his word, by the operations of his Holy Spirit, then it is that poor sinners are brought to life from the dead—Then it is the eyes of their understanding are opened, and they are brought to a knowledge of God and themselves—Then it is they discover their sin and guilt, and the justice of their condemnation, and cry to God for mercy, finding that it is impossible for them to do any thing that can in the least recommend them to God. The Holy Ghost having brought the sinner thus far, he will never leave him, but leads him to a knowledge of Jesus Christ, the way, the truth, and the life, in whom the poor sinner believes with all his heart, and sooner or later is made to rejoice with joy unspeakable and full of glory.—And now, dear brethren, seeing that salvation, from first to last, in all its parts, is of the Lord, what can we, or what shall we render to God for all his mercies? Let us remember the words of our Lord Jesus Christ, he said, "If ye love me, keep my commandments;" and again, "if ye keep my commandments ye shall abide in my love;" again, "Let your light so shine before men;" again, "Herein is my Father glorified, that ye bear much fruit;" again, the Apostle exhorts to "keep the unity of the Spirit in the bond of peace;" and again, "Let brotherly love continue." How careful ought we to be of the feelings and fellowship of one another; and remember, that they who touch the children of God, touch the apple of his eye; and that Jesus Christ lets us know that whatever is, or may be done to one of his children, he takes as done to himself, whether it be good or bad.

Let us then be sober, and watch unto prayer, and contend earnestly for the faith once delivered to the saints; and remember it must be done in the spirit and temper of the gospel, otherwise our exertions in support of truth will be in vain; and that the "wrath of men worketh not the righteousness of God." And now, dear brethren, let us be patient a little while longer, and try to rest in the faithfulness of God, who hath said, "he will never leave thee nor forsake thee;" and although several of our old ministers must leave us soon, according to the course of nature, God has been pleased to raise up amongst us lately several

young men, as preachers, who promise usefulness. O! for this, let us be thankful; and let us take care that we give them that encouragement that may be useful, and that we do not conduct towards them so as to help the enemy to puff them up with pride and self-conceit.

And now, dear brethren, may we all be watching, and waiting for the coming of our Lord Jesus Christ, who will say to them he places on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And now, may God Almighty grant that this may be the happy lot of us all, we beg for Jesus' sake. Amen.

[Extract of a letter from Eld. C. B. Hassell.]

Williamston, N. C., May 8, 1849.

DEAR BROTHER BEEBE:— * * *

We desire to return to you and yours, our christian salutation, and my better half, (Mrs. M. M. Hassell, formerly sister Jewett,) whom I hurried away from Warwick, N. Y., to this Southern region a few weeks since, specially desires to embrace this opportunity of saluting her numerous friends and correspondents wishing them health, and happiness, peace, and prosperity in the kingdom of our Lord Jesus Christ. She would hereby inform them that her Post Office as well as name has been changed—that although farther away from some of them than formerly, she is yet near to them in spirit; that the acquisition of new acquaintances is no relinquishment of the old ones; and that she hopes ere long to attend to the unanswered letters of various correspondents which seem now to be neglected. She entreats her friends not to diminish aught of their correspondence on account of the change in her address; but to continue, as usual, to touch those heartfelt strains of never dying love, that have heretofore so often caused her heart to leap for joy and encouraged her along the thorny pathway of life.

We humbly trust, our union was formed in the love and fear and by the special providence of God, and that he will bless it to our own happiness and the good of Israel: but how or in what way such worms of the dust may be useful, we are now at a loss to determine.

Our heavenly Father will no doubt dispose of us as well as all his creatures as seemeth unto him good, and we desire to be found clothed with the righteousness of our blessed Savior, and abounding with submission to his will.

Yours unworthily, in the best of bonds,

C. B. HASSELL.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., JUNE 1. 1849.

REPLY TO BROTHER A. HOOD, &c.

In attempting to give brother Hood, such light as we have on the subject of his inquiry, we shall take the liberty to transpose the order in which he has numbered them, and respond first, to the last question stated; and perhaps, if we should be so happy as to satisfy our brother in regard to doctrine of Headship, the difficulties of the first and

second queries will be obviated. Waiving then, for the present the consideration of the first two, we come to the third, which is stated in the following words, viz.

"Is Christ Head of the church in his triune character of Father, Son, and Holy Ghost, or only in a created relationship to it?"

We have never before seen the word *triune* applied to Christ, either in the Scriptures or in the writings of brethren. The literal meaning of this word is three one, or three in one, as generally applied to God; and, so far as we can understand our brethren in their use of it, they design to express by it, that the Father, the Word, and the Holy Ghost, are the One only true and eternal God, according to 1 John v. 7.; but the application of a trinity of persons to each, so far as we are informed has not been contended for by any. We cannot therefore say that Christ in his triune character of Father, Son, and Holy Ghost, is head of the church; nor do we feel willing to say that Christ's headship of the church, consisted *only* in a *created relationship* to it. The relationship is a vital one, and its vitality is that life which Christ is said to be. "In him was life, and the life was the light of men." I am the Way, and the Truth, and the Life." "When Christ who is your life shall appear," &c. And Christ existed in the Godhead of Jehovah, before he was brought forth in his distinct mediatorial individuality. We therefore conclude that Christ in his distinct Mediatorial character is the Head of his church.

The name Christ, which signifies *anointed*, is not applied in the Scriptures either to the Father, or to the Holy Ghost; it is used exclusively in reference to him whom God hath anointed with the oil of gladness, above his fellows. Psal. lxxv. 7. and that in reference to his mediatorial connection with and relation to his church. Brother Hood views Christ as possessing two whole and complete natures—human and divine—so do we; but much of the difficulty involved, as we conceive, with our esteemed brother, and with many others,—is in restricting him to two natures—human and divine; and so losing sight of his mediatorial nature altogether, as being a Mediator between these two natures. By divine nature, we presume our brother means the eternal Godhead of Christ. Indeed he says, "The divine nature of Christ I understand to be the eternal, self-existent first cause of all things." And the other nature which he ascribes to Christ, he considers to be his humanity, or that which was made of a woman. This is very well, as far as it goes.—None can more firmly believe in the uncreated underived, self-existent and eternal Godhead of Christ than do we; nor have we the shadow of a doubt that in the incarnation of Christ, he was made truly man, in all points like his brethren; "For as much then as the children are partakers of flesh and blood, he also himself likewise took part in the same." Heb. ii. 14. Very well, we are now agreed that Christ possessed two whole natures, that is, he was and is in the most absolute sense, God, and in his incarnation, he became

man. Now brother Hood, we trust, will unite with us in searching for that golden link which unites these two natures in our Emanuel. Paul says, "For there is one God, and one Mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5. Then to unite these two natures which distinctly considered are as widely apart as heaven and earth, "there is one Mediator." Now this Mediatorial existence of Christ is that to which we have understood such terms as, *set up, begotten, created, first born*, together with every other name or title which expresses or implies derivation, or inferiority, to be applied in the scriptures, excepting only such names or terms as are applied strictly to his humanity.

Can brother Hood, or any other consistent Old School Baptist suppose that such terms as imply derivation, &c., can be applicable to Christ as the self-existent and independent God? We conclude not; for we could as easily conceive of their application to the Father, or to the Holy Ghost, as to the Godhead of Christ. As God, therefore we do not understand that he was begotten, created, set up, brought forth, or in any wise inferior to the Father or Holy Ghost: nor can we possibly conceive that such expressions as declare that he is the Beginning of the creation of God, and First born of every creature—are applicable to his human nature, distinctly considered; there were many born in the order of time, before his conception and birth of the Virgin. Brother Hood will understand us then to hold that Christ, is God, Man, and Mediator. If this constitutes him triune, or if in reference to the God, the man, and the Mediator, he be called triune, we will not object. In such a triune character we cannot fail to trace in him the image of the invisible God; the express image of his person.

Brother Hood says, he views both his divine and human nature essential to his character, as Head of the church: truly they are essential, for in the absence of his Godhead, though he might have died for her, nothing short of the "exceeding greatness of his mighty power" could have brought him again from the dead; and without his humanity he could not have stood in our law place, and borne our sins in his own body on the tree. Nor do we consider his Mediatorial Headship of the church—as the spiritual Adam, Life and spiritual identity of the church, less essential; for in its absence we see not how we were crucified with him, so that when he died for all his members, then were all dead, nor how in his resurrection, we were, or could have been quickened together with him. "If then we be risen with him," and are encouraged to seek these things which are above where he sitteth, let us rejoice that he is our Life, our Immortality, and when he shall appear, then shall we also appear with him in glory. As our Head, Life, Daysman, and Mediator, God has given him to be the Head over all things to his church, which is his body, the fullness of him that filleth all in all. As our Daysman or Mediator, he can lay his hand upon both; being equally related to and identified with both. In this sublime

union, the church is one with Christ, even as Christ is one with the Father; and the Father has loved them, (the members of his body,) even as he hath loved him; and He is in them, and the Father is in Him, and they are made perfect in One; that the world may know that the Father sent him," &c. See John xvii. 21, 23, & 24.

Viewing Christ then as the Life and Immortality of his own body, the church, and as such, "Set up from everlasting, from the beginning, or ever the earth was," when there were no depths, and when there were no fountains abounding with water, and before the mountains were settled, and before the hills, we shall be far enough from concluding that the relationship is only a flesh and blood relationship. Both he that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren.—Christ as the Life and seminal Head of his own church or body, dwelt in the bosom of the Father, was the begotten, and the only begotten of the Father, and the begetting and setting up of that Head was the begetting and setting up of the body of which he is the Head and life. And when that Head was put to death in the flesh the life of the body or church was taken away, and all her members were dead, so long as he remained in the grave; but when he was raised up, together with his dead body did all his members arise from death, and were quickened together with him.—Hence the inspired apostle says, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away." 1 Pet. i. 3, 4. But, how is this, if Christ is the only begotten of the Father, that Peter says that he hath begotten us; and not only that he has begotten us, but he has begotten us *again*? As we have already stated, we understand that in the only sense in which Christ was begotten of the Father and the first born of every creature, the spiritual life of all the church was in him begotten and brought forth; and as that life was demanded by and delivered up to the sword of Justice, and then were we *all* dead, all, both Head and body; but when he was raised up from the dead by the glory of the Father, then were all his members begotten *again* to a vital hope by the resurrection of Jesus Christ from the dead.—The church being in him when he died, they were in him when he arose; and being identified with him who is the first begotten from the dead, they have part in the first resurrection, and on them the second death shall have no power.

Should the above response to the inquiries of Eld. Hood, be satisfactory to him, or edifying to any of the saints we shall rejoice. To us there is a consolation in the subject which leads us greatly to desire that the subject may be clearly understood, and rejoiced in by all the members of Christ.

Free grace alone is sufficient for dying sinners.

OBITUARY.

Feeding Hills, Mass., May 2, 1849.

DIED, at his late residence in West Springfield, Feeding Hills parish, Mass., on the 7th day of November 1848, Dea. WILLIAM ROBERTS, aged 78 years.

Brother Roberts was a consistent Old School Baptist, and an exemplary christian. His disease was Dropsy on the heart; he suffered much, but was enabled to bear his suffering with christian fortitude and resignation to the will of God. I feel confident that he has left this world of sin and sorrow, to soar away to the bright mansions of immortal bliss, where the weary are at rest; where all tears are wiped away, and where sin and sorrow can never enter. The death of brother Roberts was a heavy affliction to his family and relatives, and also to me, as he was the only Old School Baptist in this place, for me to associate with.

Yours in bonds of christian love,

JOSIAH JOHNSON.

REMOVED.—Our highly esteemed brother, Elder William Sharp, late pastor of the church at Troy, N. Y. has accepted a call from the Old School Baptist church of Southampton, Pa. His Post Office address will hereafter be Davisville, Buck county, Pa.

OLD SCHOOL MEETINGS.

Madison, Lenawee Co., Mich., April 27, 1849.

BROTHER BEEBE:—You are requested to publish the following Minutes of our Annual Conference Meeting, which was held with the First Old School Baptist church of Christ, Fairfield.

June 23, 1848

The meeting was opened by reading the scriptures, singing, and prayer by Eld. N. R. Leet, preaching also by Eld. Leet, from 1 Peter. iii. 8. "Love as brethren."

Elder J. P. Howell was appointed Moderator.—The messengers of the churches in the Eastern part of the state were present and took their seats.—Eld. J. P. Howell preached in the afternoon from Eph. i. 4. According as he hath chosen us in him, before the foundation of the world that we should be holy and without blame before him in love."

June 24.

Meeting was opened by reading the scriptures, singing and prayer, Eld. N. R. Leet preached from Isa. lxi. 10, "I will greatly rejoice in the Lord," &c. The afternoon was spent in general conference in which all the brethren participated; after which two came forward and related their experience and were received by the church for baptism.

June 25.

At 10 o'clock A. M., meeting was opened by singing, prayer and preaching by Eld. James Carpenter, from Luke xiii. 5. "Except ye repent, ye shall all likewise perish." Eld. N. R. Leet preached in the afternoon from Heb. xii. 2. "Looking unto Jesus, the author and finisher of our faith."

The conference voted to hold the next annual meeting with the church at Canton, Wayne county, Mich., to commence on Friday before the second Sunday in June, 1849, at 10 o'clock, A. M.

GEORGE LIVESAY, Clerk.

BROTHER BEEBE:—By request of the church, you will please publish that the Chemung Association will meet with the Chemung church, Bradford Co., Pa., near the residence of the late Eld. H. Rowland, commencing on Saturday, June 23, at 10 o'clock, A. M.—We request as many of our ministering and other brethren as can, to attend with us, as we are few and feeble. Those coming from the North and East can inquire for James N. Harding's; and those from the West for Nathaniel Carey's.

Your unworthy brother,

JAMES N. HARDING.

An Old School Meeting is to be held with the church at Sloansville, Schoharie county, N. Y., to commence

(if we mistake not) on Wednesday before the second Sunday in June.

BROTHER BEEBE:—Please give notice through the Signs that the Yearly Meeting of the Old School Baptists of Northern Pennsylvania will be held, if the Lord will, on the third Sunday in June 1849, and Saturday preceding, with the church in New Milford and Rush, Susquehanna Co., Pa., at the School House near brother Lemuel Harding's. We affectionately invite those of our faith and order to attend.

ARNOLD BOLCH.

ASSOCIATIONAL MEETINGS.

The Delaware River Association, will be held with the 2d Hopewell church, at Harborton, Mercer Co., N. J., to commence on Friday before the first Sunday in June next at 2 o'clock P. M.

The Warwick Association will meet this year with the church at Hardiston, Sussex Co., N. J., on Wednesday before the second Sunday in June next, at 10 o'clock A. M.

Old School brethren generally, are affectionately invited to attend all the above meetings.

The Allegany Old School Baptist Association will be held at the School house near the Head of the Conesus Lake, in the town of Conesus, Livingston Co. N. Y. to commence on the first Saturday in July next, at 10 o'clock A. M. All Old School brethren and sisters are affectionately invited to attend: especially brother Beebe and other ministering brethren. Brethren from a distance will enquire for Tyrannus Ripley, and E. Foster, near the Head of the Lake, and for Erastus West and Orin Shepherd at Lakeville, near the foot of the Lake.

The Forty-third annual meeting of the RED RIVER Association of Predestinarian Baptists will be held, if the Lord will, with the church at Spring Creek of Red River, Robertson county, Ten., on Saturday before the second Sunday of August 1849, at 10 o'clock A. M.

Brethren and sisters of our faith and order are invited to meet with us. Brethren in the ministry, come and see us! JOHN H. GAMMON.

MARRIED.

At Warwick, on Thursday, April 26th, by Elder P. Hartwell, MR. JOSEPH CODDINGTON of Middletown, to MISS CATHARINE ANN VANESS, of the former place.

By the same, MR. GEORGE A. HYATT, to MISS SALLY ANN VANESS, both of Warwick,

RECEIPTS.

Joseph Osborn	N. Y.	\$1 00
Eld. P. Hartwell	"	1 00
E. G. Cheney	"	4 00
Eld. C. Merritt	"	1 00
E. Bidwell	"	1 00
Col. H. R. Cadwell	N. Y. for Geo. Cadwell II.	1 00
Eld. A. Hood	Il.	1 00
Clark Northup	Pa.	2 00
Eld. Joseph Furr	"	2 00
Eld. Wm. M. Mitchell	Ala.	2 00
M. J. Thompson	"	1 00
Wm. Smith	O.	1 00
John Pittman	"	5 00
Dea. I. T. Saunders	"	1 00
Levi Sikes	"	1 00
James Gouge	Ky.	2 00
George Levees	Ga.	1 00
J. M. Holly	"	3 00
L. L. Coppedge	Mo.	5 00
Josiah Johnson	Mass.	2 00
Jas. Perkins	La.	1 00
Total		\$39 00

JOB PRINTING.

All kinds of Job Printing, neatly executed at this office at the shortest notice, and on the most reasonable terms.

LIST OF AGENTS.

The following list of agents are requested to aid in extending the circulation of the Signs of the Times, and also Freedom's Guard, [devoted to the defence of civil and religious liberty,] which is published at our office, in the same form and on the same terms as the Signs, by Wm. L. Beebe.

ALABAMA. Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell, Elder A. J. Coleman, J. Lewis.

CONNECTICUT. Elder A. B. Goldsmith, Gen. Wm. C. Stanton and Wm. N. Beebe.

DEL.—Eld. P. Meredith, L. A. Hall, J. Smart, W. Hitch, DIST. OF COLUMBIA. Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA. Reuben Manning, Esq.,

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LOUISIANA. Joseph Perkins.

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., JUNE 15, 1849.

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THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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☞ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATED.

For the Signs of the Times.

McConnellville, O., April 9, 1849.

BROTHER BEEBE:—The pages of the last volume of the Signs and Monitor were fraught with communications from the dear brethren and sisters, bearing the testimony of the faithful God, who hath called them out of darkness into his marvelous light. They were governed by a spiritual desire to declare what the Lord had done for their souls; and, like David, to express their love to him who had taken them up out of an horrible pit and out of the miry clay, and set their feet upon the Rock, and established their goings, and put a new song into their mouths, even praise to our God; many shall see it, and shall fear, and shall trust in their Lord. Every child of grace, born of God, relates the same experience in substance; and if there be any variation in their relating of it, it arises chiefly from education, association, or circumstances; but the evidence they give proves that divine light and truth have shined in their hearts. All our heavenly Father's children are, and shall be taught of him. They being all redeemed from all sin, and from all condemnation, they are, and shall be taught by his Spirit of Truth, to confide in one Lord, one faith, and one baptism.

I took my pen with a design to write in this communication, a few thoughts on christian experience; but whether they will be consoling or instructing to the brethren and sisters, I must leave with you, and with them to decide. My object in writing is to exalt the person, the power and the glory of the Son of God, who is alone our Salvation, and to bear my testimony of the faithful God of all grace. It is now about thirty years since I professed to believe in the name of Jesus Christ, and during that period, I have passed through trials arising from various circumstances which have occasioned much sorrow and exercise of mind, which I am now confident was for

my good; that my sins and corruptions of the flesh might be crucified, and that I might be submissive to the providence of the Almighty God, who is faithful and true to his promise, "I will never leave thee nor forsake thee." When I reflect on the days that are gone by, the enjoyments I then experienced, of the presence of the Lord, and what real and holy desires my will was governed by—to behold Jesus in his ordinances, and when absent from the people of God in their worship, my soul was not at ease; I was desirous for the time to arrive when I might appear again with those who feared the Lord and kept his commandments. I can well remember, that a week from the Lord's house seemed a month, and a month, a year. But, how different it is with me, and with others who profess to be children of God, now! Where is that love to God which should stimulate us, as the subjects of his grace, to worship him in Spirit and in Truth? Where is that holy zeal, for the declarative glory of God? We can hardly experience it in ourselves when assembled with the church of God for spiritual worship. We profess to be called of the Lord for this purpose, that we should shew forth his praise. He sought us, and found us in the waste howling wilderness, dead in trespasses and sins, and he has translated us from a state of nature to a state of grace, and being now dead to sin, by a spiritual birth, we are alive unto God through Jesus Christ our Lord.—This being the true legitimacy of the children of God who are born of the Spirit, and who through the belief of the truth are professing not to conform to this world of persons and things, we, being risen with Christ, our affections ought to be above, where Christ sitteth at the right hand of God. If I have an experimental knowledge of Christ as my Head, and fullness, should I not be influenced by the Holy Spirit's anointing, to mourn the low estate of the church of God? Can I, or others be indifferent to the coldness and lukewarmness of the church, if our souls burn with the love of God? I think not. But O, my brother, how few comparatively weep because the ways of Zion mourn, and none come to her solemn feasts, and all her gates are desolate. Her priests sigh, her virgins are afflicted, and she is in bitterness. And the Lord hath covered the daughter of Zion with a cloud in his anger, and cast down from heaven to the earth the beauty of Israel, and remembered not his footstool in the day of his anger. Sam. i. 4, 21. Do we experience a knowledge of the declension of our souls, and have we no holy desire for a revival of those en-

joyments which our souls have realized in God, in the person of his Son? or are we satisfied with merely believing the doctrine of abstract truth without enjoying the influence of the truth believed?

Although there has been much controversy among those of the professing world, about "progressive sanctification" which has tended rather to confuse and bewilder the children of God, than to edify them, the word of God testifies that the believer in Christ grows in grace and in the knowledge of the one Lord Jesus Christ: and, according to the knowledge of every heaven born soul, whether children, young men, or fathers, in the knowledge of salvation by grace, it is by and through the divine unction of the Holy Ghost that they are enabled to say, "By the grace of God, I am what I am." Boasting is excluded. Pride is crucified, and humility adorns their profession, while their love to God proves that they are heirs of God and joint heirs with Jesus Christ. Christian evidences, or "spiritual experience" is limited according to the knowledge we have of the Lord of Life and Glory. The believer in Christ has an evidence in his soul that the Holy Spirit is carrying on and completing the work that he commenced in regeneration. For when the life of Christ enters into the hearts of sinners, through the effectual operation of the Holy Spirit, they are enabled to discover the beauty of spiritual things, and to believe in Christ, as he is set forth to them in the scriptures, and by the gospel ministry, and they are thus brought to live and walk in a *newness of life* by the enlightening power of the Holy Spirit.

If then we have been brought to realize Jesus as our Savior, delivered from condemnation and sin, by such a glorious Deliverer, how indiscrutable and how matchless is that grace which brought our souls into the fellowship of the Son of God; and to the enjoyment of the riches of eternal glory. Nothing is more important, while we are sojourners, than a spiritual knowledge of our interest in Jesus. Faith, (as the fruit of the Spirit,) receives all spiritual blessings, which are the right of all heaven born souls to possess and enjoy.—But faith, or simply believing, gives us as the subjects, no right to them. Our right is founded in the gracious will of the giver, Jesus Christ, before we as believers possessed them by faith. Therefore to enjoy a spiritual knowledge of salvation, we should distinguish between *right* and *possession*. For instance, you, my brother might bequeath to me a legacy and after your decease your

executor inform me of it, and call on me to come and possess it; my right to it would be founded in your good will and pleasure, before I had knowledge of it, or notice to come and possess it: my right could not be founded on my believing that report, or coming and receiving it. This may illustrate my views respecting the knowledge, faith, and enjoyment of a given interest which had been hidden for ages, but is now made manifest to the saints. Rom. xvi. 25, 26. Eph. i. 9. & ii. 7.

The members of the church of Jesus Christ are members one of another; therefore they should be careful not to magnify the offence of each other; but rather bear one another's burdens, and so fulfill the law of Christ. It is expedient that we should consider the frailty of human nature, and the diversity of attainments which mark the character of the members. We shall also duly consider that it is by one Spirit the several members of the visible church are actuated to walk in the light of truth.

It is lamentable, that, because iniquity shall abound, the love of many shall wax cold. During the time I have observed the professing world, I do not remember any time in which iniquity has taken such strides in the anti-christian world, as at the present time. Truth is rejected, morality is cast aside to acquire a desired end; but the believer who is trusting in the Almighty God, bears with the opposition of his enemies with due submission to the will of his Redeemer, who has all wisdom and power to govern and control all things, and to subdue them to himself.

Then you, my brethren and sisters, who have publicly declared, through the Signs, what the Lord has done for your souls, O, remember your Lord ever liveth to make intercession; and may you and I reckon that the sufferings of this time are not worthy to be compared with the glory which shall be revealed in us. Then, brethren, What is our daily conflict with the world, the flesh and the devil? Are we with the apostle comparing the loss with the gain, and so finding that the losses and sufferings are insignificant and unworthy to be mentioned; knowing that all things work together for good to them that love God, to them that are the called according to his purpose? For our light affliction which is but for a moment, *worketh for us* a far more exceeding and eternal weight of glory, while we look *not* on the things that are seen, but on the things that are *not* seen; for the things that are seen are temporal, but the things that are not seen are eternal. If this be our daily experience we have the evidence that our life is hid with Christ in God, and when he who is our life shall appear then shall we also appear with him in glory.

I remain yours, for the Truth's sake.

JAMES JANEWAY.

For the Signs of the Times.

Kingwood, N. J., May 28, 1849.

DEAR BROTHER IN CHRIST:—Hurried along by a multitude of business, some months have

passed away since I have devoted any time to your readers. A few thoughts presenting themselves to my mind while I am enjoying a momentary relief from the cares and vexations of life, I gladly embrace the opportunity to communicate to my brethren some token of my remembrance. The present time as I think the signs plainly indicate, is a time of sifting well calculated to try who is on the Lord's side and who is not. Methinks it is not altogether dissimilar to a certain time when, after the truth being preached by the Master himself, many of the disciples went back and walked no more with him. The sons of Levi appear to be undergoing the process of purification; and that work of separation between those who worship God in the spirit and those who do not, which the sword of the Spirit is so eminently calculated to effect, seems to be going on. The church has for a few generations past appeared to flourish and increase. She had arisen to a degree of respectability in the eyes of the world: this was gratifying to the flesh, and a disposition early manifested itself to rise still higher, to count the applause of the great and the rich. The church conforming to the world in doctrine and practice, as a necessary consequence, many of the children of this world have been received into the fellowship and communion of the church. Such, to some extent at least, would have undoubtedly been the case, had none of the late revival measures been gone into; but when a regularly organized system of measures are put in operation for the very purpose, and the world by wisdom, sophistry and cunning craftiness of interested and designing men, called into requisition, as might be expected, the nonprofessing world are brought within the pales of the church by hundreds.

Under such circumstances we must soon expect to see a house divided against itself. Men of the world whom we cannot reasonably expect will love the truth, now are members of the church, and have a voice in its government, and in the management of its affairs. Let me appeal to you brethren, what now can we expect, but that he whose fan is in his hand, will thoroughly purge his floor? Can the children of the bond woman dwell in peace with the children of the free woman? Nay, rather, as sure as effect follows its legitimate cause, so sure must such causes as we have been speaking of end in a separation and discerning between him that serveth God and him that serveth him not. In the history of the church in past ages we may find testimony abundant and conclusive that such has ever been the case; that whenever the church departed from the doctrine and practice required by the New Testament, and became conformed to the world, giving heed to seducing spirits and traditions of men, a dreadful scourge has been raised up among them,—worldly influence holding the sway in the nominal church, the believers in Jesus have had to come out, suffering the loss of all their former privileges, and to leave the corrupt mass to perish in its own corruption. Such seasons, though ever so necessary for the well-being and purification of the

church, are nevertheless trying to human nature, and unpleasant to the flesh. The strongest earthly ties are thus sometimes cut asunder, yea, it has seemed sometimes like dividing between soul and spirit, and tearing one from another the very joints and marrow; when those with whom we had taken sweet counsel, and whom we had loved for Jesus' sake, turn away their ears from the truth, and are turned unto fables. Something like this I take to be the fiery ordeal through which the church is now passing. And if so, allow me to make the inquiry, How are we standing the test? Can we maintain a steadfast and unshaken confidence in God and his truth, when even the professed disciples seem to be almost wholly given up to idolatry? One after another have made manifest that they were not of us, many who have long and faithfully contended for the faith, the Master has taken to himself. A few yet continue steadfast and present an undaunted front notwithstanding every wind of doctrine that blows against them. But who will stand up in defence of the truth, when those who now bear testimony shall slumber beneath the clods of the valley? Inquiries of this nature not unfrequently present themselves, as well as some fearful forebodings of the future. Such times try the faith of the saints, and put their confidence in God and his word to the test. I have been wont to look back at the exercises of the saints of old, and admire their implicit reliance upon the word of the Lord; even in the darkest and most gloomy circumstances.—Witness good old Hezekiah, king of Judea, when the enemies of the Lord multiplied around him, when they enclosed him on every side,—when they blasphemed the name of God and his tabernacle, and even predicted the utter ruin of all them that trusted in him; with what confidence he goes before the Lord with the blasphemous letter of the Assyrians, and seeks Divine protection and deliverance. No numbering of forces and strengthening of forts, no preparation for battle, but instead thereof an implicit reliance upon the word of the Lord, an abiding trust in the arm of the Holy One of Israel. And their deliverance was accordingly. Never, since there has been a nation upon earth, have any experienced so signal an interposition of omnipotence in the overthrow of their enemies. And it was in this respect, I believe, that of an unwavering trust in the Lord, that Hezekiah was distinguished: "So that after him was none like him among all the kings of Judea, nor any that were before him." Observe again, with what calm resignation and submission to the divine will, he answers the prophets when told that all his treasures, and that which his father had laid up in store, and even his children should be carried captive to Babylon; "Good is the word of the Lord which thou hast spoken." Time would fail us to run into numerous instances of acquiescence in the divine will, in times of sore trial; We will glance at one more and let that suffice for the present. When Eli was told of the calamities that awaited his household he replied "It is the Lord, let him do what seemeth him

good." It is hard to feel so, or at least it is for me. Although I admire and delight to contemplate the spirit of these ancient fathers in Israel, yet I think, were I placed in such circumstances I should be pretty apt to murmur. Witness David when cursed by a Benjaminite how much of the spirit of Christ is manifested in his answer: "Let him alone and let him curse for the Lord hath bidden him." A remark or two more and I will close. In the face of the most precious and soul cheering promises ever made to fallen man, it has been the pleasure of the Lord to array his providence as though he would bring them to nought, thus trying the faith of his people to the utmost. We might notice a few instances, as Abraham commanded to slay his son, Jacob meeting Esau with four hundred armed men to cut him off; Israel at the Red Sea, &c. But we cannot now speak of them particularly. The faith of his people is thus proved and manifested; and I doubt whether he ever communicates his grace to his people but what he calls them into exercise. What shall we then say to these things; "Ye that fear the Lord trust in the Lord." Let us rely upon his promise without wavering, for he is faithful that hath promised. Though in his providence he sometimes permits his enemies for a time to triumph and tread under foot his truth, yet he hath promised: "I will make thee an eternal excellency, a joy of many generations." Hear the words of the Lord Jesus: "Fear not, Wherefore didst thou doubt?"

Yours truly,

E. RITTENHOUSE.

For the Signs of the Times.

Scioto, Scioto Co., O., Jan. 6, 1849.

BROTHER BEEBE:—As I have been a reader of your truly welcome messenger (the Signs of the Times) for more than a year, and wishing to continue my subscription, I therefore take the liberty of addressing you under the above named title, and herein enclose a small remittance; but as honesty always becomes those professing faith in Christ, I will just say that I do not stand identified with any particular church of the primitive order. And were you to examine the diversified condition of all your correspondents I conclude that you would not find one whose situation is so complex as mine. I will not trouble you with the perusal of all the scenes through which I have been called to pass nor all the circumstances with which I am now surrounded. But will solicit your indulgence while I present some scattering facts relative to the things that have taken place with us, here in the southern part of Ohio. That in the month of May, 1833, I united with a church in connection with the Ohio Association. But ere many months passed away I found that there were more opinions than one in the Church, (although her articles of faith were generally good and admitted of no such divisions) which caused considerable unpleasantness of feelings, nor was this division confined to one church, but was to be found in all, so far as my knowledge extended,

in fact both church and clergy were a mixture of truth and error; and to say the very best that I can, a majority of both were downright Arminians, or in other words believers in the soul chilling doctrine of salvation partly by works and partly by grace, a doctrine which I am well assured no one can hold and be in a state of salvation, and which is no where found in the Bible.—And now brother Beebe, perhaps you will not be a little astonished, when I inform you that notwithstanding such diversity of sentiment, yet I stumbled along full fourteen long years, sometimes laboring to reason the brethren out of their folly and at other times striving to reconcile myself to go with them notwithstanding their error. If I am not mistaken God has graciously given me to apprehend that such is the ready way to draw a cloud of darkness over our own mind, for I am satisfied that such was the case with myself. But I have great reason to praise the name of Israel's God for the evidence which I have that he has given me to see even at this late hour that such hobbling along is not in accordance with that golden rule which teaches us to come out from amongst, and not go after them. For if they do not preach and travel the way which seemeth right unto man the end of which is death, I know not any who do.—On getting up a letter to be sent to the Association in 1847, expressive of our views as to the new modes of worship sought out and invented by dissenters and false apostles a general division in the church was very apparent, and as the church had been long struggling in consequence of difference of sentiment and feeling and it being evident that she could never be brought to be of one mind and one judgment, it was therefore agreed upon that we divide in as friendly a manner as the nature of the case would admit of, which division took place between a few who were willing to walk the narrow path, while the more part seemed willing to drift along the broad and well beaten plains of Arminianism. And notwithstanding a goodly number were willing to let loose from what is fashionably though falsely called the benevolent institutions of the day, yet those who were willing to acknowledge the doctrine of the Sovereignty of God and his eternal purpose in the salvation of his people are few and scattering, and besides all this, brother Beebe, I do not know of any church professing to believe the doctrine of special Atonement, and the Eternal union of Christ and his Bride within 30 miles or more of us, so that we are at a loss to know what God would have us do in such case. I have formed some little acquaintance with the Old School Baptists of this state, I heard their preaching at Scioto Association in 1847, which came up to my mind in every particular. I still design extending my acquaintance with the old order of Baptists, peradventure I may at some future period be enabled to find a people amongst them with whom I can enjoy the privilege of speaking my sentiments without being cautioned against

antinomianism and what is called by hypocrites the do-nothing system. I do not wish to reason any further than what is necessary in order to exhibit facts which ought not to be concealed; and the truth is, brother Beebe, there are those in this country who profess to be called to preach the gospel and whom we have requested to preach with us, who have refused unless a sum four times equivalent to the worth of their labor could be secured, and at the same time they claim to be extremely benevolent, and yet they are so far blinded that they are frequently heard to accuse others who are devoting as much time to the cause as they are, at their own expense, of doing nothing. Why it is that God suffers such hypocrisy to wear the name of Baptists, I cannot tell, unless it is to clear Zion of her dross and rid her of her vermin. But I must close lest I intrude upon your time and patience. I do not claim a place in the columns of your paper, but you are at liberty to dispose of this imperfect scribble just as you please, and I shall not complain, I have but faintly and illiterately sketched out some of the things which bear on my mind, but you will know how to bear with my weakness. Please continue to send me the Signs, and oblige

Yours in much affliction,

LEVI SIKES.

For the Signs of the Times.

Lebanon, Warren Co., O., May 24, 1849.

DEAR BROTHER BEEBE:—Will you be so kind as to publish what follows?—

Did any of the Apostles or Prophets ever write anything about the "Bond of union"? They have told us *why* God saves sinners, in the following texts—"I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."

2. If the people of God were created in Christ Jesus in eternity—BEFORE what—or BEFORE when—did God ordain that they should walk in "good works?"

3. Were those "QUICKENED SPIRITS" (referred to in brother Trott's quotations from brother Dudley's paper) in the first Adam when he sinned? If not, were they ever dead in sins? If they were never 'dead in-sins,' they cannot be the people that Paul was writing to in the second chapter of Ephesians. Paul says—"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

4. Does the Apostle mean that the man is a *new creature*—or, that a new creature has come into the man?

5. When Jesus said to Nicodemus—"Ye must be born again," did He mean that Nicodemus must become a new creature, or that a new creature must come into him?

6. Does "new creature" in second Corinthians fifth chapter and 17th verse, mean the same thing as "new man" in Ephesians fourth chapter and twenty-fourth verse?

7. Is the church of Christ spiritual? If so,

8. Is it proper to say—"the church was put forth in Adam?"

I do not propound these questions in order to produce confusion and discord among brethren, but, that brethren may search the scriptures and their own experience for an answer to them. I fully concur with Mr. Kent in the sentiment expressed in the following verse—

"God, in the riches of his grace,
Did from eternity ordain
A seed elect, of Adam's race,
Eternal glory should obtain."

I have never read in the scriptures, that Christ came to save a people that were never lost; or, that He came to justify a people that were eternally justified. Paul says—"Christ Jesus came into the world to save SINNERS." This is the Bible doctrine; and this is agreeable with christian experience: it also accords with the song of the blood-bought throng around the dazzling throne of God in heaven. I believe, that the purpose of God respecting salvation in all its parts, is eternal. But, I believe that it would be just as correct to preach to the saints, that they are *now* all GLORIFIED—as it is to preach, that they were all justified *before* Jesus was delivered for their offences, and raised again for their justification. The Apostle Paul exhorted his Colossian brethren as follows—"As ye have therefore received Christ Jesus the Lord, so walk ye in him."

Oh! ye tender lambs, and trembling sheep of Jesus, think, often think of the time when you first tasted that the Lord was gracious to your souls? You did not then think of an eternal actual existence with Christ that needed no Salvation; but you said with David—"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings. And He hath put a new song in my mouth, even praise unto our God." Beware lest any man spoil you through philosophy. Be willing to be little christians: and strive to be found at the feet of Jesus, that you may learn of Him; for He teaches as never man taught. "Mind not high things, but condescend to men of low estate." If you know but little of the wonderful works of God, do not throw away your confidence which you have in him on that account.—Remember that the Apostle Paul said—"For we know in part, and we prophesy in part." And again—"now we see through a glass darkly."—If there are some things published in the Signs that you do not understand, do not discontinue your paper on that account; but, remember that sometimes in reading a single paper, you receive such a comfort that you would not exchange it for the price of a year's subscription. I do not know, brother Beebe, whether your subscribers in other places are like those here in the Miami valley, or not. Whenever the Signs are principally filled with the dealings of the Lord with his

people here in time, your readers here: all appear to be well pleased; and every once and a while I get a new subscriber. But, whenever they are filled mostly with controversies among the brethren, many of them begin to complain, and talk of discontinuing their papers. The best way for those who write or preach to keep up fellowship among the saints, is to pursue the course of the beloved disciple—"That which we have seen and heard declare we unto you, that ye also may have fellowship with us." That which we have not seen and heard we had better let alone. May the Lord enable you, and all your correspondents to labor for the peace and prosperity of Zion, in the prayer of your unworthy brother,

SAMUEL WILLIAMS.

CIRCULAR LETTER.

The Elders and brethren convened in association with the 2d Hopewell Church, on Friday and Saturday, May 1st and 2d, 1849. To the churches of the Delaware River Association, send Greeting.

BELOVED BRETHREN:—As "there is but one body and one spirit," "one Lord, one faith, and one baptism, one God and Father," &c., to this oneness and union we must steadfastly adhere, or we cannot "keep the unity of the Spirit in the bonds of peace." The conversation of the saints should be as becometh the gospel of Christ, and when they sing Christ should be the theme of their songs; and when they write, whether private letters or public circulars, this one body, one Spirit, one hope of our calling, one faith and one baptism, and this one God and Father should be our theme.

With these considerations in view, we solicit your attention to the following remarks on the subject of

THE MINISTRY OF THE WORD.

This, with every other subject connected with the kingdom of Jesus Christ has been grossly perverted. The interest which originates in a union of "church and world," has attempted to seize upon the ministry and make it an engine for worldly interest and aggrandizement, and so far as we are carried away with, or led to rest upon the opinions or policy of the world, we shall, in the same proportion, be carried away from the legitimate object and design of the gospel ministry. The origin of the ministry of the word, was in the counsel of eternity. It is the appointment of the King of Zion, in whom, as Head of the church, it pleased the Father that all fullness should dwell.—This ministry was fully established by our risen and exalted King, after his resurrection from the dead. He commanded his disciples to "go into all the world and preach the gospel." Matthew records the command in these words, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."—Mark's words are, "Go ye into all the world and preach the gospel to every creature," &c. Luke says, "And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem, and ye are witnesses of these things."

The preaching of the word is therefore for a witness, and those who are called to be the ministers of the word are witnesses. To him, [Christ] gave all the prophets witness. Acts x. 43. John came for a witness, and he bore witness concerning Jesus Christ. "This gospel is preached in all

the world for a witness unto all nations." Matt. xxiv. 14. "Ye shall be witnesses unto me both in Jerusalem, and unto the uttermost parts of the earth." Acts i. 8. And Peter on the day of Pentecost, declared that they were witnesses of him and of his resurrection; and again, before the Jewish Sanhedrim, he said that they were witnesses that Jesus was exalted to be a Prince and a Savior, to give repentance unto Israel and the remission of sins. And again, in the house of Cornelius, after Peter had preached the word of peace, he said, "And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem." Acts. x. 39. Ananias said to Saul, "The Lord, (even Jesus that appeared unto thee in the way as thou camest) hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost," that he might be a witness unto all men of what he heard and saw; "And straightway he preached Christ in the Synagogues, that he is the Son of God."

These witnesses of our Lord are also to instruct according to the command. "Go teach," &c.—Thus Ephraim, when he was instructed smote upon his thigh, being ashamed, because he bore the reproach of his youth. Job also, when instructed by what the Lord said to him out of the whirlwind, acknowledged that he was vile, and abhorred himself in dust and ashes.

Grace and peace and all things that pertain to life and godliness, are through the knowledge of him who hath called us to glory and virtue. Yea, "And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." This knowledge can only be received by the teaching of God's Spirit. "All thy children shall be taught of the Lord." Isa. liv. 13. Every one therefore, says Jesus, that hath heard and learned of the Father, cometh unto me. "Faith cometh by hearing, and hearing by the word of God."

Lastly. The end, or design of the ministry of the word, is to save them that believe. 1 Cor. i. 21. Not that there is any power in the written word, to give life, neither is there any power in the preacher to cause the word to be heard, believed or obeyed. The preacher may speak to the ear, but he cannot give ears to hear. He may address the heart, but he cannot open the heart to attend to the things spoken. He may exhibit the guilt and condemnation of sinners, as they stand in the sight of God, but he cannot convince of sin, and of judgment to come. He may preach Christ and him crucified, and that through him, whosoever believeth, shall not perish, but have everlasting life; but he can do no more: he cannot give faith. The preacher may be learned, eloquent, and mighty in the scriptures, he may multiply proselytes, but he can give no life to the dead. He cannot open the eyes of the understanding, so as to make known what is the hope of his calling; for this is the work of God alone, and it is done only in accordance with his sovereign will and electing love in Christ Jesus.

The ministers of Jesus are under the supervision of the King of Zion. When they assayed to go into Bythinia, the Spirit suffered them not; and they were also forbidden to preach the word in Asia. Paul was commanded to continue in Corinth. The Lord appeared to him in a vision encouraging him to speak, and to hold not his peace; for God had much people in that city. In a vision also Paul was directed to go into Macedonia. When our Lord Jesus Christ sent out the disciples to preach, he commanded them to go into those places only where he himself would go. Under his direction, the preaching of the cross is to us who are saved, Christ, the power of God and the

wisdom of God, while it is to them that perish, foolishness.

This ministry is to prosper in the thing whereunto it is sent, and accomplish that whereunto it is appointed. Who, then, shall call, qualify, and send forth ministers, but the Lord of the harvest, from whom it originated, and for the accomplishment of whose purposes and glory it is appointed? How vain and presumptuous for men to interfere in this work of God, by attempting to select and qualify the witnesses for God! Does the King of Zion want a learned man for the work? he calls a Paul: Is one eloquent and mighty in the scriptures required? Apollos is at his command. And if he intends to make foolish the wisdom of this world, he calls the ignorant and the unlearned, and instructs them in the mysteries of his grace—opens their understanding to know the scriptures, and gives them a door of utterance, and enables them to speak boldly in his name, sometimes causing multitudes to attend, and he opens their hearts to attend to the words spoken. To such he brings home his word in power, in the Holy Ghost, and in much assurance. The word is the word of faith which we preach, and the ministry is for a witness, and the faith of it is the gift of God, to whom be all the glory.

To the Lord Jesus Christ therefore, as Head over all things to his church, let us look at all times, for a supply of witnesses, and for his divine power and grace to attend its ministration, that it may come to us as it come in olden times, in power, in the Holy Ghost, and in much assurance; while you, dear brethren hold up the hands, and endeavor to encourage the hearts of God's witnesses, by attending to the things spoken, and by seeing that those who preach the gospel of Christ live of the gospel, remember the exhortation, to let the word of God dwell in you richly. Make it the man of your counsel; go to it for instruction in all things, and learn in it what is the mind and will of our Lord and Master, and may we all grow in the farther knowledge of our Savior, Jesus Christ.

C. SUYDAM, Mod.

JOHN T. RISLER, Clerk.

CORRESPONDING LETTER.

The Baltimore Old School Baptist Association in Session with the Harford Church, Harford county, Md., to sister Associations, Corresponding Meetings, churches and brethren with whom she corresponds, sendeth christian salutation.

BELoved BRETHREN:—We have abundant, and every day renewed cause to record the goodness and loving kindness of the great Shepherd of Israel towards us his professed disciples, in preserving us through the many changing vicissitudes of another year and permitting us again to meet in our Association; which meeting has been harmonious and pleasant: and though we have nothing to boast of in ourselves, but confess that "our sore runneth in the night, and ceaseth not," yet we have great cause to rejoice and be glad in him, whose name and rich salvation has been so faithfully and feelingly declared to us, by the watchmen whom he has sent amongst us. Their coming has strengthened and cheered us, and we have been built up in our most holy faith.

We are pleased to inform you, that the letters from the churches, indicate their firmness and steadfastness in the faith, and in the doctrine of the everlasting gospel, while we are somewhat pained to find that their additions have been very small; but it is not by might, nor by power, but by my Spirit, saith the Lord.

Our next Association (God willing,) will meet

with the church at Black Rock, Baltimore county, Md., on Thursday, Friday and Saturday before the fifth Lord's day in May, 1850, when we shall be highly gratified to meet your messengers and brethren, and read of the doings of the Lord in his garden below.

G. BEEBE, Mod.

J. G. DANCE, Clerk.

The Delaware River Association, convened with the 2d Hopewell Church, N. Y., to the several Associations, and meetings, with whom we correspond, sendeth christian salutation.

DEAR BRETHREN:—Through the abounding mercy of our covenant-keeping God, we have once more been permitted to assemble, and in accordance with our custom, we address to you our epistle of correspondence to inform you of our present condition and prospects. We are led to realize that the eternal God is our refuge, underneath are the everlasting arms of Jehovah, &c. That he is a wall of fire round about his Zion, and the glory in the midst. Although we have not had any very great additions to our numbers during the past year, yet we have been strengthened and encouraged through the abounding grace of Israel's God.

Our coming together on this occasion has proved a season of refreshing to our souls. And while we are separated from the world, and have no fellowship with a worldly religion, and are but a small flock, when compared with the multitude with which we are surrounded, and are dwelling in tabernacles, a separate people from all others, we rejoice that Israel dwells safely alone, and is not reckoned among the nations. We are by no means disheartened, for God has said, I will leave in the midst of thee an afflicted, and poor people, and they shall trust in the name of the Lord.—We desire to trust in that name that is above every name, for they that trust in the Lord shall never be confounded.

Our meeting on this occasion has been characterized by union, peace, and brotherly love, and we have been led to rejoice in the courts of God's holiness. We desire a continuance of your correspondence, and the visits of your messengers, praying that the great Head of the church may be pleased to fill our souls with all good things, and that we may be led to the praise of the glory of God's grace.

C. SUYDAM, Mod.

JOHN T. RISLER, Clerk.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., JUNE 15, 1849.

REPLY TO THE QUERIES STATED BY BROTHER S. WILLIAMS, IN HIS LETTER ON THE
91 PAGE.

Although the queries of our highly esteemed brother, are not particularly addressed to us, still as they suggest some difficulties in regard to certain things which we have contended for, and which we hold to be the truth, we may be expected to give the queries together with the difficulties which they suggest, a candid and respectful consideration. This we shall the more cheerfully attempt to do, from the assurance he has given us of the purity of his motive, inasmuch as he does not design to make confusion, or to stir up unpleasant or unprofitable controversy.—Nothing can be, in our opinion, more commen-

dable than to call the serious attention of all the saints to the necessity of searching the scriptures in reference to all that is advanced as revealed truth—and to warn them of the danger of receiving any sentiment for gospel truth that is not fully sustained by scriptural testimony. We fully appreciate the importance, and heartily concur with our beloved and talented brother in warning all the saints to, follow no man farther than they follow Christ, and to rest on no man's opinions any farther than they are sustained by the testimony of the word and Spirit of God; for "the best of men are but men at best," and our only security is in searching the divine record, and in asking counsel of God. But at the same time we would also warn our brethren against prematurely rejecting any sentiment that is sustained by the word of truth, merely because it is new to us, or because God has been pleased to enlighten some of our brethren on it before it was made plain and clear to us. We are sure that the truth of God when clearly apprehended, is equally precious to all the children of God.

But to the queries—We will briefly remark on them in the order in which they are stated in the letter of brother Williams.

QUERY 1. "Did any of the apostles or prophets ever write any thing about the "Bond of Union"?"

REPLY: As we understand the scriptures, all the Prophets of the God of Israel, and all the Apostles of the Lamb who have written at all, have not only written about the bond of union which subsists between Christ and his church, but it is the very marrow and substance of all their writings. The union of Christ and his church is fully set forth and clearly illustrated in the declaration of the Apostle—"And gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. i. 22, 23. There is no sense in which we can consider Christ as the Head and the church as the fullness of his body, without necessarily involving the doctrine of vital union between that Head and body. If we take the natural figure of the body of a man, any man, a vital union is implied: together they live, but divided both head and body must die. Or if we take the figure of *seminal union* of Head and body, all vital relationship is involved in it. Adoption, simply considered, constitutes no vital relationship; it only brings the persons adopted into the privileges of children; but to be the offspring or seed of a natural or spiritual progenitor, constitutes vital relationship. The church stands in this vital relation to Christ, she is the bone of his bones, and the flesh of his flesh. Her members are his flesh and his bones, and he is their everlasting Father, they are his seed; and they shall be accounted to him for a generation. If there were on the earth another race of human beings which had not descended by generation from Adam, they might be adopted into Adam's family; but such adoption would not make them descendants from

the loins of Adam, and therefore, whatever privileges it might secure to them, it could constitute only an adopted, (not a vital) relationship; to deny therefore a seminal union of the church to Christ is, as we regard the subject, to deny all vital relationship between the Head of the church and the members of his mystical body. If the church, as the body of Christ, derives her spiritual life from Christ, (and we are sure brother Williams will admit that she does), then that life must have existed in Christ before the saints were born again or adopted into the household of faith. That is, the life emanating from Christ to the saints when they are quickened by regeneration, did beyond all contradiction exist in Christ before it was communicated to them experimentally. This is as certain as it is that our natural life existed in Adam, or that Levi was in the loins of Abraham, when Melchisedec met and blessed him. Christ is not only called the Son of God, but he is emphatically called the "Only begotten of the Father." We cannot conceive that this or any other expression implying derivation, can apply to the eternal and self-existent Godhead of our Lord Jesus Christ; and certainly it is not applicable to his human nature, which he took on him when "he was made flesh," "made of a woman," &c., but to his Mediatorial Headship of the church. As Mediator, let it be remembered, he is as closely identified with his church as he is with his Godhead; for he says they are one with him even (or exactly) as he is one with his Father; and on this principle only could they have been loved of the Father simultaneously with himself, before the foundation of the world. "In him was life, and the life was the light of men." By this we understand that all the spiritual life that has been or ever shall be developed in his members, was and is in him; and that he "is the blessed and only Potentate, the King of kings and the Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto," &c. 1 Tim. vi. 15, 16. This life or immortality was in him, and no where else; and it is begotten of the eternal Father—and is the First born of every creature. This is the Life of the body, the church, or she can have none: for "He only hath it." If it be not our life, then we have no immortality or spiritual life; for He *only* hath it. And this Immortality being an emanation from the Godhead, begotten and born of the Father before any creature was created, covers the only ground on which our relationship to God, as his children can stand. If brother Williams will admit that Christ is the only begotten Son of God, and that we are sons, which, of his own will he hath begotten; then he must also admit that we were begotten in him, as Mediatorial Head of the church. And if he denies this position, we challenge him or any other being to prove that we are or can be children of God in any other than a nominal sense.—Nor will it avail to say that we are vitally related to God by regeneration: for in regeneration that life which was and is in Christ only, is communicated to us. Regeneration does no more origin-

ate spiritual life, than generation does natural life. It does not originate, but it communicates to us that life and immortality which Christ only hath, and which cannot exist in us until Christ is himself formed in us the hope of glory. It will be found much easier to deny and denounce this doctrine than to overthrow it. In this we have not only a nominal union, but a union of existence—of Head and body. This is what we call the "Union of Christ and the church;" now for the bond of it. Brother Williams asks if the Apostles or prophets have said any thing about it. He will please turn to Col. ii., where he will find the church rooted in Christ, and deriving from him a life which first existed in him as the life of a tree is derived from its root; and the bond which connects them as his body to him as their Head is figuratively *joints and bands*. Take the natural figure of head and body—and what is it that links and binds them in union? Joints and bands, of course; and such is the union of Christ and the church. In view of this the church is thus addressed in the Song of Songs. "Thy neck is like the tower of David, builded for an armory, whereupon there hang a thousand bucklers, all shields of mighty men." Cant. iv. 4. There are joints and bands in the neck. This neck to agree with the figure must be strong and invincible, and it connects in an identity of existence the Head and the body—so that the body cannot survive if the Head be dead, nor can the Head survive if the body dies. And it is upon this principle that when Christ died for his people then were they all dead, and when he arose from the dead, they were quickened together and with him. See Col. ii. 20, & iii. 1. Eph. ii. 5 & 6.

On this bond of Union hang all the shields of all the members of the body. Break this link and then you can be able to solve the problem stated by Paul, Rom. viii. 35. This *Bond* is also secured by a *ravishing chain*. Thus saith the Beloved, "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck."—Cant. iv. 9. If these scriptures do not present a "bond of union," strong as the truth of God, ancient as the love of God, and lasting as the days of heaven; we will next call his attention to the words of inspiration recorded in Psalms xc. 1 & 2, and xci. 1. "Lord thou hast been our dwelling place in all generations, before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou God." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." If these scriptures do not say any thing about the Union, and the bond of it, we can conceive of no language capable of expressing the doctrine. We shall be sadly mistaken if brother Williams or any other child of God can find it in his or their heart to reject or disregard the testimony or the doctrine.

Query 2. "If the people of God were created in Christ Jesus, before what, or before when did God ordain that they should walk in good works?"

Answer. Before they personally walked in the good works unto which they were created and before ordained.

Query 3. "Were those quickened spirits (referred to in brother Trott's quotations from brother Dudley's paper) in the first Adam when he sinned? If not, were they ever dead in sins?"

Answer. We shall not attempt to explain the views or quotations of brethren Trott or Dudley, for that would be presuming in us; both are our seniors, and able to answer for themselves, but in defence of our own views which we have not shunned to express, we will say, The souls of all God's people which are quickened and made alive by regeneration or by the communication of spiritual life to them—were all in Adam, did all sin in Adam—did all die in Adam—and were all left, so far as their existence was identified with Adam under the same wrath and condemnation that Adam was under; but that life of God which is communicated to them in regeneration, by which they that were dead are quickened and made alive, was not in Adam, did not sin in him, and never was dead in trespasses and sins. To quicken a dead body is to communicate life to it; and as death came to us by, and in, and through the earthly Adam, so our spiritual life comes to us by, and in, and through our spiritual Adam, who is a quickening (or life giving) spirit.

Query 4. "Does the apostle mean that the man is a new creature, or that a new creature has come into the man?"

Answer. The scripture alluded to in this query is, as we suppose, 2 Cor. ii. 17. "Therefore, if any man be in Christ, *he is* a new creature, old things are passed away; behold all things are become new." In this text the *italicized* words *he is* are marked by the translators as supplied words. Omitting these supplied words, the text will read, "Therefore, if any man be in Christ, a new creature, old things are passed away," &c. The whole connection in this chapter shows clearly that the Apostle did not mean that the natural body which is mortal, and on which death is now written, is a new creature; for he begins this chapter by reminding his brethren of what they already know, that "if our earthly house of this tabernacle should be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." By *earthly house, tabernacle* &c., we understand Paul to mean the fleshly body which was created in Adam, and which in distinction from the eternal house which the saints have in the heavens, is called earthly because it was made of the dust of the earth; and is to be dissolved. This *earthly house* being, by reason of sin, but a temporary dwelling for the regenerated soul, is called a *tabernacle*, a portable and temporary building destined to be taken down, and the natural elements of which it is composed, to be dissolved—The body to return to earth, and the soul to God; until the resurrection of the last day. By the building of God, eternal in the heavens, we understand Christ as that secret place of the Most High, spoken of Psal. xc. 1 & 2. While in this perishable taberna-

cle, the saints "do groan, being burdened," and would rather be absent from the body and present with the Lord," or absent from the flesh, and dwelling in their *eternal house*. With this distinction in view, the Apostle goes on to show that, in our spiritual connection, intercourse and communion in the kingdom of Christ, we know no man after the flesh, as he has elsewhere said, "flesh and blood cannot inherit the kingdom." And even Christ, though we have known him after the flesh, that is, in his incarnation, as made of a woman, and under the law, "Yet, now henceforth know we him no more" after the flesh. This flesh and dissolvable body or house belongs to the *old* Adamic creation, and cannot qualify us for the kingdom of God. "That which is born of the flesh is flesh," hence the necessity of being born again, in order to see the kingdom of God. "Therefore" for this cause, in harmony with all the preceding considerations in the chapter, "if any man be in Christ," and the only knowledge any man can have that he is in Christ is by regeneration—if he be born of God he is a *new creature*, a particle of the new creation in Christ. This argument of the Apostle is conclusive, because he has proved that our old creation in Adam can give us no interest in "our house which is from heaven." To be in Christ, then, experimentally is an irrefragable demonstration of our being included in the new creation. It does not prove that our old Adamic natures are re-created, or created *anew*, and are brought into Christ; but the very opposite. We (as christians) know no man after the flesh. If the flesh, or human nature of christians were in Christ, their natural offspring would all be in Christ also; this we know is not the case. If our mortal bodies were now in Christ, and consequently *new creatures*, they would no longer remain mortal, nor need to be dissolved and fall, or to be quickened and raised up at the final resurrection of the last day. If what we have thus far written on this query be correct, then nothing in the christian "is a new creature" but what is actually in Christ. And that mortal dissolvable, corruptible body which is to fall, to die and to return to dust, and which the apostle says is dead, because of sin, has not become a new creature. It is still what it was before regeneration; as full of depravity, corruption, enmity and death as before; it requires the same amount of food and medicine and the same kind as before and is as liable to disease and corruption as ever. And if there is a christian in the whole circle of our extensive correspondence, who has not found this to be demonstrated in his or her own personal experience, we would like to hear from that christian. The foregoing remarks are in answer to the first part of the query; the other branch of it remains to be answered, *viz.*—"Or that a new creature has come into the man?" We understand that the soul, not the natural body of the saint, is quickened in being born again. And this quickening is the communication of new life to the soul, which was dead, by the which that soul is made alive, and becomes a new creature. The

life which is thus communicated, was not in that soul before he was born again; and this life is from Christ, who only hath immortality, and it is Christ; and consequently is the new, and not the old creation. And farther we believe that the same change substantially, which is effected in the soul by the new birth will also be effected in the bodies of all the saints, when that new and spiritual life which was given them in Christ Jesus before the world began, shall be communicated to them at their final resurrection; so that they shall not be raised up out of their graves in their old Adamic natures, but as particles of the *new creation*, "which after God, is created in righteousness and true holiness."

Our answer to the 4th query is designed to apply also to the 5th.

Query 6. "Does *new creature* in 2 Cor. v. 17, mean the same thing as *new man* in Eph. iv. 24?"

Answer. In our understanding the same thing is intended in both passages.

Query 7. "Is the church of Christ spiritual?"

Answer. Certainly.

Query 8. "Is it proper to say that the church was put forth in Adam?"

Answer. Only in a figurative sense can we see any propriety in holding such language. As Adam was the type of him that was to come; and as his bride was created in him, we regard Eve as a figure of the church, and as far as Eve was put forth in Adam, the fact was figurative of Christ and the church. But as we do not know any passage of scripture in which these words are used and as we do not know in what sense they have been used by modern writers, we are not prepared to contend for the propriety of using them at all.

In answering so great a number of queries we have necessarily had to occupy a large amount of space; and if our answers should be satisfactory to brother Williams, or edifying to any of the saints we shall think our time and space well employed. We have answered the queries honestly, and according to our understanding of their import. Our views are by no means to be regarded as a standard for others; we submit them under a deep sense of our own liability to err, and sincerely hope that brother Williams and all other brethren will receive them in the same kind feeling in which they are written.

KETOCTON ASSOCIATION, VA.

We are authorized to inform the brethren and friends who may go by the way of the Baltimore and Ohio Rail Road to the association, that Charles Williams Esq., has himself proffered to meet them at the Point of Rocks, with carriages at the Ferry opposite to convey them to his house, and thence to the association at the time of the arrival of the cars from Baltimore on Wednesday, and also on Thursday in case any should not get on, on Wednesday the proper time for coming to be at the commencement of the association. He also cordially invites any who may come by private conveyance, by the way of Frederick, or in that direction to cross the Potomac at the Point of Rocks,

and to come directly to his house, three miles from the Ferry. Brother Charles Gullatt kindly invites such as may come from, or through Montgomery Co., Md., by the mouth of the Manoccey, to come to his house, one mile from the ferry of that place. Maj. Wilson Sanders also living near the meeting house, cordially invites those brethren and friends who may come from the South and West, that is, who may come through Leesburg, or across the Kettocton mountain, to make his house their stopping place. We will further assure our friends, that at either of the above places they will be kindly entertained.

FRAGMENTS.

This blessed Christ is "the end of the law for righteousness to every one that believeth;" (Rom. x. 4;) and, under deep depression of spirit, real faith will be vehemently struggling after the enjoyment of this truth, and the soul will be feelingly crying, "O to be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith!" The Lord reveals the glorious righteousness of Christ to faith, and faith receives and bears witness to the conscience of its reality, and of its blessed suitability to the sinner's case and to the honour of God. And it is one branch of the work of faith to enter into the blessedness of this justifying righteousness, and so, under the power and unction of God the Holy Ghost, to bring justification into the sinner's conscience, thus enabling him to say, "In the Lord have I righteousness and strength."—*Gadsby*.

I remember, that after my poor heart had wandered from the sweet enjoyment of the Lord, and I had got entangled with some flesh-pleasing idols the Lord brought me feelingly into chapter xvi. of Ezekiel, for that chapter contains a solemn figure of the wandering, backsliding heart of a child of God. Almost every sentence of it cut me up, and I said to myself, This is my case.—In a spiritual sense, I am this vile creature, I have acted this base part; whatever becomes of these base characters in the end, I must go with them. But I think I shall never forget the conclusion, for a blessed one it is: "And I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God." (Ezek. xvi. 62, 63.) This is matchless grace. Here the Lord shames us out of our sins, and kisses us into obedience.—*Gadsby*.

All our fresh springs are in him; all the strength, support, and comfort we have come from him; he is in all providences; be they never so bitter, so afflicting, never so smarting, so destructive to our earthly comforts, Christ is in them all; his love, his wisdom, his mercy, his pity and compassion, is in them all; every cup is of his preparing.—*Bunyan*.

Divine help is then nearest when our misery is at the greatest. Man's extremity is God's opportunity. When Mordecai is thoroughly humbled, Haman shall be hanged.—*Dyer*.

Who had more testimonies of God's favour than David? Yet he was sometimes at a loss, not only to read, but even to spell, his evidences.—*Gurnall*.

David's pen never wrote more sweetly than when dipped in the ink of affliction.

OBITUARY.

Macon Co., Ala., May 10, 1849.

BROTHER BEEBE:—By request I send you the following obituary of our highly esteemed sister **MARGARET**, consort of brother James Hagan, of this county. Sister Hagan was born April 27, 1796, and was added to the church by experience and baptism in 1839. She adorned her profession in both words and deeds, and seemed to delight much in searching the Scriptures, her soul seeming to feast on the rich contents thereof. Although her days of pilgrimage led through that trying scene of the division of the Baptist denomination to which she belonged, yet she was firm and unwavering in the primitive faith and doctrine, being clear and decided in her views; and as a meek and humble follower of the Lamb, she made all of her decisions upon that subject according to the Scriptures. When visiting her during her illness she told me that all she dreaded in meeting death was fearing that her faith might fail in the trying hour; but stated that if her faith or views changed during her ability, she would communicate the same. She continued sinking under disease with full assurance to meet the monster death, till on the 13th day of August, 1848, she yielded up the ghost, leaving her last testimony of her unshaken faith and confidence. Bidding adieu to family and friends she told them that she was going home to join with those who are gone before. She left a loving husband, and two amiable sons, with two affectionate daughters, and numerous friends to mourn her loss; yet we believe that their loss is her eternal gain.

J. J. DICKSON.

May 27, 1849.

BROTHER BEEBE:—Please publish in the Signs, the death of our beloved sister **MARY QUICK**, who died on the 15th inst., in the sixty-sixth year of her age. She has been a member of the Little Cedar Grove church, Franklin county, Ia., for nearly forty years, she was a woman of a meek and quiet spirit, a lover of the truth, and a useful member of the church; she was truly a tender mother and had the affection and esteem of her family, as well as all who knew her. Her latter days were attended with much bodily afflictions, but while her body was borne down with infirmity, she was sustained by that grace which the Savior has said is sufficient for his people.

Then why lament departed friends
Or shake at death's alarms?
Death's but the voice that Jesus sends
To call us to his arms.

Yours as ever, in love of the truth,

J. E. ARMSTRONG.

DIED, near New Vernon, on Sunday morning, the 10th inst., **ISABELLA**, only child of William and Jane Conklin, aged 13 months.

"Sleep on sweet babe and take thy rest;
God called thee home—He saw it best."

ASSOCIATIONAL MEETINGS.

The Allegany Old School Baptist Association will be held at the School house near the Head of the Conesus Lake, in the town of Conesus, Livingston Co. N. Y. to commence on the first Saturday in July next, at 10 o'clock A. M. All Old School brethren and sisters are affectionately invited to attend: especially brother Beebe and other ministering brethren. Brethren from a distance will enquire for Tyranus Ripley, and E. Foster, near the Head of the Lake, and for Erastus West and Orin Shepherd at Lakeville, near the foot of the Lake.

The Forty-third annual meeting of the **RED RIVER** Association of Predestinarian Baptists will be held, if the Lord will, with the church at Spring Creek of Red River, Robertson county, Tenn., on Saturday before the second Sunday of August 1849, at 10 o'clock A. M.

Brethren and sisters of our faith and order are invited to meet with us. Brethren in the ministry, come and see us! **JOHN H. GAMMON.**

BROTHER BEEBE:—By request of the church, you will please publish that the Chemung Association will meet with the Chemung church, Bradford Co., Pa., near the residence of the late Eld. H. Rowland, commencing on Saturday, June 23, at 10 o'clock, A. M.—We request as many of our ministering and other brethren as can, to attend with us, as we are few and feeble. Those coming from the North and East can inquire for James N. Harding's, and those from the West for Nathaniel Carey's. Your unworthy brother,

JAMES N. HARDING.

OLD SCHOOL MEETINGS.

BROTHER BEEBE:—Please give notice through the Signs that the Yearly Meeting of the Old School Baptists of Northern Pennsylvania will be held, if the Lord will, on the third Sunday in June, 1849, and Saturday preceding, with the church in New Milford and Rush, Susquehanna Co., Pa., at the School House near brother Lemuel Harding's. We affectionately invite those of our faith and order to attend.

ARNOLD BOLCH.

REMOVAL.

Brother E. Terry, formerly of Terrytown, Bradford Co., Pa., having removed to the state of Illinois, desires us to inform the brethren of our faith, that his present location is one mile south of Pawpaw Grove, on the road leading from Princeton to Chicago, and one and a half mile from the road leading from Dixon to Chicago, Ill., where he will be happy to receive the visits of any of our brethren who may journey in that region. His Post Office address is Pawpaw Grove, Lee Co., Ill.

RECEIPTS.

NEW YORK.—Amelia Stone \$1. Mrs T Comfort 1. S Wade 1. A Benedict 1. T More 1. H Corwin Esq 1. Eliza Nelson 1. Wm P Holland 1. J Axford for J C Stephens 1. \$9 00

MARYLAND.—Herod Choate 7. J G Dance 1. Miss R Candler 1. J H Worthington 1. Miss R R Darby 1. Mrs Sarah Ann Thorn 1. R Mechem M D 1. J B Ensor 5. J Kennedy 50. R Chappell 1. J Kean 1. J Blizard 1. Miss Mary Alexander 1. Mrs Gill 1. S Street 1. Jas Hanna 1. Jas Jenkins 5. L Reynolds 1. S Darters 1. 32 50

VIRGINIA.—Dea Jas B Shackelford 24. Chs Gullatt Esq 1. Geo Gist Sr 6. Margaret Smith 1. 32 00

PENN.—E B Reynolds 1. J B Freestone 1. J W Dance 1. John Patrick 2. C Messimer 1. Daniel Hardy 1. Jas H Hardy 4. Maria Davis 1. Matilda Dill 1. A Hanna 1. Wm H Crawford 5. Mrs M Stroud 1. Eld Tho Barton 10. J Towressey 1. Mrs A G Warner 1. E Levering 1. L Lashley 1. 34 00

DELAWARE.—J Campbell 1. Wm Williams 1. J McCrone 1. J Spencer 2. A Coulter 1. Wm E Riggs 1. Miss A Graham 1. 8 00

NEW JERSEY.—Eld C Suydam 5. Dea G Doland 5. Mrs S Bray 1. T Myers 1. Mrs E Brown 1. Eld G Conklin 8. J Cook 2. J T Risler 1. J H Hill 1. Mrs M Howell 1. Mrs E Roberson 1. M A Burd 1. J Chamberlain 1. J M Higgins 1. S H Stout 3. Mrs M F Phillips 1. J Weart 1. Mrs M H Cox 1. Mrs M Hill 1. J Hulse 1. John Rorick 3. Dea G Kemble 2. 43 00

GEOR.—E Britton and C Hearn 2 Eld J Horsly 1. OHIO.—Geo McCulloch 5 Eld S Craig 5 Eld J C Beaman 1. Eld S Williams 5. 16 00

MISSOURI.—J H Britton P M 3 Eld A Pattison 2 Dea W M Wall 2 B W Dudley 2 Eld H Louthan 5 Eld F Redding 7 B Bailey 1. 22 00

INDIANA.—A Johnson 5 Eld R Riggs 2 Eld J P Bartley 1.35. 8 35

KENTUCKY.—Eld W Gosney 2 Jas Martin Sen 5 J M Theobold 1 (and former remittance all right,) Eld T P Dudley 15. 23 00

ALABAMA.—John McQueen Jr 5 Eld B Lloyd 1 T Livingston for D Royal (to Jan., 1850) 2 Eld J J Dickson 1. 9 00

Myatt Mabley Ten 1 Mrs D M Foreman N C I W M Morrow Iowa 1 Eld J L Purington Me 3 J Fish Ct I A Buckley Mi 10 E Terry II I O Woodward S C I. 19 00

Total, \$258 85

Mrs Hannah Little, late of London Tract, Pa., bequest to Mrs M M Hassell \$5.

LIST OF AGENTS.

The following list of agents are requested to aid in extending the circulation of the Signs of the Times, and also *Freedom's Guard*, [devoted to the defence of civil and religious liberty,] which is published at our office, in the same form and on the same terms as the Signs, by Wm. L. Beebe.

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SIGNS OF THE TIMES.

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AND DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

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NO. 13.

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Gilbert Beebe, Editor,

To whom all communications must be addressed.

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If all moneys remitted to the editor by mail, will be at our risk.

COMMUNICATED.

For the Signs of the Times.

Southampton, Pa., June, 26, 1849.

DEAR BROTHER BEEBE:—Through abounding mercy, and sovereign grace, I still continue, and at times (unless I am deceived,) am permitted to enjoy some refreshings from the presence of the Lord. When I look around and see the world filled with a formal religion, and that religion having myriads of noisy advocates, boasting of their influence, numbers and zeal, and then turn my attention to the Zion of God, I behold her an afflicted and poor people, trusting alone in the name of the Lord, and see his servants contending for the faith once delivered to the saints, feeling that they are worms, and no men; sometimes bold in the presence of the Lord, at other times fearing, doubting and trembling under the hidings of his countenance, enquiring, By whom shall Jacob arise for he is small? and Jonathan like, faint yet pursuing, and at times ready to halt on account of the greatness of the way. Still feeling like the lepers, who had found an abundance from the hand of the Lord, that they do not well to remain idle, but are constrained to go and tell the king's household of the plenty they have found. I am often led to think upon Elijah, when he was sent to prophesy to Israel, in the times of the prophets of Baal. Baal had an abundance of prophets, and the Lord sent Elijah to face, combat, and destroy them all. He introduces himself to them, and declares that there shall be neither rain nor dew in these years, but according to his words, which he was commanded to declare in the name of the Lord God of Israel, before whom he stood. His mission was not only pointed out to him, but instructions were given him what he should say, and when he had uttered the prophesy, when and where he should go, with the promise that the Lord would sustain and provide for him. His message was of that nature that his life would be sought after. A dec-

laration and dispensation of God's sovereignty, will always arouse the tiger in his den. But the Lord is a wall of fire around about his people, and no beast of prey is permitted to harm them. Elijah must not go among the gay assemblies of the day, but he must trace the dreary path of solitude to the brook Cherith, and there hide himself, and receive his food from ravens. God's ways are mysterious; He takes away our dross, and tries our faith. The brook Cherith is as good and delightful as any other place, if God commands us thither. A raven is as welcome a messenger as a prince, if God sends him in his love, to perform a special errand of mercy, and it is the good will of him whom we profess to love, and delight to serve. It is not our outward circumstances, but the presence of, and communion with our God that makes this life delightful. The lion's den was a Bethel of God to Daniel, for God communed with him there. The furnace was a joyful place to the Hebrews, for the form of the fourth was with them. The solitude, the wilderness, the pillows of stone, the broad heavens for his curtains, and the cold lap of his mother earth for his couch, was a place of sweetness never to be forgotten by Jacob, for the presence of his Lord made it the house of God, and gate of heaven to his soul. And there he set the pillar, which, said he, should be God's house.

God so orders every manifestation of his love, that the print of man's hand is never seen thereon. Man is always out of sight while the glory of the Lord passeth by. Moses was in the cleft of the rock, and covered with the hand of the Lord, while he passed by. And at the transfiguration of Christ, when the Lord spoke, saying, this is my beloved Son in whom I am well pleased, hear ye him, the disciples were sore afraid, and fell on their faces, and Jesus came and touched them, saying, arise, and be not afraid. And when they had lifted up their eyes they saw no man save Jesus only. Nothing more is said about building tabernacles for Moses and Elias, for Jesus is all and in all to them. The servants of Christ must be learned the great truth, that without communion, and fellowship with, and the power of Christ resting on them, they are no better than dead men to Zion, but must lay with their faces in the dust so long as they see any man, in the business of salvation, save Jesus only. But I will return to Elijah. He was commanded away from the brook to Zidon, where he was to be fed by a certain widow. He was not to feast at the table of Jez-

ebel where hearts were made merry by the dainties of the earth, but he had that which was far better—He was provided for by the Lord of hosts and had lack of nothing. Shortly after this we find him before Baal's prophets, boldly declaring, that his God is the only living and true God; and that he is the only God, who has power in heaven above, or in the earth beneath, or that can hear prayer, and reveal mercy. And it strikes me, that there is some identity in the transactions of that day, and the movings of the present time. The prophets of Baal were worshipers. They had their bullock, and they offered him to their God. They performed their religious ceremonies with much zeal and earnestness. They cried unto their God from morning, until evening. But the great misfortune was, their God could neither hear nor answer. As the time rolled along, they increased their efforts, but all to no purpose. In these days the zeal is so much increased, under the improvements of the age, that they will cry for days, and weeks in succession. And they can effect no more in bringing in heirs of glory, than the prophets of Baal could in calling fire down from heaven. The God of this system can send no heavenly flame to consume the sacrifice. No incense ascends to God, from the offerings of will worship. But as soon as Elijah prepares his sacrifice on the altar of the mighty God of Jacob, and calls upon the God in whom he trusts, and by whom he had been sent, to let it be known on that day that the Lord is God, and that he is the God of Abraham, and Isaac, and God in Israel, and that he is the Lord God of that people, and that he had turned their heart back again, then the fire of the Lord fell, and consumed the sacrifice. This scene affords a most striking illustration of the systems of human effort, when compared with the unfolding of God's eternal purpose, which he has purposed in Christ Jesus our Lord. The effort system, can do nothing spiritual. God, by his own almighty power, does all things, and does them well. The advocates of the effort system, call for more means, more zeal, and more effort. The believers in God, pray to him to reveal his glory, and make his power known to Israel. The one says, that the great work is left with the clergy and the people. The other triumphantly declares, that Christ is the living head of the church, and has all power in heaven and earth, and that he will gather his lambs with his arm, and carry them in his bosom, and that God has appointed him, a Commander, and Leader for his people, and that he speaks, and it is done, he commands, and it

stands fast, and that he leads them by the right way to a city of habitation. For God has given him a name that is above every name—that at the name of Jesus, every knee shall bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father. This name and power were made known on the offering of Elijah's sacrifice. And the people fell on their faces, and cried, The Lord he is God, the Lord he is God. Elijah, then proceeded to the further discharge of his duties. He commanded the prophets of Baal to be taken, and said he, let not one of them escape. And he took them and slew them all. Had he possessed as much of that universal charity as we are told we should exercise, perhaps he might have saved some of the fairest, and most eloquent of them alive. But his was the charity of God's elect, and it rejoiced not in iniquity. He obeyed the command, and slew them all. Soon the cloud rises like a man's hand, and then an abundance of rain follows, and a refreshing is enjoyed in the land. But what must Elijah do now? Must he go and report how many converts he has made? Nay verily, He must flee for his life from the rage of Jezebel. He does not roll in luxury on the spirit of his mission. He flees to the wilderness, there to seek refuge from the rage and fury of his enemies. Jezebel said, he shall be slain by the sword, God has it in reserve for him to anoint a king over Syria, and to drop his mantle on the young Elisha, and afterwards to ascend to heaven in a chariot of fire. Can Jezebel, with all the powers of darkness combined, stay the omnipotent arm of Jehovah? All the opposing powers must stand in awful silence when God appears to make his power and glory known. Notwithstanding all this Elijah is fearful, and to the wilderness he goes, and under the Juniper tree, requests for himself that he may die. Did God leave him here a prey to his fearful timidity, and to perish with hunger? Certainly not. For the counsel of the Lord must stand, and he will do all his pleasure. Whilst fearful, hungry and thirsty, and freed of earth, the mantle of sleep wraps his senses. The angel of God is sent to him; Elijah stands not alone, under like circumstances. David at one time said, I shall fall one day by the hand of Saul, and again said he, by my God I have run through a troop, and by my God I have leaped over a wall.

The angel of the Lord which appeared to Elijah touched him, and said unto him, arise and eat. And he looked, and behold there was a cake and cruse of water at his head, and he did eat and drink, and he laid him down again. And the angel of the Lord came to him the second time, and told him to eat for the journey was too great for him. And he arose, and did eat, and drink, and travelled in the strength of that meat forty days and forty nights, unto Horeb, the mount of God. Thus was Elijah, again reminded that the eternal God was his refuge, and underneath were the everlasting arms of Jehovah. And that, that God

who hath declared the end from the beginning, always sustains his servants, and it is only when they look to an arm of flesh, and trust in man whose breath is in his nostrils, that they are filled with fears.

The longer we live in this vain world, the more we see and feel our constant dependence on that God, who is rich in mercy. Unless he is our forefront and rearward, we cannot stand for a moment, and if he were not a wall of fire round about us, the enemy would soon destroy us; and without him, the glory in our midst, we have no one in whom we can glory. As it is written, he that glorieth, let him glory in the Lord. When we look back, and review the wonderful dealings of the Lord with us, we cannot but realize, that an unerring hand has guided us, and that grace and mercy have been given to us; and we are led to exclaim with pleasing wonder, and rapturous emotion, O the depths of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out! When we are led by faith to behold Christ our elder brother and advocate, we can smile at the railings and menaces of the enemy, and laugh at the storm, saying, we know in whom we have believed, and are persuaded that he is able to keep that which we have committed to him against that day. But when like Peter, we begin to fear because the wind is boisterous, we at once begin to sink. But Christ is always within reach, and stretches forth his hand and saves us, and that right early. And as we are taught that without him we can do nothing, by a knowledge of the truth, that he is ours, and we are his, and that in him dwells all the fulness of the Godhead bodily, our souls are filled with lofty praise, and we adore the God of Elijah, saying with David, this God is our God, he will be our guide even unto death.

Yours in the best of bonds,

WILLIAM SHARP.

For the Signs of the Times.

DEAR BROTHER BARTON:—In Number Ten, of the present volume of the Signs of the Times, we notice a communication from Br. Trott, designed as a reply to Br. Barton, on the subject of love being a bond of union. After having written about three columns in the Signs, to Br. Barton, he says, "I will now reply to Br. Barton's query, and the reply may stand as a reply to remarks contained in the letter from one of the Churches to the Ketocton Association last year," &c.—which reply, as far as it concerns the Ketocton brethren, they think necessarily calls for an answer to some few interrogatories, which we will try to give in the spirit of meekness. And passing over several remarks from Br. Trott, which we, the brethren, do not think exactly accord with our views, we, Br. Barton and the Ketocton brethren, are asked, "to point out any definite period in time when Christ was made (or created) a quickening Spirit, and then first stood as the Head

of spiritual life in believers." We cannot answer for Br. Barton, but speak for ourselves; and we answer by asking Br. Trott, If the quickening, and life giving spirit of God is a created existence; and if the scriptures give any information of any thing having been created before the beginning; or does the scriptures any where say any thing about an eternal creation? "In the beginning God created the heaven and the earth." Gen. i. 1. "Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas and all that is therein," &c. Neh. ix. 6. Now the brethren about the Fort Mountains are so ignorant, that they know of no other creation; neither have we ever read in the word of Revelation about such a creature, as a created Maker; "For thy Maker is thy husband, the Lord of hosts is his name; and thy Redeemer, the holy one of Israel," &c. Isa. lxi. 5. "For the husband is the head of the wife, even as Christ is the head of the church," &c. Eph. v. 23. Br. Trott, and the brethren, will excuse the ignorance of the brethren about the Fort Mountains, for we have believed, that, the Head of the church is the Lord of Hosts; and therefore the gates of hell shall not prevail against her. For the eternal God is her refuge, and underneath are the everlasting arms.—Brother Trott has quoted two paragraphs from a pamphlet, which he received from Br. T. P. Dudley, they are lengthy quotations, we therefore omit them to avoid verbosity; but he draws this conclusion, "now I presume our brethren generally will go with Elder Dudley in those declarations of creatureship as applied to Christ and his seed in this quotation, and then probably from fear of conveying the idea of creatureship too far in reference to Christ, will, perhaps, with him make a tremendous leap from this declared creatureship, right up to Divinity.—We, the brethren about the Fort Mountain, by our experience, and the word of Truth, never were taught to believe in any other quickening power than the Holy Ghost; neither do we believe that the Holy Ghost by his renewing us, in the spirit of our minds (or souls) created little independent gods in us; or that our Adamic nature is pure, in whole, or in part. Neither do we believe that the head of the church is a creature, and that we are the creatures of that creature, this, we consider would be degrading the head; we understand, that, if we are born at all, we are born of God, and that it requires no tremendous leap, or powerful exertion of nature; for we are not born of blood, nor of the will of the flesh, nor of the will of man, but of God. God, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. We do experience, most sensibly the truth of the Apostle. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other that you cannot do the things that you would. For we find in us two contending principles, or laws; the one, is the law in our members, or flesh; the other, is the law in our

mind, or soul; the one always inclining to evil; the other, always inclining to love God more, and serve him better; the one is the working, of old corrupt nature, the other, is the law of the spirit of life in Christ Jesus; for the letter (or law, the transgression of which is sin) killeth; but the spirit giveth life (or quickeneth) and that spirit of life, or life giving spirit, is a self-existent principle of life, and can, and does impart new life, spiritual life to sinners dead in trespasses and sins, and this new life is implanted in the soul of the sinner, and is the new man, and eternal life. David says, Psa. lxxvi. 16, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." And this spiritual life is entirely distinct from the life we receive by ordinary generation, this is called natural life; nor was that spiritual life in Adam or any of his posterity, until they were quickened by the Holy Ghost, and notwithstanding this holy implantation of a holy principle in the soul does not purify our old Adamic nature, yet we contend that it does exercise an influence to some extent over our own old disordered passions, and sinful propensities, & our church, about the Fort Mountain, requires of those who join the church on profession of their faith and baptism, or by letter, to walk in newness of life according to the rule of the gospel, and we believe that the soul thus renewed by grace, (as we have been trying to explain) so soon as it leaves the body enters into everlasting life. Now the *fancied* system of our dear brethren, that this eternal new Creation (which has caused so much unnecessary talk and writing) that it has nothing to do with the soul or body; the soul is not prepared for eternal life by its implantation, nor any influence at all to control any of the disordered passions of nature. How is the soul prepared for heavenly enjoyment, and why do you find any fault with disorderly members? Neither can we see any advantage that the posterity of Adam derives from the implantation of the eternal new creature, if, neither soul or body is benefited; for we believe that our bodies and souls will enter into the heavens of eternal glory, if we are born of God. Brother Trott has quoted two texts as proof of the creaturship of Christ, we do not understand them as he does; but we assure our brother, we desire to give the fairest construction that we can according to the tenor of Truth.—The first is Rev. iii. 14, "And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true Witness, the beginning of the Creation of God." Great stress is laid on these words "the beginning of the Creation of God." Let us compare it with the 8th verse of the 1st chapter, "I am Alpha and Omega, the beginning and the end saith the Lord, which is, and which was, and which is to come, the Almighty." How the beginning? The first creature that ever God created? no, for it is written, "In the beginning God created the Heaven and the Earth." And he calls himself the Almighty in Rev. i. 8. He is the beginning of the Creation, none ever created before him. He is

the author of Creation, as will clearly appear from the second text quoted, Col. i. 15, "Who is the image of the invisible God, and the first born of every Creature." Mark now, "He is the image of the invisible God," and can a Creature be the image of the invisible God? It is impossible he can be a Creature. The latter clause of the verse reads, "The first born of every Creature." He was not born first, if it has reference to his humanity, for he was not born for four thousand years after the Creation. What can the first born mean? If you will read the 16, 17, 18 and 19 verses after the one quoted, it will appear very clearly; that he is before all Creatures, that he is the Creator of all creatures. The 16 verse reads thus, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him, and for him; 17, And he is before all things, and by him all things consist; 18, And he is head of the body, the church; who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. 19, For it pleased the Father that in him should all fullness dwell. Is this the head of the body, the church, brother Beebe? and is he a creature? would it be idolatry to worship such a glorious head as the Apostle has here described? would it not be idolatry to worship a creature? The blessed Lord keep us from idols. Farewell, our dear brother, we love you in the Lord.

THE BRETHREN ABOUT
THE FORT MOUNTAIN.

Mt. Carmel, Ky., June 6, 1849.

BROTHER BEEBE:—I have just returned from a tour through the North District Association in this state, and feel disposed to write a few things for your columns. Zion, in these parts seems to be passing through a wintry season, there is a general complaining of coldness, and but few additions are made to the churches: but we are assured that when the *set time* to favor Zion shall come, the servants of God shall take pleasure in her stones, and favor the dust thereof. I regret exceedingly when I see a disposition manifested by brethren to fall out with one another; for we are to bear each other's burdens, and so fulfill the law of Christ. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? This is an important question; for John says, "We know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother abideth in death." Love is one of the fruits of the Spirit; and "as many as are led by the Spirit of God they are the sons of God." But, if any have not the Spirit of Christ they are none of his, and consequently they are destitute of this love. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife,

seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which, I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

We need not be surprised if the world hates and persecutes us, and if they speak all manner of evil against us, for it hated our Lord and Master and persecuted him even to death. To see the world and all those who profess a religion which is of the world marshalling in solid phalanx against the church of God, is but the fulfillment of what the scriptures have assured us shall be; for, "These shall make war with the Lamb." This should not alarm us, for "Greater is he that is in you, than he that is in the world." Moreover Christ, who cannot lie, has said, The gates of hell shall not prevail against his church. I have heard brethren sometimes express fears that the combined forces of the world and false religion would ultimately prevail against the church; but I have no such fear: they may annoy the church but they cannot destroy her. "No weapon formed against thee shall prosper; and every tongue that shall rise against thee in judgement, thou shalt condemn; this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." But when brethren fall out and bite and devour one another, the church suffers, for if one member suffers the whole body is in pain. If the members of the same body fall out and become contentious the whole body is disturbed and sometimes thrown into a state of confusion. We should therefore strive to keep the unity of the Spirit in the bonds of peace, and listen to the exhortation of the apostle. "Let brotherly love continue." "There is one body, and one Spirit, even as ye are all called in one hope of your calling." "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." "Beloved, if God so loved us, we ought also to love one another." I recollect that on one occasion a disciple asked Christ who should be the greatest in the kingdom; and our Lord told him that, he that would be greatest must be servant of all; and he placed a little child in the midst of them, and taught them the necessity of becoming as little children. Sometimes I fear that brethren strive about who shall be greatest in the kingdom and forget the admonition of the Savior.

If we could always have a view of our own imperfections, we would feel no disposition to magnify the faults of others. I have thought it was when we have had a beam in our own eyes, we are most apt to imagine that we see motes in the eyes of our brethren. But behold how good and how pleasant it is for brethren to dwell together in unity. O, that all could feel the necessity of cultivating brotherly love! Let love, says the apostle, be without dissimulation. Abhor that which is evil, cleave to that which is good. "He that loveth is born of God." Let us therefore walk in love and we shall abide in his love, and

enjoy that peace which the world can neither give or take away.

Brother Beebe, we as a church, at Mt Gilead, are at peace; but the Lord in his providence has, a few weeks since, removed from us by death, our beloved sister Foxworthy, consort of Deacon John Foxworthy. She had been afflicted for years but she was enabled to manifest great resignation to the will of God. I was not at home when she died, and did not see her for a few days before her death; but the last time I saw her, she told me that she knew that salvation was of God, and that into his hands she was willing to resign her all. She has left several children with her bereaved husband to feel sensibly their heavy bereavement.

Yesterday, (the 5th inst.) ELDER JOHN DEBELL, one of your agents in this county, departed this life. He has long been a professor of religion, and for many years engaged in preaching Jesus to his fellow men. His labors in this world are now over, and the language of inspiration is, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Yours in affliction,

G. M. THOMPSON.

For the Signs of the Times.

Moreland, Bourbon Co., June 28, 1849.

DEAR BROTHER BEEBE:—If you feel free to do so, I would like if you would give your views on Hebrews ii. 14 & 15, which reads thus—
"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage."

The particular point of difficulty with me, and the point to which I would direct your attention, is, "*The origin of those children*" and how they become united to their Federal head, the "*Second Adam*."

My object is not to elicit controversy; but to get information; and if you will favor me with your views, I will just take them for what they are worth.

Yours in christian regard,

E. S. DUDLEY.

CIRCULAR LETTER.

The Elders and brethren of the Warwick Association assembled with the church at Hardyston, Sussex county, N. J., on Wednesday and Thursday, 6th and 7th of May, 1849, to the Churches from whom we are messengers send christian salutation.

DEAR BRETHREN:—The time of our annual meeting has arrived, and another year has been added to the number of the past, and with it many with whom we formerly associated have gone, as we trust to mingle in that Association where parting is unknown, and where sorrow, sin, and death can no more disturb them. Our

God is accomplishing his own purpose for the best interest of his people and security of his own glory, and we are left to mourn, but not as those who have no hope; for we enjoy the sweet anticipation that through the riches of divine grace we shall join them in the glorious anthem of unceasing praise to our God who hath loved us in Christ, and predestinated, sanctified, and preserved us in Christ and declared that his church is complete in Christ. It is written, "But of him are ye in Christ Jesus who of God is made unto us Wisdom, and Righteousness, and Sanctification and Redemption: that, according as it is written, He that glorieth let him glory in the Lord." 1 Cor. i. 30, 31. "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9.

Finally, brethren, the word assures us that "CHRIST IS ALL, AND IN ALL." Col. iii. 2. He is all, in reference to the scriptures. Moses and the prophets wrote of him; all the types and shadows, blood and sacrifices, holy days and sabbaths under the old dispensation were but shadows of things to come, the body, or substance of them all was Christ. He is all and in all, as the glorious Head of his church. "In the beginning was the Word, and the Word was with God, and the Word was God." John i. 1. Again in reference to Christ in his Headship of the church, it is said, "Who is the image of the invisible God," and it is expressly said of him that he "dwelleth in light which no man can approach unto; whom no man hath seen nor can see." Hence we understand the apostle as speaking of Christ in his connection with his people; the First born of every creature in his church, and in the vast plan of grace. "By him were all things created, which are in heaven, and which are on the earth; visible and invisible; whether they be thrones or dominions, or principalities or powers; all things were created by him, and for him, and he is before all things, and by him all things consist." Nor has the apostle stopped here; he adds, "And he is the Head of the body, the church, who is the Beginning, the First-born from the dead, that in all things he might have the pre-eminence;" as the Head, Mediator, Surety, Life, Light and Husband of the church; for it hath pleased the Father that in him should all fullness dwell.

Christ is all, in the redemption of his people. The right of redemption was alone in him, as the nearest of kin, he being the Head and Husband. As in the testimony of the prophet, "For thy Maker is thy Husband; the Lord of Hosts is his name, and thy Redeemer is the Holy One of Israel; the God of the whole earth shall he be called." Isa. liv. 5. We are led to admire the suitableness of such a Redeemer; and what constitutes his work a redemption, is the entire accomplishment of it. To this the apostle is witness, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

"He who suffered for our sake,
No half atonement came to make;
He took our sins; yea, took the whole
With all their curse upon his soul.

From hands, and feet, and heart he bled,
And suffered thorns to pierce his head,
To make atonement for each part,
The hands, and feet, and head, and heart."

Christ is all, as the righteousness of his people. "And this is the name whereby he shall be called THE LORD OUR RIGHTEOUSNESS."

And as the wife is legally identified with her husband, and by virtue of the marriage union she is called by his name, so the church is properly and legally called by his name, by virtue of the union to and identity with him; hence it is also written, "And this is the name whereby she shall be called, THE LORD OUR RIGHTEOUSNESS." As his members are brought into the experimental enjoyment of this union, their language is, "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of Righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. lxi. 10.

Christ is all, in the forgiveness of sins. "Him hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Acts v. 31.

Christ is all, in the preservation of his people. "Sanctified by God the Father, preserved in Christ Jesus, and called." Jude i. Preserved in Christ before they were called by grace; preserved in Christ, when called by grace, and preserved in him throughout all their pilgrimage; amidst all their temptations, unbelief, hardness of heart and darkness of soul; preserved in him from all the persecution of men and rage of devils. Who can calculate or write the history of one child of grace? How much less the history of all the heirs of immortality, which have been, now are, and hereafter shall be preserved in Christ, until the whole election of grace shall be brought home to glory? Christ is all in the justification of his people. God, by the prophet, has declared, "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities." Isa. liii. 11. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him." Rom. v. 8 & 9. "Who shall lay anything to the charge of God's elect? it is God that justifieth; Who is he that condemneth? It is Christ that died, yea, rather, that is risen again." "Who was delivered for our offence, and raised again for our justification." Rom. viii. 33, 34, and iv. 25. And it is also declared that "whom he justified, them he also glorified."

Christ is all in the resurrection of his people. He has announced himself to them as "The Resurrection and the Life," as though he had said to them, I am the surety, and the representative of my body the church; and whosoever believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die. He is the first fruits of them that slept; their bodies he has redeemed, and he has pledged himself that he will raise them up at the last day. Hence the apostle affirms, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11.

Christ is all in the salvation of his people. "Neither is there salvation, in any other for there is none other name under heaven given among men whereby we must be saved." Simeon believed that Christ was all in salvation; for he took him in his arms, and exclaimed, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Christ is all in the glorification of his people. "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change, (not who has changed our vile body, that it may be fashioned like his glorious

body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21. "When Christ, who is our Life shall appear, then shall ye also appear with him in glory." Col. iii. 4. The prophet in designating Christ to the church, calls him "Thy God, thy glory." Isa. lx. 19. The great object of redemption is, as we are informed, that, Christ might present to himself a glorious church not having spot or wrinkle, or any such thing—"That we should be holy and without blame before him in love." Eph. v. 27, and i. 4.

Brethren this text not only presents for our contemplation what Christ is for us; but also what he is in us. He is *all*, and he is *in all*. This subject enters deeply into the experience of God's children; on it we hear nothing in commendation from will-worshippers and arminians; Hagar's children only mock at it; for say they, If Christ be all for you, and in you, then the creature is nothing—has no hand in the work of salvation. Not one of the sons of Hagar can endure the thought that he is nothing, and that Christ is all and in all, in the salvation of his people. In this they make it manifest that they have never learned the lesson that Jesus teaches his disciples, "Without me, ye can do nothing; for all who have learned it of him who is meek and lowly, will rejoice that Christ is all and in all. They feel deeply sensible that they were by nature children of wrath even as others—dead in trespasses and sins—being without hope and without God in the world, and as the dead cannot quicken, and make themselves alive, so we must have remained in death forever if Christ had not been our life.—I am, saith Christ, the Way, the Truth, and the Life, and as we regard him as the life, we must regard every other way as death. No man can come to the Father but by him. He knows his sheep and they follow him, and he giveth to them eternal life, and they shall never perish, neither shall any pluck them out of his hand. This life is that light which illuminates our minds. In him was life, and the life was the light of men. John i. 4.

By nature we are ignorant of God, and of ourselves; but in Christ there is a fullness of wisdom and knowledge, and he is of God, made unto us Wisdom, and Righteousness, and Sanctification and Redemption, and all his people are made wise unto salvation, through faith that is in him. Although we are taught to know, and feel and acknowledge our own weakness, yet with Paul we are enabled to say, "When I am weak, then am I strong." "I can do all things through Christ who strengtheneth me." "Behold God is my salvation! I will trust and not be afraid; for the Lord Jehovah is my strength, and my song, he also is become my salvation." When we were made to feel that we were poor, lost and helpless sinners, God was pleased to make known to us, what is the riches of the glory of this mystery, among the gentiles; which is, Christ in us, the hope of glory. And as Christ is the only hope of the believer, Paul could well say, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

Christ is all and in all of his saints, as the author and finisher of their faith; and Paul desired that Christ might dwell richly in their hearts, by faith, that they might be rooted and grounded in him. It is called the faith of God's elect, and they are said to live by it, and to walk by it; and this is the victory that overcometh the world; even your faith. 1 John v. 4. It is not to be carried away by a worldly mind, after the vani-

ties and follies of the world; nor are they on whom it is bestowed to grasp after the riches and honors, or emoluments of the world; for faith giveth to the saints, victory over the traditions and idolatry of the world.

Christ is all, as the peace of his children. It is written, "He is our peace." Again, "He has made peace, by the blood of his cross." He has said for our comfort, "My peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you."

Dear brethren, may it be our happiness as churches to live together in peace, even as we profess to be the subjects of the Prince of peace; and may God grant unto us the full enjoyment of that peace with God which is through Jesus Christ our Lord.

Christ is all and in all in the government, order, and discipline of his church; for he is the king in Zion. We might extend our remarks on the subject; but the limits of a circular forbid that we should farther enlarge. No tongue can tell—no pen can write the ten thousand times ten thousand glories, which these words express, for he is truly all in all to his church which is his body, the fullness of him that filleth all in all.

"Christ is our meat, Christ is our drink,
Our physic, and our health,
Our peace, our strength, our joy, our crown,
Our glory and our wealth.

Christ is our Father and our friend,
Our brother and our love,
Our Head, our Hope, our Counsellor,
Our Advocate above.

Our Christ—He is our heaven of heavens!
Our Christ—What shall we call?
For Christ is First, and Christ is Last,
And Christ is All in All."

BENJAMIN PITCHER, *Moderator.*

WM. L. BENEDICT, *Clerk.*

The Delaware Baptist Association to the Churches of which she is composed sendeth christian love in the Lord.

DEAR BRETHREN:—Sanctified in Christ Jesus and called to be saints—we salute you with the salutation of the Apostle, "Grace be unto you and peace from God our Father and from the Lord Jesus Christ." Beloved, as it is our custom to present you our annual epistle of love in token of our union and fellowship in the gospel and to cheer the desponding in tribulation, whose hearts are failing them for fear and for looking for those things that are coming to pass. The signs of the times clearly indicate perilous times, and that the slaying of the Witnesses for the testimony of Jesus is near at hand. It appears to be the very time spoken of by the Apostle, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy." And it would seem at this time as if the Church of God was to be annihilated, being as a besieged city, surrounded with the anti-christian armies which are like grasshoppers for multitude, and enemies rising within her own borders, here a Judas and there a Hymeneus and Philetus, with many others who profess to know and love the truth but by their walk and conversation prove that they know nothing of the matter, which things grieve and make sad the hearts of the saints. Truly it is a day of clouds and thick darkness, nevertheless the foundation of God standeth sure, having this seal the Lord knoweth them that are his. And to assure the church of her permanent security, and final victory over all her enemies we would point you to the precious promises contained in the sacred word of truth,

which are there recorded for the consolation of the saints. We are there assured that all things work together for good to them who love God—to them who are the called according to his purpose. By the same word we learn that when there were but twelve in number one of them was a devil and betrayed the Son of man with a kiss. And the disciples being filled with sorrow, Jesus said unto them, Let not your heart be troubled, ye believe in God, believe also in me. And again, Ye now therefore, have sorrow, but I will see you again, and your heart shall rejoice and your joy no man taketh from you. Precious promise!

The saints should never be dismay'd,
Nor sink in hopeless fear,
For when they least expect his aid,
The Savior will appear.

Whose omnipotent arm has sustained his church in and through all her conflicts and fiery trials for these eighteen hundred years. Every artifice and deadly weapon which wicked men and devils could invent for her destruction has been employed against her, but like the flaming bush which Moses saw, she stands yet unconsumed for the angel of the Lord is in her midst. God is a wall of fire round about her and he has said, "Fear not, for I am the Lord thy God, when thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee; for I have redeemed thee; thou art mine;" and "I have loved thee with an everlasting love." How excellent is thy loving kindness! O God! deeper than the depths beneath, free and faithful, strong as death; and we have known and believed the love of God to us! For sovereign, eternal, unchanging love, angelic choirs praise their King. Heavenly hosts adore him. The saints on earth with rapture sing, and cast their crowns before him, who has all power in heaven and in earth and who is head over all things to his church. All the combined powers of the prince of darkness shall not prevail against her. "Her walls of strong salvation made defy the assaults of hell." No weapon that is formed against her shall prosper; her enemies shall be found liars unto her, and she shall tread upon their high places. The Lord Jehovah spoke the word, and he will fulfill all his promises, O blessed assurance! How can she sink with such a prop as the Everlasting Arms which bear her up? "Let the inhabitants of the Rock sing! let them shout from the top of the mountains!" There is none like unto the God of Jeshurun that rideth upon the heavens in thy help, and in his excellency on the sky.

Beloved, seeing we have such exceeding great and precious promises why should we despond or say, Our enemies are too strong for us, we shall be overthrown. Kingdoms shall fall, nations dissolve, and stately monuments crumble to dust, and all the boasted powers of antichrist shall the Lord consume with the spirit of his mouth, and destroy with the brightness of his coming; but the church of the living God stands immovable, eternally secure—fair as the moon, clear as the sun, and terrible as an army with banners. And she to the terror of her enemies unfurls her banner, displaying her motto, The Lord of hosts is with us. He is the Captain of her salvation, the conqueror of all her enemies, and when her warfare is over, her pilgrimage ended—with a victorious shout she shall triumph over death, hell, and the grave, through the Lord Jesus Christ, who is her shield and her exceeding great reward.

For when the last great trump shall sound
Her slumbering dust shall rise

To meet the Lord with glory crowned
Who'll bear her to the skies ;

and so shall she ever be with her Lord in full possession of the glorious inheritance which is incorruptible, undefiled, and that fadeth not away.

And now, brethren, we commend you to God and the word of his grace, to whom be glory forever and ever. Amen.

THOMAS BARTON, *Mod.*

JOSEPH HUGHES, *Clerk.*

CORRESPONDING LETTER.

The Warwick Association of Old School Baptists, assembled with the church of Christ at Hardyston, N. J., to the several Associations, Corresponding Meetings, churches and brethren with whom we correspond, send love in the Lord.

DEARLY BELOVED BRETHREN:—Through the goodness of our Heavenly Father, we are again permitted to meet in association for the worship of God, and for general correspondence with the saints. It is not our privilege to inform you of large additions made to the visible body of Christ, in this part of his kingdom, as you will see by our Minutes, yet the Lord has been graciously pleased to give us, from time to time, some assurance that he ever lives to make intercession for his people, and that he still continues to open the prison to them that are bound, and to proclaim liberty to captives. We are united in heart, having One Lord, one faith, and one baptism, and one God and Father of us all. But for our unity in these things, we are pointed at by the enemies of the cross of Christ, and reviled as narrow minded, and unworthy to be reckoned among the nations. We regard these however as but light afflictions compared with what we are led, from the present aspect of things, to look for; for we have greatly mistaken the signs of the times, if they do not indicate that the time is near, even at our doors, in which many of the privileges which we now enjoy, as the followers of Jesus, and as citizens of the world, will be torn from us. The man of sin must be revealed in his time, both by drawing away disciples after him, and by persecuting the church of God. The one of these developments has been made before our eyes, and the other must necessarily follow soon; and "Mystery, Babylon, the Great, the Mother of Harlots, and Abominations of the earth," seated on the scarlet colored beast, shall cause all to be put to death, who will not worship the beast nor his image. The means by which the beast is to be clothed with power, seems to be in successful operation, bending the pliant minds of the rising generation to prepare them by corruption to execute his will.

Dear brethren, while it is our privilege to correspond by letters and by messengers, may our correspondence serve to strengthen and encourage each other in view of the assurance which the king of Zion, who has risen in triumph over all his enemies, and who holds the keys of hell and death, has given us, that

"Death and hell can do no more
Than what our Father please."

For the wrath of man shall praise him, and the remainder of wrath he will restrain. No enchantment can prevail against Jacob, nor divination against Israel; for his God has made him to suck honey out of the Rock, and oil out of the flinty Rock. If it be for the praise of our glorious Leader that we should follow in the blood marked footsteps of his flock, for the trial of our faith—though the furnace may be hot, let us remember that he has made our shoes iron, and

brass, and has promised that "as our days, so shall our strength be."

Finally, brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities and powers, and against the rulers of the darkness of this world, and against spiritual wickedness in high places. Stand therefore, with your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace: above all take the shield of faith wherewith ye may quench the fiery darts of the wicked, and take the helmet of salvation and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance. For our encouragement we have this glorious promise, that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

Our meeting has been harmonious, and refreshing, and our hearts have been comforted by your letters and the presence of your messengers, and above all, by the manifest presence of him who walks in the midst of the golden candlesticks.

Our next Associational Meeting we have appointed to be held with the church at New Vernon, Orange county, N. Y., on the Wednesday and Thursday preceding the second Sunday in June, 1850, when and where we desire to receive your letters of correspondence and greet your messengers.

BENJAMIN PITCHER, *Moderator.*

WM. L. BENEDICT, *Clerk.*

The Delaware Baptist Association assembled with the church at London Tract, Chester County, Pa., May 26, 27, and 28, 1849, to sister Associations in correspondence with us, and to all of like precious faith with those who believe the glorious doctrine of salvation by the free grace of God through the blood and righteousness of our adorable Lord and Savior Jesus Christ, who is our only hope, our only atonement, our only joy in prosperity, our only solace in adversity, our only hope in life, our only support in death, and our eternal all—Grace, mercy, and peace be multiplied.

DEARLY BELOVED IN CHRIST JESUS:—Through the tender mercy of our God we are yet in the land of the living, and have been indulged with the privilege of another Associational meeting, which has been signalized by a unanimity of sentiment and an outflowing of brotherly love, which must be gratifying to every lover of divine truth, and must commend itself to the approbation and admiration of all beholders.

Beloved, our desire and prayer to God is that we may all be found abounding in the work of the Lord, forasmuch as we know that our faith is not in vain in the Lord.

O ye afflicted few, fellow travellers in the path of tribulation, let us remind you of your heavenly inheritance, for ye are heirs with Christ—of your royal birth, for ye are all children of a king—and of the absolute certainty of your speedy release from all the consequences of sin, and introduction to a state of sinless obedience and blessedness, in the fruition of which all our present "light afflictions" as well as the awful depravity and pollution of our natures will be remembered only as a dream when one awaketh.

Seeing then, beloved, that we have such hope, what manner of persons ought we to be in all holy conversation and godliness. May it ever be our heart's desire and earnest endeavor to be found

walking worthy of our high vocation, and with the royal Psalmist may we ever be found praying for sincerity of heart, and deliverance from the floods of error, delusion, and hypocrisy, which seem to threaten a second deluge to our sin disordered world. "Search me, O God, and know my heart, try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

We have been edified by the presence of your messengers and by the reading of your affectionate communications; and desire a continuance of your friendly correspondence.

Our next meeting will be held with our sister church at Bryn Zion, Kent Co., Del., to commence on the Saturday before the fourth Sunday in May, 1850, at 11 o'clock A. M., when we hope again to be favored with your affectionate epistles, and refreshed by the presence of your messengers.

THOMAS BARTON, *Mod.*

JOSEPH HUGHES, *Clerk.*

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., JULY 1, 1849.

REPLY TO BROTHER DUDLEY.—We feel free to give our views on the subject presented, not from any presumption that we enjoy a clearer light, or happier talent of communication than our brethren, but because we desire to withhold no religious sentiment from the investigation of our readers. We consider them entitled to our religious views on all subjects on which they are pleased to interrogate us, and we feel the more unreservedly free in this instance because our brother assumes the more difficult task of estimating the exact worth of our views, and is pledged to take them for just what they are worth; if indeed they shall prove to be worth any thing. This is what we desire on all subjects on which we express our opinion. To ask for more would be vain and presumptuous, and to be willing to accept less would be to under-rate worth. The two particular points involved in the consideration of this text, to which our attention is called, are

1. The origin of these children; and
2. How they became united to their federal Head, the Second Adam.

First, the origin of these children. Taking for granted that these children are the children of God, that seed which God, by the prophet, said, should serve him, and which should be counted to the Lord for a generation; and which are by Peter called "a chosen generation, a royal priesthood, a holy nation," &c., and by Paul, "the faithful in Christ Jesus," we shall have but little difficulty in tracing their origin immediately to God. Christ himself has said of them "Thine they were and thou gavest them me;" Again, "All that the Father giveth me shall come unto me." "My Father which gave them me is greater than all," &c. But we presume that brother Dudley is as well satisfied that these children had their origin in God, as we are; we conclude that his query was intended to embrace the consideration of the date, manner and circumstances of their origin. Whether they were originated at the time of the creation of the natural heavens and earth in the formation

of Adam from the dust of the earth, or at some date antecedent or subsequent to the creation of the world. We are free to express the strong conviction of our mind that as the seed of Christ, they had their origin in him as their seminal Head, and divinely appointed Mediator, long before they became partakers of flesh and blood. Some of them we know existed as the seed of Christ, when he poured out his soul unto death, for at that time he saw all his seed, and some of them have never until the present time been developed as partakers of flesh and blood; only as they had an earthly or natural existence in Adam the first, from the day that man became a living soul. The text before us demonstrates the fact that *these children* did exist as his (Christ's) children before they became partakers of flesh and blood. Their becoming partakers of flesh and blood did not constitute them the children or seed of Christ, for they had their identity as his children, or "*the children*" before they partook of flesh and blood. Who partook of flesh and blood? The children. How did they partake of flesh and blood? Just as Christ, "also himself likewise partook of the same," when he was made flesh and dwelt among us, for the term *likewise* signifies in like manner or in the same way. Christ existed as the Son of God before he was made of a woman; and so his seed existed in him as their Mediatorial and seminal Head, before they were created in Adam. When we speak of the existence of Christ as the Son of God, the Mediator, the Head of the Church and Life of his people, before he became incarnate, we do not allude to his absolute Godhead, for in his Godhead he is the Eternal, the self-existent God, in the most absolute sense of the word, but we allude to what he was as the beginning of the creation of God, and the First-Born of every creature. And thus existing in his Mediatorial character, the fullness of the Godhead, and the fullness of the church were embodied in that Mediatorial existence. And hence it is said, that his people were "created in him, chosen in him, preserved in him, saved and called with an holy calling, not according to their works but according to his own purpose and grace which was given us in Christ Jesus before the world began." Their origin as his seed is simultaneous and identical with Christ as their Life, as we are informed in the connection of our text. For both he that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church I will sing praise unto thee. And again, I will put my trust in him. And again, Behold I, and the children which God hath given me. In perfect harmony with these scriptures, he told his disciples that he was going to his Father and to their Father, to his God and to their God. As he is the only begotten of the Father, their sonship is included in his Sonship. He was the Son of God before he partook of flesh and blood, and his seed were the children of God in his sonship before they partook of flesh and blood. Brother

Dudley will perceive that while we ascribe to Christ absolute Godhead in the most absolute and unlimited sense of the word; and as such deny that he is *second*, subsequent, or inferior to any other God, we refer every title applied to him in the scriptures, which implies derivation, emanation, generation, or dependence, to his Mediatorial Headship of his church, which is his body, the fullness of him that filleth all in all, excepting only such titles as are used in special reference to his humanity.

To be concluded in our next.

THE PETITION TO CONGRESS.

With this number of the Signs we send a copy of Freedom's Guard, containing a Petition to the Congress of the United States, praying for the discontinuance of the office of Chaplains, and a repeal of all other laws "respecting establishments of religion, or prohibiting the free exercise thereof" unconstitutionally enacted by Congress. That the creation of the office of Chaplains, and the appropriation of hundreds of thousands of dollars of the people's money, without their consent for the special benefit of hiring incumbents to fill that illegal & anti-republican office, is in direct violation of the only provision in our national constitution for the protection of the religious rights of all the people of whatever religious persuasion, there can be no doubt. Those who appreciate the blessings of religious liberty, and desire to leave all men free to profess, enjoy and practice whatever religion their own consciences dictate without the interference, dictation or restriction of civil authority—those who are unwilling to rob by legal taxation, one or more class of religionists, or non-professors, to fatten and enrich those of discordant and opposite sentiments, will feel the importance of circulating the Petitions which are herewith sent, and when all the names which can be obtained for the purpose are entolled, see that they are forwarded to some member of the Senate or House of Representatives to be presented to Congress.

We have acted on the advice and according to the express desire of brethren and friends of the Baltimore, Delaware, Delaware River, Warwick and Chemung Associations, in procuring copies of the Guard containing the Petition to send one copy to each of our subscribers. We send out 3000 copies of the Guard, at considerable expense to us, of course; but we make no extra charge to our subscribers. We only ask of them to use their influence to cause the petition to be well circulated, and to see that the names procured are duly sent to Congress.

OBITUARY.

Mason County, Ky., June 30, 1849.

BROTHER BEEBE:—By request I send you the following obituary of our highly esteemed brother ELDER JOHN DEBELL, who departed this life the 5th inst., aged 77 years and about 4 months.

Brother Debell lived a member of the church of Christ about 50 years, and was esteemed a sound consistent Old Baptist from the time of his uniting with the church until his death. Many years since he was licensed to exercise his gift in the church, in preaching, exhorting, &c., but until about 1840 did not engage much in the ministry, since that time he was much engaged in visiting the churches, and laboring with them; and although his talent as a preacher was not thought to be great, yet he was esteemed a good counsellor and exhorter, an affectionate, useful member in the house of God. The difficulties that sprung up amongst us, producing division and distress, and which left us a feeble band, almost without intercourse with the Old School Baptists, seemed to give him great distress; he was much engaged in trying to enlarge our intercourse, and for this purpose, (although in bad health,) with myself, visited the Corresponding meeting in Va., where we succeeded in opening a correspondence with that meeting, and formed an acquaintance with many interesting brethren from different parts; we also visited the Ketocton Association, where we were much comforted in mingling with those brethren that we had not before known, but whom we have since often thought of, and rejoiced that such a privilege was ever our happy lot. Having thus accomplished the desire of his heart in extending our intercourse with our brethren, he seemed to be satisfied, and manifested a willingness to leave this world whenever the Lord should bid him come. About the beginning of November last, he was taken sick with Dropsy, and confined for some time to the house, he seemed then to be getting well and visited some of his brethren, and preached a few times, then he was again confined, and on the last day of May was taken with Palsy, which terminated in death in five days; during all his afflictions he manifested great resignation to the will of the Lord, and he manifested a great anxiety for the prosperity of the church, but little concerned about himself. As a Christian, a citizen, a father, a friend, and in all relations he sustained, his character was fair, and few have left this world with as many sincere friends to mourn their loss. Yet we mourn not as those without hope, for many of us look forward with hope, to a meeting above, where parting will be no more. That your poor unworthy brother may be permitted to meet you and all the dear children of God there. (and if a brother, I know it will be the case,) is the sincere desire of your brother in the Lord,

GEORGE MARSHALL.

BROTHER BEEBE:—It becomes my painful duty to record the death of my eldest daughter, AMANDA M. REYNOLDS, aged 26 years, who died on the 28th of May last, being the last day of the Delaware Association. Although she was corpulent and subject at times to shortness of breath and difficulty in breathing in consequence of a disease of the heart and asthma, she was seldom ever confined to the house. She had been with us to the Rock Springs church only one week previous to her death, seven miles distant and returned home as well as usual and remarkably cheerful, and when we were getting ready and about to go to the Association she expressed an anxiety for us to go and not to stop on her account. Upon the evening of the night of her death she went to bed as well as usual and fell into a sweet sound sleep and after a short time she awoke up with a difficulty of breathing, and in less than an hour expired. We did not return home until next day, consequently we had no intelligence of her death until we were nearly home. The shock to us was truly great, and we were left to mourn, yet not as those that are without a hope. Although she had nev-

or made a public profession of religion, yet for some time she had been exercised in mind, and would at times say she doubted her interest in Christ, but a few days previous to her death in conversation with her mother, observed she had been convinced that she of herself could do nothing, and was willing to rely alone upon Christ as her Savior.

With humble hope we shed our tears,
Our sorrows vent to him who hears
The parents' moan who will support,
And bear our sinking spirits up.

LEONARD REYNOLDS.

Rising Sun, Md., June 20, 1849.

Died, on the 26th ult., in the city of New York, after a protracted illness, MR. JOHN ALBERTSON, aged 62 years. Mr. Albertson was brother-in-law to the editor of this paper. The following stanzas were forwarded by our bereaved sister, the widowed companion of the deceased.

And is this body cold in death—
The form I loved so well?
And has he drawn his latest breath
And gone to heaven to dwell?

We'll meet, I hope, in that bless'd world,
Where freed from care and pain,
Our souls shall mingle ever more,
Nor ever part again.

Your sister,

MARIA ALBERTSON.

Died, in Chester, (in this county) on Wednesday the 27th ult., after a short illness, MR. LEONARD GODFREY, aged about 35 years. Mr. Godfrey has left a widow and several small children.

POETRY.

From the Geneva Gazette.

EMMANUEL.

BY LUOF.

A noble youth who oft and long,
Had sought for bliss in wine and song,
Inscribed in characters of flame,
His banner with this sacred name,
Emmanuel.

Then rising from his benighted knees,
He flung his banner to the breeze,
And cried—his right hand stretched on high—
To thee I'll live—for thee I'll die!
Emmanuel.

The young, the beautiful, the gay,
Companions of his youthful way,
Exclaimed—Oh, lost to joy and fame!
What magic is there in thy name
Emmanuel.

He said—my heart with joy o'erflows—
With love divine my spirit glows—
My soul ascends on broader wing
To loftier flights, whither I sing
Emmanuel.

Then pressing on he firmly trod
The summit of the mount of God!
Saw angels passing in and out
The Holy City—heard them shout
Emmanuel!

While gazing there in meek disguise,
Doubt cast her veil before his eyes,
And whispered, Guilty and unclean,
What interest has a sinner in
Emmanuel?

He wept—his head hung on his breast—
He deeply groaned—Ah me! unblest!
Faith touched the veil—aloud he cried—
See! who is that on Calvary died?
Emmanuel.

God with us! To redeem—to die!
God to forgive and sanctify!
God with us on the land and sea!
Through time, death, and eternity.
Emmanuel

Before him wide the world outspreads—
Rough, narrow, dark, the path he treads—
Pleasure points to her flowery way—
His banner waves—I hear him say
Emmanuel!

Went, bleak and guant, his heart oppress—
Cate on his brow, her fingers press'd
Night wrapp'd him in her darkest shroud,
Still echo, oft repeated loud
Emmanuel!

Fierce beast of prey inspired fear,
Bleak wintry blasts howl'd deep and drear,
The lightning flash revealed his form,
His voice rang out upon the storm,
Emmanuel!

On Death's wild cavern brink he stood,
He plunged beneath the roaring flood!
See! Rising now on your bright shore
His banner waves! He shouts once more
Emmanuel!

ASSOCIATIONAL MEETINGS.

The Forty-third annual meeting of the Red River Association of Predestinarian Baptists will be held, if the Lord will, with the church at Spring Creek of Red River, Robertson county, Ten., on Saturday before the second Sunday of August 1849, at 10 o'clock A. M.

Brethren and sisters of our faith and order are invited to meet with us. Brethren in the ministry, come and see us! JOHN H. GAMMON.

The next meeting of the Corresponding Association of Va., will be held with the Mt Pleasant church in Fairfax Co. Va. (about 16 miles from Alexandria,) to commence on Thursday 9th August next.

The Ketocton Association will commence her next session on Thursday, August 16th, with the New Valley church, Loudoun county, Va.

Rappahannock, (Old School) Association will commence its next session on Thursday, August 23d, with the Chestnut Fork church, Culpepper county Va.

Lexington Association, will meet with the church of Olive and Hurley—about 13 miles west of Kingston, Ulster county N. Y., on the first Wednesday and Thursday in September, commencing on Wednesday 10 o'clock A. M.

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PENNSYLVANIA.—S Purdy \$1. A T Aldrich 1. Wm Croyton 1.50. Experience Sherman 2. Eld J Beeman 1. Eld B Pitcher for S Parker 5. Mrs B Ingham 2. Abigail Dodge 1. Amos Comby 2. Eld. J Furr 1.	17 50
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Total,	\$125 00

*The remittance of last year was not received, but agreeable to our rule, we have credited it on the book, to those for whom it was intended, the loss being our own.

S. Wade, receipted in our last number for \$1, should have been \$3 up to the 1st of July, 1850,

LIST OF AGENTS.

The following list of agents are requested to aid in extending the circulation of the Signs of the Times, and also Freedom's Guard, [devoted to the defence of civil and religious liberty,] which is published at our office, in the same form and on the same terms as the Signs, by Wm. L. Beebe.

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

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COMMUNICATED.

For the Signs of the Times.

Warwick, N. Y., May 27, 1849.

BROTHER BEEBE :—For a long time I have felt desirous to tell the dear children of God some of the Lord's dealings with me. About fourteen years ago I was brought to see for the first time, that I was a lost sinner. At first I did not know what ailed me—I felt so wretched, I labored hard to get rid of my gloominess by visiting places of amusement, but this proved vain; for I returned from such amusements feeling worse than before. Many a sleepless night have I passed thinking on my deplorable situation. During these exercises, an uncle of mine died quite suddenly, and his decease made quite an impression on my mind.—I thought that if I had been called away instead of him, I knew not what would have been my doom; never shall I be able to describe my feelings on that occasion. In this manner time passed on with me for nearly a year; then I was taken sick, and it was thought by all my friends that I could not recover; but my distress of body was trifling compared with the anguish of my soul on account of my sins. I began however slowly to recover; but my distress on account of my sinful state increased until tears became my meat and drink. At this time I hated the doctrine of election—it seemed to me hard that God should save some and not others. I labored with all my powers to work myself into the favor of God, until even my prayers seemed to be an abomination to the Lord. At about this time there was a meeting appointed to be held two or three days in the Baptist church of this place, (not an Old School meeting,) I attended, hoping to find comfort, but I found none; but on the last evening, when the minister took his text—Isa. lxi. and part of the first verse, "He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." I was made to feel the justice of God in my con-

demnation so sensibly that I concluded that if the Lord saved every one but me he would be just; I felt that I could look for nothing less than banishment from his presence. I thought while sitting there, if I could get into some secret corner where no eye could see me, I would pour out my soul in prayer to God. The preaching seemed suited to my case; never before had preaching come home to me like this—I retired to my bed that night, but sleep departed from me; the next day was spent in walking the floor; it appeared that there was no mercy for me. On the following night, after I had retired to my bed, it came into my mind that I must pray; but I feared that if I attempted it I should sink down to hell, and while I lay thinking on these things, it seemed that I had a view by the eye of faith, of Jesus on the cross; it seemed to be as plain as ever I saw any thing with my natural eyes. And it then appeared that it was for me he died. My burden was all gone and I felt like a new creature. I was then as happy as I had been miserable before. The doctrine of election then seemed glorious to me. This passage came forcibly to my mind, "God forbid that I should glory, save in the cross of Christ." The next day was the happiest day I ever experienced—I could run and not be weary and walk and not be faint. It appeared to me that all my troubles were forever at an end, that I was made whole in both soul and body. But soon I found doubts and fears arising—my burden was gone and I could not get it back again; but my fears were of short duration, and again I could rejoice. The subject of baptism was then impressed on my mind; these words came home forcibly to me, "Arise and be baptized, and wash away thy sins;" but I felt as though I must get better, for I was too unworthy, and in this frame I went on about fourteen months, when I felt as though I could refrain no longer. I went to the church and related what the Lord had done for me, and was received. While at the church meeting I thought that the members were the happiest people in the world. Soon after this I was baptized and went on my way rejoicing.

About a year after this I began to discover that there were errors in the church; there seemed to be something wrong; we heard a great deal about a *middle ground*, and this was something I could not get along with. I was led to search the scriptures to see if I could find any such ground, but I could not. At length, as I was talking one day with a member, and telling her how I felt about the preaching, she told me that

she felt no enjoyment in attending meeting any more; but she added, she took much comfort in reading the "Signs of the Times," and she asked me if I would wish to read them. This was the first time I had ever seen them. On reading I found that they contained the very doctrine that my soul delighted in. How thankful I felt when I found that there were a few who contended for the truth as it is in Jesus. I then became a subscriber, and have ever since been a constant reader of them.

The church was in a dreadful condition, we had much confusion and contention one church meeting after another, but no comfort—we were like the troubled sea, whose troubled waters cast up mire and dirt. It seemed to me that I could not live as we were; I thought if there were but a few that would come out and stand for the truth I would be one of them. But at length the Lord appeared for the deliverance of his church. The association was by appointment to be held with our church; but many said that the Old School Baptists were so few, and so poor, and so despised that none would attend; but when the time arrived there were many assembled from various places, and the enemies drew back; for there were but very few of them in attendance. The preaching during the meeting was all of a whole piece, and it was truly refreshing to my soul. It was nearly a year after this meeting before we had a settled preacher; but the Lord was graciously pleased to send us our present beloved pastor, Eld. P. Hartwell, who continues to contend earnestly for the truth, speaking boldly in the name of the Lord Jesus. Truly the Lord speaks through him to the comfort of his poor afflicted children.—I forbear to say more on this subject, lest I weary your patience.

I wish to say a few things concerning trials I have been called to pass through for the last two years. I cannot express the trials I have experienced in relation to my own personal interest in Christ. Such were my fears that I was not a child of God, that I thought I must go before the church and tell the saints that I was not fit to be numbered among them.

Prior to this time I could look back with a satisfaction to my past experience; but now it was all gone! Others seemed to be happy, but I felt wretched, and of all, the most miserable. I dared not to express my feelings to any one. At length my mind became very much exercised about women's speaking in the church, (church meetings,)

I thought it was forbidden, in the scriptures, and I could not see into it. Many tried to convince me of the propriety, but still I felt so disaffected towards those of them who from time to time spoke in the church meetings, that I would not hear them. All they said could do me no good, though I doubt not that they spoke according to truth.—About this time the Lord was pleased to revive his work in the church, and to bring in many precious souls, which caused the hearts of many to rejoice, and they were constrained to speak of his goodness and talk of his power; still I was not convinced; I thought I could not believe in it. I finally became so much distressed on the subject I desired to know whether it was right or not. I had said so much against it that I concluded that if ever I was convinced I would keep it to myself. But the Lord was pleased to make it plain to me that it was prejudice on my part, I then felt that I must go to the church and tell them what the Lord had shown me. These words come to my mind with power. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." But it was a hard struggle for me to go to the church, as so many had heard me say so much against it. I waited until I thought that I must either speak or die. So I had to speak at last, nor did once speaking satisfy me; I still have to speak once in a while.

But although I have had to walk in much darkness for two or three years, and many times have felt as though I was deceived in regard to my hope in Christ, yet have I learned many things under the right hand of the Lord. At times it has appeared as though all the corruptions of my nature were let loose, and the enemy was suffered to come in like a flood. But for two or three months past I have enjoyed much of the Lord's presence, and sometimes I have almost forgotten that I ever had any trouble. The preaching of the word has appeared so glorious to me, that I have felt that joy which is unspeakable and full of glory; and in walking in the light of his countenance, I have thought that I should never doubt again—But, if I continue long in the flesh, I have no reason to expect that I shall be exempt from such doubts as are common to the saints. I would like to say many more things which I have omitted; but if you think what I have written will serve to console in any way the children of God, you may publish it.

Your sister in Christ,

MARY E. DIKEMAN.

For the Signs of the Times.

Richmond, Lincoln Co., Me.,
June 24, 1849.

BROTHER BEEBE:—It is a long time since I attempted to write any thing for the Signs, and it is a matter of astonishment that I find myself attempting at this time, considering my inability, but the writings and communications in the Signs of late, particularly the last No. (June 15) have so affected me, that I feel a desire to bear witness to the truth. Experience, O experience is every thing! when brethren write what we have actual-

ly experienced, how sweet and consoling to read their communications, whether children, young men, or fathers in knowledge. Hence the propriety of the injunction of the Apostle Peter "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Then we are made to comprehend how boasting is excluded, pride crucified, and humility adorns our profession. I think with brother Rittenhouse that the present time, "is a time of sifting well calculated to try who is on the Lord's side, and who is not." Witness the trial and experience of brother Sikes, it comes so home to my own that I cannot forbear to mention it, he says, "yet I stumbled along full fourteen long years, sometimes laboring to reason the brethren out of their folly, and at other times striving to reconcile myself to go with them notwithstanding their error." I labored in the same way twenty-five "long years" in the vain hope that all would come right finally, not realizing that the world and the fashions thereof had got into the church, and that it was impossible to unite them. Thus have I been made to learn by experience that "strait is the gate and narrow is the way that leads to life, and few there be that find it." But during this long period, this prayer was in my heart, "O Lord I beseech thee deliver my soul, let me hear the sound of the gospel in its purity before I die." I united with the Baptists in the year 1809, and I did it with all my heart. I heard the gospel preached, the fallen condition man was in, his recovery by free, rich, and sovereign grace alone, all which I had experienced and I did rejoice for a while. But this joy was brief. The first discovery I made that all was not right, frequently at the close of a sermon a call would be made upon the unregenerate or the world at large to repent and believe the gospel, with great denunciation if they neglected it. I said in my heart this is not straight, and I could not straighten it, and trouble immediately commenced; (truly I was a child;) and thus it passed from thing to thing until the sound of the gospel was not heard—nothing but worldly wisdom. Thus when all was gone, and I was reduced to a helpless and almost hopeless condition, the Lord was pleased to answer my prayer, and let me hear the gospel in its purity, and I did rejoice, and I will rejoice, for the deliverance is great, and it is of the Lord. I can now look back and see the dreadful thralldom I was in, and say, "O fool, and slow of heart to believe all that the prophets have spoken!" Thus it hath been with me for a number of years, my mind is at rest on this subject, I don't look for the living among the dead. Among the great movements of the present day essaying to promote religion in the world, regeneration is entirely overlooked, experience is wanting, it therefore hath no charms for me, I go not after them.

When I take a general survey of things through the region where I dwell, I find only here and there one who dares open his mouth in defence of gospel truth, I also find here and there one who is laboring in the same way that I was for twenty five years; under these views I am inclined to

the belief that this is the time spoken of in Rev. xx. 9. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city:" for they (the saints) cannot move or speak to any purpose, the general cry is, Away with such doctrine. At any rate I have no doubt but these days are spoken of somewhere in the scriptures, and they must be fulfilled.

It will be perceived from what I have written, that I have no confidence in that religion which can be taught as a science: "pure religion" must be known by experience, and he that hath it thus, it will teach him "to visit the fatherless and widows in their affliction, and keep himself unspotted from the world."

Yours for the truth's sake,

HEZEKIAH PURINTON.

For the Signs of the Times.

Rockville, Md., May 27, 1849.

MY DEAR BROTHER IN CHRIST:—Whilst sitting alone and none but my God supreme to behold, I thought I would relate to you some of the dealings of my Lord and Master with my soul, for I know it was not the work of man, but of Almighty God; for reason taught me I was as good and better than many, but when it pleased God to quicken me by his holy Spirit and show me the depths of the iniquity of my heart, immediately I conferred not with flesh and blood, as the Apostle said, neither went I to any save my Lord and my God, for the burthen of guilt that pressed my soul no human power could relieve. I was conscious of that, I viewed God with other eyes than before; I saw he was just, holy, righteous, and merciful, yea, I cannot express the exalted view I had of him, for he was all my desire. I saw I was a rebel to God, and the thought that I had sinned against so just and holy a God was more than I could bear, I tried to pray to the Lord to keep me from sinning against his holy name. My sin against God in Christ Jesus was all my pain; I viewed myself as the vilest of creation, yea, I would gladly have changed situations with the beasts of the field, I thought them better off than I; they could not sin against God. Oh, the anguish I felt is known only to God, if I am not deceived! I remained in this situation for more than a month, I scarcely eat or drank, I would read the bible hoping to find relief from my burthen of guilt, I tried to hide my feelings, but it was in vain, I do not think I could experience a greater hell than I did, you may think this a strong expression but the anguish I felt I can describe no other way; the sense of sinning against so holy a God was more than I could bear, all my desire was that God would have mercy on me for Christ's sake, that his name might be glorified; but when it pleased God to reveal Christ, his beloved son, to my soul by his holy Spirit, as the way of life and salvation, all nature seemed changed and his whole creation seemed to praise him, and my prayer was turned to praise, and the passages of scripture that were applied to my soul were precious, "Ho, every one

that thirsteth come ye to the waters, buy and eat; yea, come buy wine and milk without money and without price," "though your sins be as scarlet I will make them white as snow," "fear thou not therefore for there is nothing covered that shall not be revealed, and hid that shall not be known," and many other passages of scripture I could name that were precious to my soul. I believe I felt perfect submission to the will of the Lord, and my desire was to know what he would have me to do; the answer was, Arise and be baptized, calling on the name of the Lord. I related my experience to the church and was baptized July 10, 1831, it was one of the most delightful seasons I ever enjoyed. By faith in Christ I thought I could tread the world beneath my feet, for there was nothing like my God; he was the chief among ten thousand and the one altogether lovely, I was made to view him as the Wonderful, Counselor, the mighty God, the everlasting Father, and the Prince of peace; for he hath said, "I will bring near my righteousness, it shall not be far off, and my salvation shall not tarry, I will place salvation in Zion for Israel my glory." These are only a few of the dealings of the Lord with my soul; but alas! the tempter soon came and my soul was in darkness, and I began to fear that all was delusion and I had spoken peace to my soul when there was none; for I had thought I would never sin again though all men should, but I found my strength to be perfect weakness, and that I must be kept by the power of God to salvation, for none so vile as I; for with the apostle I can say that, Christ Jesus came into the world to save sinners of whom I am chief. I often fear the salvation that is treasured up in Christ is not for one so vile as I, but there are seasons when I can sing with the inhabitants of the rock, and shout from the top of the mountain. I have already said more than I intended, but my spirit was so stirred within that I could not forbear. I hear but little gospel preaching and I sometimes fear I am a castaway; remember me, my dear brother, at a throne of grace, oh that I may not bring reproach on the cause of Christ that I have espoused. It is written "no weapon that is formed against thee shall prosper, and every tongue that shall rise in judgement thou shalt condemn; this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." May Israel's God guide and support you in all your pilgrimage through life, is the prayer of your unworthy sister in Christ, as I humbly hope.

R. C.

For the Signs of the Times.

Shelby Co., Ia., July 6, 1849.

BROTHER BEEBE:—I have carefully read brother William's letter in the 12th number, present volume of the Signs, and I have also read with much interest and satisfaction your reply to his queries especially the first, for without the consideration of an eternal existing union between Christ and his chosen people, we despair of salvation, without it we cannot see how the justice of God will ap-

pear in laying our iniquities on him and making him to be sin for us. Without it we cannot see how Christ's perfect obedience to the law, his death, his resurrection and his ascension to glory can avail any thing in the salvation of sinners.—If brother Williams or any other brother can see how these things can be without an existing union between Christ and the subjects of salvation, we pray them to give us light on the subject, and we will thank them for the same; but as brother Beebe hath so fully and scripturally attended to that soul comforting doctrine, we will say no more on it at present, lest we darken counsel; but to another point, not in brother William's queries, but in his letters referred to, he tells us that he believes that it would be just as correct to preach to the saints that they are now all glorified, as it is to preach that they were all justified before Jesus was delivered for their offences and raised again for their justification. Now we do not feel any disposition to stir up controversy with brother Williams nor any other brother, but with kind feelings, and in a brotherly spirit we wish to propose some queries to brother Williams or any other brother of like faith with him on that point.—Paul tells us that Christ's body is made up of many members, for as the body is one and hath many members, and all the members of that one body being many are one body, so also is Christ. 1 Cor. xii. 12.

Query 1. Hath God justified some of the members of Christ's body, while other members of his body were left unjustified?

Christ is said to be a lamb slain from the foundation of the world.—Rev. xiii. 8.

Query 2. Was it not in consequence of the sins of all the members of his body being imputed unto him? if it was, were not his members viewed by the Judge in the eye of the law justified, or was not that slain lamb sufficient for their justification. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, (not a going to be,) God testifying of his gifts.

Query 3. What was Abel's excellent sacrifice, spiritually?

Query 4. Did Abel's faith add any to the excellency of that sacrifice, or to the righteousness that made him righteous?

Query 5. If that excellent sacrifice were sufficient in Abel's day to make him righteous, was it not sufficient to make all the members of the body of which Abel was one, righteous?

Query 6. Nathan said unto David, the Lord also hath put away thy sin. 2 Samuel xii. 13.—How or where was David's sin put away? David said, blessed is he whose transgression is (not a going to be) forgiven whose sin is (not a going to be) covered.

Query 7. How was transgression forgiven and sin covered in David's day?

Query 8. Does the manifestation of these things to the poor mourning sinner add any to the fact that his sin is covered?

Query 9. Is not the people to whom God hath

made Christ wisdom and righteousness, and sanctification and redemption, justified?

Query 10. When did God do that thing for his people?

Brother Beebe, I do not believe that brethren through fear of controversy should lose sight of the right and the utility of investigation, which in my opinion would have a very injurious effect upon the people of God.

Yours in affliction,

J. P. BARTLEY.

For the Signs of the Times.

Lebanon, Warren Co., Ohio, July 2, 1849.

BROTHER BEEBE:—I have just received the 12th number, present volume, of the Signs: and I am much pleased with your reply to my letter contained in the same paper. I freely admit, that Jesus Christ is the life of the church; and that that life existed prior to the creation of this natural world. But, I have never understood that "life," to be the church. I believe the church as a body, is composed of sinners of Adam's race—and that sinners of Adam's race are adopted into the family of God. In God's appointed time, that "life" enters the "vessels of mercy"—quickens their dead souls—washes them from all sin by the washing of regeneration—and is in them the spirit of adoption, whereby they cry Abba Father, I agree with you, my brother, that the natural or mortal body, does not become a "new creature" until the resurrection day. And I am glad that you admitted that the souls of God's children are "quickened" and become "new creatures" by being born again. And thus, every regenerated soul knows that he carries with him a "body of death" and he feels that his "fleshly lusts" war against his "soul."

"Yea, down to the Jordan of death,
His foes shall the christian withstand;
And feel when resigning his breath,
The Canaanite still in the land."

I cheerfully subscribe to all that you have said about the "Bond of Union." I was sorry to see that brethren should differ about words, when in substance they all agree (in my estimation) on that subject. Their controversy on that subject, reminds me of the controversy carried on through the Signs a few years ago, on the subject of Justification. With your answer to my second question I do not fully agree. I believe that the apostle in the second chapter, of the Epistle to the Ephesians, is speaking of the great change wrought in the souls of his brethren by the Spirit of the living God. Consequently, when he says—"For we are his workmanship, created in Christ Jesus unto good works," he means by the word "created," the regenerating influence of the Spirit, by which their souls were made new creatures. And these Ephesian brethren, together with all who have been born of the Spirit since their day, are the "created" people that are spoken of by David—"This shall be written for the generation to come, and the people WHICH SHALL BE CREATED shall praise the Lord." Psalm cii. 18.

These few lines I have written for the satisfaction of my brethren who may have read my letter containing the questions to which you have in such a kind manner replied, in the 12th number of the present volume of the Signs of the Times. If I know my own mind, I do not desire to be a "lord over God's heritage," but in meekness, and in the fear of the Lord, to speak the truth, so far as the Lord may be pleased to reveal it to poor unworthy me. I hope that the Lord has given me a heart to love his children—to mourn over the present dark and gloomy prospects of Zion, and to pray for her peace and prosperity. "Wilt Thou not revive us again, that thy people may rejoice in thee?" "Shew us thy mercy O Lord, and grant us thy salvation."

SAMUEL WILLIAMS.

For the Signs of the Times.

Fayette county Ten., June 5, 1849.

BROTHER BEEBE:—Grace, mercy and peace be multiplied unto you, and to all the household of faith. As it regards myself I feel impressed that I must shortly quit this tabernacle and be conveyed to an untried world, untried by me, and seen only by an eye of faith—and in what condition I am to enter that world, for the better or for the worse, God knoweth. The apostle has said. "We know that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." If this be our case, we shall not be found naked.

Brother Beebe, as to the faith of the Old Baptists and their doctrine, I have been confined in it and established for many years. But I frequently fear that I am not what I profess to be, and I am made to tremble; for if at the end of the race I should be rejected or cast off, how dreadful would be that end. Unalterably fixed, to remain in and endure endless banishment forever and ever. I am sure that the Judge of all the earth will do right. May the Almighty and Sovereign Jehovah graciously remove all that intervenes, and give me, for Jesus sake, a clear conception of himself and of the purpose and plan of salvation; and may he also give me a right knowledge of myself. The Lord knoweth them that are his, and reveals by his Spirit to them the evidence of their adoption. Gladly would I suffer the loss of all things below, to win Christ.

Surely the wicked are spreading themselves abroad "like a green bay tree," and the church—the poor Old Baptists, are clothed in mourning, few if any come to her solemn feasts, and some are constantly going away. The old soldiers of the cross are being called to their rest above, while few indeed are added to the churches.

Two old preacher's have left us within the last few months. Elders, Wm. Bays and Thomas Grace, who have been long in their Master's service, have gone to reap their reward; and I, if indeed I am one of them, with a few others who are aged and worn out are left behind to follow shortly. May it please the Lord of the harvest

to send more laborers into his harvest, to supply the destitute brethren here and elsewhere. Several of the churches in the Mississippi River Association, I think four, if not more, are destitute and like sheep having no shepherds; and the the wolves are prowling thickly around. I have been for the most part able to supply four churches, and I still do: but I find my bodily strength is fast failing me. I baptized three yesterday, who were added to the church which I attend in the Wallahatchin Association. But I find the experience of those coming in dated some considerable time back, I hear of none of recent date. Brother, is "the fullness of the gentiles," nearly gathered in, or whereabouts are we? Is there the least prospect of a time of refreshing from the presence of the Lord, at hand, in which the dear saints of the Lord will be made to rejoice that souls are born of God? I confess I have desired to see such a season for years; but I begin to despair of living to see such a season on earth. Yet I desire to be reconciled to the will of my heavenly Father. I am almost fifty seven years of age, and cannot expect to remain on earth but a very little while. I think I am not mistaken when I say with the Psalmist, "One thing have I desired of the Lord, that will I seek after—that I may dwell all the days of my life in the house of the Lord; that I may behold the beauty of the Lord, and inquire in his Temple." Yes, my brother, I desire of the Lord, that as soon as my little work assigned me by the Lord is done, that he will remove me from this evil world and take me to himself, (if meet.)

A word to you, my brother, as editor of our paper, you have been at the helm a long time—even before I was acquainted with the paper, and the Lord has sustained you; and I ardently pray God our Father, and the Lord our Savior, that he will guide & keep you by his unerring Spirit to the end, and then give you a crown of life and righteousness which the Righteous Judge shall give to all who love his appearing.

I have received comfort and edification, through the medium of the Signs, which has made my very soul rejoice in God. It has been richly filled with food and comfort for the little child of grace. I have been acting as agent for the Signs, for some time; but I fear that I have not done as much as I should. I would be glad if all the saints could have it—would send for it. I certainly would not be deprived of it for five times its cost. I would be glad to say to all the dear brethren and sisters—"See that you fall not out by the way," and as perfection is not attained on earth, "Bear one another's burdens and so fulfill the law of Christ." Write always in the spirit of meekness, temperance and love. The tongue is a little member; but it has never been famed; "it sets on fire the course of nature, and it is set on fire of hell." Contend earnestly for the faith which was once delivered to the saints, and if called to be sacrificed for the same, remember Calvary, Jesus never faltered; but finished the great work of redemption.

Now I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified.

Yours in love,

PETER CULP.

For the Signs of the Times.

Milton, Ia., July 1, 1849.

BROTHER BEEBE:—Although I am surrounded with a host of professors of religion who seem to enjoy what they call religion, I often feel lonely and dejected, not having any of our faith near to associate with. I often feel that my lot is hard; but the Lord knows what is best, and I pray for a spirit of submission to his righteous will. I must confess that when your welcome paper comes to hand, laden with the experiences of brethren and sisters, and presenting the truth as it is in Jesus, it often breaks the spell, and I am comforted, the darkness flees away and the light of divine truth breaks forth and shines so gloriously that I am made to rejoice in Christ. I love to hear from so many who are not ashamed to own their Lord, or to defend his cause, who shun not to declare the whole counsel of God. He has been pleased to take them up out of the horrible pit, and out of the miry clay, and to establish their goings and put a new song in their mouths; even praise to their God, I am constrained to sing

"How charming is the place,
Where our Redeemer God,
Unveils the beauties of his face!
And sheds his love abroad."

At such times I feel that I can submit myself cheerfully to that God who holds the reins of government in his Almighty hands; who opens, and none can shut, and who shuts, and none can open. He commands the lame to walk, the blind to see, the deaf to hear, and the dead to live, and they invariably obey him. Is it not enough to inspire a confidence in him and lead us to rest our hope of heaven and immortality alone on him? He has conquered death, hell, and the grave, and arisen in triumph over them all. In such a Savior and Redeemer alone can his children trust and confide for deliverance from the powers of darkness. His people often pass through darkness and feel its power; but O! what superior power is there in Jesus to deliver them and bring them into his light. Did ever man speak as Jesus speaks? At his command the dead are quickened, their tongues are loosed, & they speak forth his praise. At his word, corruption puts on incorruption, the graves are opened and yield up their dead. O, what a Savior! He can speak the sovereign word, and the sinner who was dead feels his mighty power and begins at once to manifest the evidence that he is quickened. That sinner whom Jesus calls, hears the voice of the Son of God and lives. When thus quickened the sinner feels and confesses that he is a guilty and helpless sinner, and whatever may have been his hopes, his works, or his piety before, he acknowledges that he is lost and helpless. However good or benevolent he may have esteemed himself to

have been before, like the unworthy writer of these lines, he is made to confess that all his righteousnesses are as filthy rags. He feels as one that is lost indeed. But when Jesus speaks the healing word, "Thy sins are forgiven thee," his soul leaps for joy at the transporting word. Then, but not till then, can he believe in the Lord Jesus Christ, and find in him a fullness of grace, and truth, and life and salvation. Then he desires above all things to walk with and to obey and honor our Lord Jesus Christ. Then are they made to hunger and thirst after righteousness, and they are also fed on that living Bread which came down from heaven; and they drink of the living waters—and lay down in green pastures. O brother, is not the Lord the same now that he has ever been? I know that he is immutable, for he is God, and besides him there is no Savior. Although men have set up their gods, such as gold, and silver, and other materials, yet our God is the only wise God our Savior.

May the Lord bless and strengthen you in your labors, is the prayer of your very unworthy sister in Christ,

SARAH H. IZOR.

P. S. I was much pleased with brother Rittenhouse's letter of May 28th, for I think the present is truly a day of sifting; but Christ has prayed for us, that our faith fail not.

S. H. I.

CORRESPONDING LETTER.

The Chemung Association of Old School Baptists, to sister associations, corresponding meetings and brethren with whom she corresponds, sends christian salutation.

DEAR BRETHREN:—We still feel desirous to perpetuate a christian correspondence and friendly intercourse with those who know and love the truth, and who manifest their knowledge and love by walking in the truth. While iniquity abounds in our land to an alarming extent, and the love of many waxes cold, we find it to be both pleasant and profitable for brethren of the household and kingdom of Jesus Christ, to labor to keep the unity of the Spirit in the bonds of peace; and to secure this desirable object, we feel the importance of hearing, from time to time of each other's welfare. Frequent assurance of the steadfastness of our churches in the faith, and the mutual interchange of gospel admonition, exhortation, and congratulations, has a decided tendency to promote union and fellowship among the children of God.

As, in these last days perilous times have come, and many have departed from the faith, and are now giving heed to seducing spirits and doctrines of devils, such as are saved from the general apostasy feel a strong solicitude for the "preserved of Israel," and it is to us consoling indeed when we hear from our brethren; that God has not only kept them from falling in this hour of peculiar trial, but enabled them to impart consolation to us by messengers and letters of correspondence.

We are but a mere remnant of what the Chemung Association once was; but we hope, remnant though we are, that we are so according to the election of grace. Many of those who were once active among us, have been called home to their final abode; others, from a variety of causes, are no more attendant on our solemn feasts—

some have removed into distant parts, and others have been swallowed by the anti-christian vortex of popular heresy and flesh pleasing delusions of which the world is at this time overstocked. Some of our churches have dwindled away until they have become extinct as to their visibility; and those that remain are feeble in number and with difficulty able to maintain their visibility. The Lord has visited upon us sore afflictions during the past year, by calling home from his labors, another of his faithful ministers. Our highly esteemed and valuable brother, Henry Rowland has ceased from his labors among us, having fallen asleep since our last annual meeting, and we have now but three ordained ministers remaining in the bounds of this association, which is scattered over an area of more than one hundred miles.

But notwithstanding all the trials and discouragements our Lord has in wisdom and righteousness laid upon us, he has graciously sustained us through all our conflicts and bereavements, and though but few in number, we feel the same attachment to the cause of truth and righteousness, and the same unshaken trust and confidence in the God of our salvation as formerly. We desire a continuance of correspondence with our brethren. We have appointed our next associational meeting to be held, if the Lord permits, with the church of Columbia and Wells, on the fourth Sunday in June, 1850, and Saturday preceding, where and when we hope again to be favored with the presence of your messengers and letters.

In behalf of the association,

ELI GETCHELL Moderator.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., JULY 18, 1849.

REPLY TO BROTHER DUDLEY.

[Continued from Page 103.]

SECOND:—The second point for consideration, is, "How they became united to their federal Head, the Second Adam?" The original seminal union and identity of the church as the body, with Christ as the Head has probably been sufficiently discussed in the first division of our article; but we suppose brother Dudley's enquiry to embrace the subject of experimental union—For certainly neither he nor any other intelligent brother can conceive of the existence of a living head, and a living body belonging to that living Head, and at the same time disconnected, or disunited. Separate any head from its body, and neither head or body can survive the separation; the matter of union concerning which our brother inquires, must be that experimental union which is developed in the saints when Christ is formed in them the hope of glory. How this is brought about involves considerations second in importance only to what we have already expressed our views upon. This consideration is not only grand and sublime, but it is vast in its range, for it involves the consideration of the participation of his children in the flesh and blood of their Adamic nature, their natural seminal union to and identity with Adam as the federal head of human family as such; their sin in him, their guilt and condemnation in that nature and union; their alienation from God, and their total depravity as fallen sinners; their redemption, and reconcili-

ation to God through the atonement of their "nearest of kin," Christ, and finally their regeneration, by the quickening operation of the Holy Ghost. All these, and more, are involved in the consideration of this branch of our subject. It is not possible for us to be more clear on these points, than the inspired writer, in the connection of our text. Christ, who in his mediatorial character, was Holy, harmless, separate from sinners, and higher than the heavens, was made a little lower than the angels, in his assumption of that body which was prepared for the suffering of death; in which he, by the grace of God should taste death for them all, and thus bring many sons unto glory; by destroying him that had the power of death and delivering them who through fear of death were all their life time subject to bondage. In this work it behoved him not only to be made like unto his brethren, but also to suffer the just for the unjust, to bring them to God.—Hence he was delivered for their offences, and raised again for their justification, and by one offering he hath perfected forever them that are sanctified. Thus having, by virtue of pre-existing relationship, union and identity, sustained legally the character, and performed effectually the work of a Redeemer, he has "Gone up with a shout, and with the sound of a trumpet." The heavens have received him as the High Priest of our profession, and as the captain of our salvation; and he has sent the Holy Spirit whose work it is to quicken and regenerate all those for whom he died, and to take of the things of his and shew them unto his people. In the prosecution of this blessed work the heirs of immortality are made to hear the voice of the Son of God and live; and when thus made alive they are made to feel and realize their lost and helpless condition as sinners against God, and to despair of salvation through any work or merit of their own, and when sufficiently humbled before God, Christ is revealed to them as their Life, their Righteousness, Sanctification and Redemption. The spirit of adoption is given them, and they cry Abba Father. "God who commanded the light to shine out of darkness, shines in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. Not to make them sons, but because they are sons, God sends forth the spirit of his Son into their hearts, and his spirit witnesses with their spirit, that they are born of God. Now they experience and enjoy this union with their Second and anti-typical Adam; and they are made to know him and the power of his resurrection and the fellowship of his suffering. Now they are recognized and sealed as the heirs of glory—and from their living and spiritual Head, by joints and bands united, they have nourishment ministered, and increase with the increase of God.—Here we must leave the subject for the present. Brother Dudley will just throw what we have written into the scales of the sanctuary, weigh it fairly, ascertain its true weight and worth by a righteous standard, and do as he has promised, and we ask no more.

THE PESTILENCE.

"The pestilence that walketh in darkness, and the destruction that wasteth at noon-day."—Psa. xci. 6.

Truly the judgments of the Lord are abroad in the land, and the ravages of Cholera, and the wide spread devastation which has marked its onward and irresistible strides among the nations of the earth, has excited great consternation and dismay. Its victims have been suddenly swept from the habitations of the living, and mingled with the departed and slumbering nations of the dead.—From blooming health, and youthful vigor thousands have been launched in a few hours into the icy arms of death.

Various and vague have been the speculations of men in regard both to the nature of the disease and the cause of its alarming prevalence. Carnal religionists, legalists and will-worshipping arminians, have attempted to make capital out of it, and raise an excitement by which to scare men into a religious profession, or, as they say, *to get religion*. Quacks have been industrious in puffing their patent medicines as infallible curatives; and last, but not least, the honorable Chief Magistrate of our nation has made it an occasion for attempting to direct and lead the religious exercises of our citizens, and has issued his proclamation appointing a day for a national fast! All these extravagances solemnly impress our mind with a sense of the deplorable ignorance evinced by the *wise and prudent* of the earth, in regard to that supreme power and providence that superintends all events, while few indeed can see and acknowledge the hand of God, in these inflictions of his righteous judgments.

That our land is involved in guilt, and that the world lies in wickedness is too evident to admit of contradiction; but the great mistake of thousands is in supposing that these judgments are sent to reprove us for the lack of such popular displays of external or formal religion as consist in public fasts, and fashionable flourishes of what men regard as piety. We are constrained to take a very opposite view of the subject. If there be any wickedness among us, more abominable in the sight of God—more insulting to the Divine Majesty than any other, we sincerely believe it to consist in the very things which are now urged, and even by our President too, as calculated to allay the wrath of an angry God. Search the Scriptures.—Has God required at the hands of our Presidents, the appointment of fast days, the observance of new-moons and the regulation of Sabbaths? If so, then may they find employment for their pensioned chaplains, and religious instructors which have their existence and emoluments provided for them by our government in the face of our constitution. Does the history of our world present a time in which, or a people among whom a greater amount of men and money has been employed for evangelizing the world, than the present? In a thousand varied forms, men of the world, and men of the professed church have united in popular religious societies, for the express purpose of diffusing the knowledge of God

abroad throughout the face of the earth. In short they have ventured to undertake the accomplishment of that work of salvation, which none but God is able to effect. Nor is this all, they have claimed the honor of effecting the salvation of multitudes who had braved the power of God, and who, according to their statements could never have been saved by the Lord's plan. Thousands on whom they say the Lord had called, time and again—to whom he had made repeated proffers of mercy and salvation—at whose hearts he had knocked for admission until his head was filled with dew, and his locks with the drops of the night, and all without success, by their inventions, have become sons of God, and heirs of glory!

But let us seriously enquire, What have they in reality effected? Has the Leopard changed his spots, or the Ethiopian his skin?—Has the unrighteous man forsaken his thoughts or the ungodly man his way?—Have they been able to bring a clean thing out of an unclean?—Have they given the battle to the strong, or the race to the swift?—Have they drawn out Leviathan with an hook, or his tongue with a cord?—Have they put a hook into his nose, or bored his jaws through with a thorn? Have sin, and death, and hell acknowledged their pretended power? Have the doors of death been opened to them, or have they seen the doors of the shadow of death? Have they vanquished sin from the world, or from a single soul, and established virtue in its stead? Have they repelled the raging pestilence that walketh in darkness, or arrested the destruction that wasteth at noon-day? Alas! Where were they when God laid the foundation of the earth? Can they tell us whereupon the foundations of the earth are fastened, or who laid the corner stone?—Have they commanded the morning since their days, or caused the day-spring to know his place? Can they lift up their voice to the clouds and procure an abundance of water, or can they send forth lightnings, that they may go, and say, Here we are?

If those who claim to have the power to save, or cause men to be saved, can do the things named in God's answer to Job out of the whirlwind, then let them give us an example of their power by arresting the ravages of the Cholera; but until they can perform these things, is it safe to trust them with the salvation of souls?

Hoosack Falls, N. Y., August 6, 1849.

BROTHER BEEBE:—I have been a reader of your paper fifteen years or more, and have been taught much thereby. I am told that some part of the Old Testament is now in force; for instance, "Thou shalt love the Lord thy God," "Thou shalt not steal," &c.; and that other parts of it are not in force, circumcision, and the offering of bullocks, &c. Now if you will be so kind as to inform me, through your paper, by what rule I am to know what part of the Old Testament is in force, I shall be glad.

Yours, with esteem,

JOHN HAYNES.

REPLY.—The human family was created in Adam under law to God; the thing formed is naturally bound to subserve the purpose of him that formed it. That law under which we were creat-

ed, was not given in its preceptive form, that we know of, until the covenant from which our brother has quoted, was given to Moses and the whole house of Israel, some twenty three hundred years after the creation, and then it was only given to the nation of Israel, embodied in the Jewish covenant with laws of a strictly ceremonial nature.—As the Jewish law was never by any divine authority given to the Gentiles, its peculiar form of precepts was never enjoined on them. But, in the relation which we stood in to God, as his creatures, we conclude that it was as sinful to steal, commit adultery, bear false witness, &c., before the law was in form administered to Israel, as subsequently, "For until the law, sin was in the world; nevertheless, sin is not imputed where there is no law." The administration of the law was that sin should abound—become exceedingly sinful—that every mouth might be stopped, and the whole world become guilty before God. That law which takes cognizance of sin never loses its force in regard to them that are under it. Like Moses, its eye is never dim, nor does its natural force abate. That law has detected sin in every son and daughter of Adam, and poured its tremendous curses on their guilty heads. From its condemnation and wrath no one can be delivered by reformation; for it demands perfect and perpetual obedience on pain of damnation. A partial or imperfect obedience to its precepts does not cancel its old accounts against offenders.—Hence as many as are of the works of the law are under its curse.

By virtue of seminal relationship between Christ and his seed, he had a legal right to take their law place, bear their sins in his own body, and heal them by his stripes. In this relationship to them, he came under the law by being made of a woman, and being able to meet all the requirements of the law on their behalf; and to suffer the full extent of penalty due to their transgressions, he gave himself for them; that he might redeem them from all iniquity, and purify to himself a peculiar people, zealous of good works.—In his redemption of his people, he made full and complete satisfaction to the law of God for all their offences, and paid a full equivalent for them. He gave himself up to the law, not for sin, but for sinners. He bore the sins of his people in his own body on the tree; but he redeemed his people—his members, not their sins. This redemption not only redeemed them for whom he suffered, from the penal demands of the law—from suffering its wrath; but he redeemed them to God; and has made them kings and priests unto God, and they shall reign with him forever.—Now they could not remain under the dominion of the law and still be kings and priests unto God; for Christ himself, having sprang out of Judah, could not be recognized as a priest according to the provisions of that law. Where there is a change of the priesthood, there must also of necessity be a change of the law. The Redeemed of the Lord are therefore not under the dominion of the law, neither in part nor in whole; for whatsoever the law saith, it saith to them that are under the law. "Tell me ye that desire to be under the law, do ye hear the law?"

We cannot be under the dominion of the law and be free from the curse; but the saints are dead to the law by the body of Christ, and are married to another; even to him who is raised from the dead, that we should bring forth fruit unto God.

We therefore answer brother Haynes, by saying that all the members of the body of our Lord Jesus Christ are, in his resurrection from the dead, raised up from under the law, as effectually as they will be when they reach the consummation of their bliss in heaven. And all such as were not redeemed from the law by the offering up of the body of the Lord Jesus, are still under its dominion and curse and will forever perish in their sins. The saints, though not under the law, are under law to Christ; and until it can be clearly proved that the laws of Christ the king of Zion are inefficient,—that they allow of idolatry or stealing, &c., it will not be necessary to dig up Moses to tell them how they should behave themselves in the House of God.

NEW YORK AND ERIE RAIL ROAD.

On our way to and from the Meeting of the Chemung Association in June, we passed over this truly magnificent Road to its present terminus at Owego—a distance from New York city of 247 miles. The scenery along the route, especially the west side of the Shawangunk mountain—along the banks of the Delaware and Susquehanna Rivers, and among the rugged and towering Mountains of Pennsylvania, is grand, and romantic beyond our power of description. This Road is destined to be, when opened to Lake Erie, decidedly the greatest inland thoroughfare in the United States. The enterprising managers of this stupendous work have now overcome the most important difficulties on the whole route; the balance of the distance will be completed with much less delay.

The completion of the road is in rapid progress, and will be opened to Lake Erie at no distant day. At the Lake, it will effectually tap the whole Western world, to the Pacific Ocean. It will be the most feasible, pleasant, expeditious and economical route between the Eastern and Western States and the Canadas. The track of this road is much wider, and consequently the cars are more roomy and pleasant than on any other road in America.

Every attention is paid to the comfort, and safety of the passengers by the managers, superintendents, and by the obliging and gentlemanly conductors.

The rates of fare are remarkably low—much lower than what is generally charged on other Rail Roads.

Our numerous subscribers along the contemplated route, and those in Ohio, Indiana, Michigan and Wisconsin—and in all the Western and Southwestern states will soon be able, by this route to visit New York City and the Eastern states at less expense, and with more pleasure and expedition, than by any other route.

OBITUARY.

Madison Cross Roads, Ala.,
June 16, 1849.

I send you an obituary of our dear brother J. J. Maunger, and you will confer a favor on a great many friends if you will give it a place in your paper.

Died, in New Orleans, on the 16th of May last, ELD. JOSEPH J. MOUNGER, after thirty hours illness, in the forty-third year of his age. He was born in Roane county, East Ten., where he resided until January, 1847; he then moved to

Madison Co., Ala., where his family now lives.—Brother Mounger had business in New Orleans, which commanded his presence; he was persuaded by his family and friends, not to venture his life among that dreaded disease, Asiatic Cholera, but he would not listen to their entreaties; his business demanded his attention and he must go. Before leaving he arranged his matters up so as to give little trouble in case he should fall a victim to that fell disease. On the 12th ult., he wrote to his anxious family a consoling word, that his health was good, and that the city was as healthy as usual for the season, but that he never left home before with so much regret, which brought to his family's mind, with what care he had arranged his affairs before leaving. But alas! another letter under date of the 16th brought the sad intelligence to his wife & eight children, "Your protector and supporter will never again return to your embraces in this world!" Those children that he once dandled upon his knees, now sit lonely and weep, while the mother in bitter agonies will not be comforted, because he is not. That kind father, and that kind husband is now no more. His church join with them and mourn their almost irreparable loss; but they mourn not as those that have no hope. He who said the righteous hath hope in his death, doubtless welcomed his servant after his earthly ministerial labors of 24 years were ended. We have no doubt he died with brightest prospects of heaven before him, and yielded up his soul to his God without a murmur. He was truly a man of God.

ALLEN WALLS.

DIED, at 11 o'clock on Monday the 16th inst., of Cholera, after an illness of 36 hours, Mr. CALVIN CARMICHAEL, of this village, aged 51 years, 7 months and 20 days. He was taken sick and died on the section of the Hudson River Rail Road, where he had a large number of men employed, and under his superintendence. His remains were brought by the New York and Erie Rail Road to this place on Tuesday, the 17, and were conveyed to the New Vernon church and deposited there in the house appointed for all the living.

On receiving the telegraphic dispatch which announced the melancholy tidings of his sudden decease, the inhabitants of our village were thrown into deep mourning, and his family, consisting of a wife and nine children, some of whom are very young, an aged mother and a sister, were overwhelmed with the most heart rending grief.

Mr. Carmichael was one of our most valuable citizens, an affectionate husband, kind father, dutiful son, and a highly esteemed neighbor. His sudden demise is most painfully felt and as sincerely lamented, by all who had the pleasure of his acquaintance. May the Lord in infinite goodness sustain the bereaved widow, and succour and sustain the children.

DIED, in this village on Wednesday the 18th inst., after a lingering illness, under which he has been sinking for a long time our venerable and respected fellow-citizen, STACY BEAKES Esq., aged 71 years.

Mr. Beakes was one of the oldest residents of this village.

DIED, at New Vernon, on Wednesday the 18th inst., Mr. ELISHA REEVE, aged about 65 years. Mr. Reeve has not enjoyed good health for some years past, and for considerable part of the last three or four years, has been deprived of his natural sight. He has left an aged and afflicted widow.

Crawfordsville, Montgomery Co., Ia., July 7, 1849.

BROTHER BEEBE:—It is with a feeling sense of my own weakness I lift my pen for the first time, to address you. But my youthful heart almost sinks within me and my heaving bosom tells me I am incompetent for the task, yet surrounding circumstances and duty compels me so to do. But it is only from this assurance that I write at all, (that is) that I am addressing a man of God, one called by his purpose and grace to fill the high station of a minister of the gospel of Christ, and proclaim life and salvation to a dying and a perishing world, through the death and sufferings of the crucified Redeemer.

My dear father, ELDER JOHN LEE, whose name is still among your agents, I must inform you, and also all the saints that are scattered a broad, is no more. He departed this life the 24th day of May, after a short illness of about ten days suffering under the influence of a severe stroke of the Palsy, during which time he was always in his right mind and frequently expressed a full hope of a glorious immortality beyond the grave, and his longing desire appeared to be a deliverance from this body of suffering and death. And although he suffered the most agonizing and excruciating pain, beyond description, yet he murmured not a word; but waited patiently for the time of the Lord to relieve him of his sufferings, and usher him into the presence of that blessed Jesus of whom he had been trying to preach for more than forty years, always pointing sin sick souls to his death and sufferings as the only ground of hope for any of Adam's fallen sons.

His labor commenced long ago in the west, when this country was but a wilderness. He has preached thousands of sermons in this state and in Ohio, as many of the saints can witness. He has helped constitute many churches, and been the pastor of many others. He has waded through many trials and persecutions, for all manner of lies that wicked men and devils could invent have been uttered against him: yet the hand of the Lord has delivered him from them all; and now the time has come, and the wicked have ceased from troubling; and his weary spirit is at rest. "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

"Blessed are the dead which die in the Lord, from henceforth, that they may rest from their labors and their works do follow them."

He is very much missed among the churches, and my own poor heart being connected to him by the strongest ties of affection almost sinks within me when I think that I shall enjoy his society no more in the flesh. But some times in the spirit I am constrained to cry out, like one of old, "The Lord gave, and the Lord hath taken away and blessed be the name of the Lord." I know my loss is his gain, and while I am mourning on the account of his absence, his ransomed spirit has joined the blood washed millions that have gone before, and is now surrounding the dazzling throne of glory, singing praises to God and the Lamb, for his marvelous works towards the children of men; and that old body that has sunk to its mother earth soon will rise to join its more noble part, where it can triumph and say, "O death! where is thy sting! O grave! where is thy victory?"

Farewell.

JOHN LEE, Jr.

Centreville, Fairfax Co., Va., July 6, 1849.

BROTHER BEEBE:—I have been requested to give notice through the Signs, of the death of Mr. ROBERT ISHERWOOD of Washington City, after a very painful and complicated illness of three years. He was favorably known to yourself and other brethren as the husband of our sister Martha Isherwood, and for his free and kind hospitality extended to those of our brethren who called on him. He died June 1st, 1849, having entered the 55th year of his age. He was born in England, but had been for thirty years a resident in this country; was an honest, enterprising and respectable citizen. He had had considerable of religious exercise many years before his death,

and was at one time connected with the Methodists, perhaps whilst he was residing in the State of Ohio. But he soon found that their preaching and his experience were so much at variance that he could not get along with them, and stood disconnected with any religious profession.—After marrying his second wife, our sister Isherwood, if not before, he accorded fully in sentiment with the Old School Baptists. He repeatedly during his illness conversed freely and candidly with me on his former and recent exercises. I never saw a man more deeply sensible of his entire depravity and utter incapability of doing anything to make himself better or to recommend himself to God then he was. "How can sin make itself good?" was his forcible remark on one occasion, or to that amount.—For a year or more before his death, he evidently had faith given him to behold and trust in Christ as a Savior suiting his case; and to the last had a comfortable hope of salvation through him. He, I have no doubt, fell asleep in Jesus.

S. TROTT.

POETRY.

For the Signs of the Times.

BROTHER BEEBE:—The following ode, altered from Kent, and prepared for the occasion by Br. John Axford, was sung at the funeral of Mrs. Harriet Manser, Sing Sing, N. Y.

ODE. Tune, *Brewer*.

'Tis done! the conflict's o'er—the spirit fled,
Borne on seraphic pinions to the skies,
Where Jesus' face ten thousand glories shed,
And pleasures—everlasting pleasures rise.

Call'd up to celebrate with harps and songs,
The marriage nuptials of the Lamb above;
Where hallelujah's from ten thousand tongues,
Shall swell the triumphs of redeeming love.

Dismiss'd to glory with a kiss of love,
She bade the lagging moments swifter roll;
Death was to her as harmless as a dove,
While floods of glory overwhelmed her soul.

From Pisgah's top by faith's celestial ray,
She did the land of pure delight explore;
The blissful regions of unclouded day,
Where sin ne'er enters, and where death's no more.

Not pluck'd, but gathered by the hand of love,
As tender fruits or fragrant lillies are;
Transplanted to the Paradise above,
To blossom in eternal glory there.

Her setting sun shone with refulgent ray,
Grace! matchless grace! in extacy she cried:
The covenant ark through Jordan leads the way,
And lo! the gloomy waves of death divide.

Farewell, farewell! till round the throne we meet,
To sing with thee the never-ending song,
And cast our crowns at the Redeemer's feet,
While everlasting ages roll along.

For the Signs of the Times.

LINES ON THE DEATH OF MY WIFE.

The dear companion of my youth,
Has gently closed her eyes in death;
Resign'd unto the God of truth

Her vital breath.

Affliction's path she long had known,
Sorrow, disease and pain were hers;
The seeds of death were thickly sown,
Sad visiters.

I miss her from life's dreary path,
Yet bow before Jehovah's throne,
For a blest change, I know she hath
Now undergone.

A chosen sheep, a child of God,
An heir of heaven and bliss above,
Wash'd in the dear Redeemer's blood,
O wondrous love!

Ordain'd to life ere time began,
Kept, and preserved, and called by grace,
Led to admire salvation's plan.
For sinners base.

'Twas Jesus led her wand'ring feet,
To choose the straight and narrow way;
Taught her his praises to repeat,
And how to pray.

Her needy soul was led to cry
In time of deep and sore distress,
Till Jesus show'd a pitying eye,
And deign'd to bless.

Great were the conflicts she endur'd,
Temptations, gloomy doubts, and fears;
The tribulation Christ assured
His followers.

Yet as her days, her strength appear'd
The Lord his gracious power made known;
Her clouded sky at length was clear'd,
And mercy shone.

Her soul was swallowed up in love,
She saw the victor's starry crown;
And all the heavenly hosts above,
With Christ sit down.

She heard a voice from heaven exclaim,
"Come weary soul, up hither come";
Join with the followers of the Lamb,
Come home, Come home!"

Her dying lips express'd her trust,
In Jesus' everlasting love;
Her spirit quit her mortal dust,
And soar'd above.

Now round the throne in glory bright,
She joins the happy ransomed throng;
Who sing God's praises with delight,
In a new song.

Oh may my soul by grace divine,
Reach that immortal blissful shore,
And with the saints and angels shine,
To part no more.

JAMES MANSEY JR.

New York City, June 12, 1849.

ASSOCIATIONAL MEETINGS.

The Forty-third annual meeting of the Red River Association of Predestinarian Baptists will be held, if the Lord will, with the church at Spring Creek of Red River, Robertson county, Ten., on Saturday before the second Sunday of August 1849, at 10 o'clock A. M.

Brethren and sisters of our faith and order are invited to meet with us. Brethren in the ministry, come and see us!
JOHN H. GAMMON.

The next meeting of the Corresponding Association of Va., will be held with the Mt Pleasant church in Fairfax Co. Va. (about 16 miles from Alexandria,) to commence on Thursday 9th of August next.

The Ketocton Association will commence her next session on Thursday, August 16th, with the New Valley church, Loudoun county, Va.

Rappahannock, (Old School) Association will commence its next session on Thursday, August 23d, with the Chestnut Fork church, Culpepper county Va.

Lexington Association, will meet with the church of Olive and Hurley—about 13 miles west of Kingston, Ulster county N. Y., on the first Wednesday and Thursday in September, commencing on Wednesday 10 o'clock A. M.

MARRIED.

In this village on Saturday evening the 1st inst. by Eld. G. Beebe MR. WILLIAM KING of Hamptonburg to MRS. MARY ANN DOUGHAN of Wallkill.

RECEIPTS.

OHIO.—John Bolin \$2	John Deardoff 1.	\$3 00
VIRGINIA.—Eld G W Kelley 1.	J Burroughs 1 S.	
Bunting 2.	E H Berry 6.	P McInturf 3
Eld Jesse Cox Ten. 5.	B Davis Mo. 1.	J K Green
N. C. 1.50.	Eld J W Dudley Ky. 5.	James B Brown
Ga. 2.	David Hoyt N. Y. 1.	15 50
Total		\$31 50

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All kinds of Job Printing, neatly executed at this office at the shortest notice, and on the most reasonable terms.

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[The following list of agents are requested to aid in extending the circulation of the Signs of the Times, and also *Freedom's Guard*, [devoted to the defence of civil and religious liberty,] which is published at our office, in the same form and on the same terms as the Signs, by Wm. L. Beebe.

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., AUGUST 1, 1849.

NO. 15.

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Gilbert Beebe, Editor,

To whom all communications must be addressed.

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☐ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATED.

For the Signs of the Times.

Remarks on Elder Williams' Letter and Queries.

BROTHER BEEBE:—It may appear superfluous for me to attempt any reply to brother Williams' letter, after the able answer you have given to his queries, (Signs for June 15th.) But, first, I only am responsible for spreading the extract from Eld. Dudley's pamphlet before the readers of the Signs, to which brother Williams objects; I therefore feel bound to defend it, and this I feel a willingness to do, from being satisfied of the truth of its sentiment. Secondly, There are apparently certain sentiments intimated in brother Williams' queries and remarks, upon which I feel a wish to reason a little with him. I may have misapprehended his intended meaning, I hope I have, and that he will correct me by answering the enquiries I beg leave to make of him. The queries direct, I do not intend replying to, unless it be, I may offer some remarks relative to the 1st.

1. I would ask brother Williams whether by exhorting the brethren to "be willing to be *little christians*" he intended to exhort them to be satisfied with knowing but *little* of the doctrine of Christ, to be ignorant christians? The connecting remarks tend to convey that idea. If so, I would ask him, whether, when he was young and little in experience and in the doctrine, he felt the same humbling sense of his own vileness and insufficiency to any good thing, as now? Or whether as he has grown in the knowledge of Christ, he has become bigger in his own estimation and more self-confident? I know there are other brethren besides brother Williams, who charge those, who would know for themselves, what is the meaning of the Holy Spirit in the different parts of the scriptures, instead of being satisfied with what others have said, is the gospel doctrine, with aim to be big, and to dig so deep as to get out of sight of others, &c. My understand-

ing of the matter, as far as I do understand, is that every part of gospel doctrine has a relation to Christ, and tends to exalt him; and the more therefore we know of doctrine, in its relation to experience, the more we shall see of the glory of Christ, and be the more abased in our own estimation. What kind of a spirit can that be, which would lead us to say, "We know that Christ is the *Savior of sinners*, and that we have pardon through his blood, but we do not wish to trouble ourselves with any further knowledge of him or of his doctrine?" Brother Williams, if I have rightly apprehended the import of your remarks, do they not tend to cultivate just such a spirit among the brethren? Bear with me, my brother, in being plain. If a knowledge of doctrine is of so little amount, or perhaps injurious, why are the brethren reproved for their *unskillfulness in the word of righteousness*, &c. Heb. v. 2—14? and why did Paul pray that the love of the brethren might abound more and more in knowledge and in all judgment; (Phil. i. 9.) and that the brethren at Colosse, might be filled with the knowledge of his will in all wisdom and spiritual understanding, &c. Col. i. 8 & 10?

2. From the general current of brother Williams' queries and remarks I should infer that with him, the "New creature" is a mere change in the natural man, in that they imply that there is nothing in the new creature that was not through Adam dead in sins, and needed salvation. See query 3d, and closing remarks. This change in the natural man can of course be nothing more than a change of views concerning God and his relation to him, and a consequent change of desires, affections, and pursuits, occasioned by being taught, and receiving the declarations of Scripture. If this be his ground, then he occupies the very position from whence originates all the difference between Old School Baptists and most popular religionists in reference to experience. For although brother Williams may hold in distinction from the Reformers or Campbellites that the natural man cannot arrive at the knowledge of spiritual religion only as he is taught by the Holy Spirit, yet the moment he assumes that no new faculty is imparted to the man, that it is a mere enlightening of his natural or rational faculties to understand spiritual things, he places this knowledge within the scope of human reason; and I have a right to challenge him to show according to the principles of reason why a man cannot impart to others, of like rational faculties, any knowledge which he has himself received by the

powers of his natural mind. Let me be disciplined to this belief that the natural mind is capable of receiving the things of the Spirit of God, and I shall be an advocate for the popular course of religious instruction by Sunday Schools, &c. If this be the ground really occupied by our brother, (which, by the by, I still hope is not the case,) he has evidently overlooked the true import of what the Scriptures deny to the natural powers of man. It is not merely that they deny man's capability of teaching, they deny also his capability of receiving the knowledge of spiritual things, by the exercise of any natural powers of his mind. See 1 Cor. i. 21. "For after that in the wisdom of God, the world by wisdom knew not God," &c. What is human wisdom, other than the highest attainments of which the natural mind is capable? Yet by this God is not known, but God has made foolish this wisdom, in things of religion, as is manifest in the religions of the world, and in the experience of the children of God, when all their attained knowledge was turned into ignorance and confusion. Christ thanked his Father that he had hid those things from the wise and prudent, (Matt. xi. 25,) from those who have made the highest attainments in knowledge of which the natural mind is capable. But see the full denial of the capability of the natural or Adamic man of receiving the things of the Spirit of God in 1 Cor. ii. 14. "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The natural man embraces all that belongs to man as he was originally created in Adam. As to the idea that the new birth is a production in the soul of a spiritual existence or life by immediate creation instead of its being produced by regeneration from an original creation in Christ as a Head, as brother Williams' queries and remarks do not involve it, I will not now notice it.

3. In reference to brother Williams' 1st query, viz. "Did any of the Apostles and Prophets ever write any thing about the bond of union?" I must take somewhat different ground from you, brother Beebe. I agree with you that not only the Apostles and Prophets, but that all the sacred writers from Moses on, wrote about the union of Christ and his people. In Moses, the substitution of the animal for a sin offering in the place of the Israelite who had sinned; the High-priest's bearing on his breast plate and on his shoulders the names of the twelve tribes of Israel when he

officiated in his office, and the right of redemption being in one who was near akin, all typified a union of Christ and his people in that great work of redemption. It is true these were only shadows of a real union, but shall we find in the antitype, that to which we look for the substance, no more reality than in the shadow? It may be said there was a foreordained union between Christ and the elect; but there was a foreordained union also between the sinning Israelite and the sin offering; hence when the animal was offered and his blood sprinkled, &c., it was as though the sinner himself had suffered the penalty of the law of Moses. But it was the individual's bringing the animal to the priest for sacrifice that made him actually interested in the efficacy of the offering. So if there is only a foreordained union between Christ and his people, it is their believing in him as their sin offering, that makes them actually interested in his death; and therefore according to this view, faith would be the *bond of union*. But as to the term, "*Bond of union*," I do not find it in the scriptures; I cannot discover the idea in those texts which you quote, that is as that which binds Christ and his church together in a union. It is an old term consecrated by its use among religionists. And many persons I have no doubt use it from custom, when they mean only the *union* itself. Others again, need and mean the very idea of a *bond of union*, or that which binds together, in a nominal or acknowledged union, parts which before or otherwise had separate existences. As for instance, those who believe Christians to be no other than *reformed Adamites*, or natural persons changed, must have to connect them with Christ, something to bind them to him, and faith as before remarked, according to their view, appears the proper bond. Again those who hold, that the quickening of the soul with spiritual life, is not the imparting to that soul this life by regeneration from Christ, but actually a distinct creation of this life direct in them, as some of our brethren appear to hold, if I can understand them, of course need also, in order to connect this new creation to Christ, something to bind it to him. And perhaps *love* is as good a *bond* as they can have. But those of us who hold that Christ himself, as such, is the *quickeningspirit*, that the new life, or *new creature*, or *new man*, is the spirit of Christ, or is Christ in us, imparted not by a new creation, but in regeneration; as says John, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life: and he that hath not the Son of God, hath not life." 1 John v. 11. 12. And says Peter, "Born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." 1 Peter i. 23. I say those of us who thus believe, do not need any *bond of union*, the union itself is a being *all of one*; it is *Christ in us*, the *hope of glory*. Heb. ii. 11, Col. i. 27. Adam and Eve did not need any *bond of union* to make them *one flesh*, they were already such in their creation.— As natural persons, we had a distinct existence in

Adam, as such we needed something to constitute us members of the body of Christ; this something is found in the *one spirit*, ("There is one body and one spirit,") being quickened with that *one spirit*, the spirit of Christ, we stand manifest as members of the *one body, knit together* by it.— This spirit thus animating us individually, is as *joints and bands*, giving individual action in our union with the body, as moved by the same spirit, as is the case with the members of the natural body. And all the *nourishment* by which this body *increaseth* manifestatively, according to the *increase of God*, that is according to his purpose which he proposed in Christ Jesus, is from *Christ, the Head*.

4. The quotation from Eld. Dudley, I will now notice. Whether brother Williams intended to dress the sentiment borrowed from Eld. Dudley, in false colors I will not say. I trust he did not.— But certainly there is nothing in the quotation, nor in Eld. Dudley's pamphlet, neither in any thing I wrote on the subject, which warrants such construction as he puts upon the extract, by confounding that which is derived from Christ the Quickening Spirit, with that which is derived from Adam, so as to represent the persons quickened as not having been dead in sins and as not needing salvation. The terms *Quickened Spirits* as found in the extract, used instead of *Quickening Spirit*, which on reflection, I think I should prefer, might occasion some obscurity in the sentence, were it not that the connexion shows so clearly that by these expressions is intended that spiritual life which is derived from Christ, and is contrasted with the *living souls* which we derive from Adam. As it stands I can see no obscurity in the meaning. But if it is the sentiment conveyed in the quotation, that brother Williams thereby aims to deride, let us look at the Scriptures referred to, to see if the doctrine does not stand on too strong ground to be shaken by any thing which men may bring against it, whether scoffs or philosophy.— The Scripture to which Eld. Dudley referred is found in 1 Cor. xv. 45—49. In this passage the two Adams are spoken of and contrasted. And is it not too manifest to be denied by any candid enquirer after truth, that they are presented to view as two Heads, having each a distinct posterity or seed like unto himself, the one *earthly as is the earthly*, the other *heavenly as is the heavenly*? (Verse 48.) If the first Adam was an actual head having an actual seed; was not the last Adam an actual Head having an actual seed? If the posterity of the first were created and received a being in him, when he was made a living soul, were not the posterity of the last Adam in like manner created in him, when he was made a *Quickening Spirit*? Again does not verse 49, "And as we have borne the image of the earthly, we shall also bear the image of the heavenly," clearly show that the same *we* who bear the image of the heavenly, and are thereby manifested as his seed, also bear the image of the earthly and are thereby manifested as his seed; first manifested as the seed of the natural, and afterwards as the seed of

the spiritual? How are any manifested in the image of the earthly as to his nature, and in his likeness as to his depravity? We are told Gen. v. 3, that Adam "Begot a son in his own likeness and after his image." There then is the answer. May we not then safely conclude that the seed of Christ are manifested in his image as spiritual, by being born of the Spirit, and in his likeness as the glorified Jesus, by their resurrection or being born from the dead, according to the two begettings ascribed to their Head, Christ Jesus? He was manifested as the *only begotten of the Father, full of grace and truth* when in the flesh. John i. 14. And he was the *first born from the dead*, Col. i. 18, and said to be begotten in his resurrection, Psal. ii. 7, compared with Acts xiii. 63. And further, as the saints are brought to view as the seed of Christ, Psal. xxiii. 30, and Isa. liii. 10 and as his *children*, (Isa. viii. 18, compared with Heb. ii. 13.) will not brother Williams be constrained to acknowledge this comparison between the two Adams and their seeds as holding good? If so, all ground is taken from him to infer that, because we have been quickened by the spirit of Christ and therefore existed in him as *his seed* before the foundation of the world, we therefore *never existed in Adam, were not dead as his seed in sin, and did not need salvation*. Indeed I cannot conceive how he could ever draw such an inference, if he admits that those who have been *born of the flesh* may actually be *born again of the Spirit*. As to the new man, the spiritual life of the believer, as Christ is that life, I am free to admit, that it was not created in Adam, did not fall in him, and never needed salvation any more than did Christ personally. But to draw the conclusion from this that the persons quickened with this life, were never in a lost state needing salvation, is to me strange logic, and stranger divinity.

5. As to eternal justification, I see not that it is involved in the subject of his queries. Besides brother Williams probably was not aware that the first complaining among the readers of the Signs about doctrinal controversies, arose from our opposing the idea of the saints being justified from eternity, as he has in his communication.

6. Brother Williams in speaking of the time when the saints first tasted that the Lord was gracious says, "You did not then think of an eternal actual existence with Christ, &c." I have sometimes described the proper act of faith to be an embracing of Jesus Christ as the Savior of lost sinners, such as the individual felt himself to be without any special reference to his own being represented by Christ. I was wrong. A few nights since as I was reflecting on this point, my own experience when faith was first given me came forcibly to my mind. And I recollected that I then saw, that Christ as substituted to endure the penalty of the law due to condemned sinners was so exactly suited to my case that the conclusion was manifested to me that I once had in view when he was provided as a substitute, and therefore that he bore my sins. So that my faith embraced in substance a union with Christ as far

back as his death; and I think, I was led to contemplate the provision as made in eternity. And I am now confident, I never could have hoped for salvation from a mere view of him as suffering the penalty due to sinners. For I then viewed my case an aggravated one, as I still do, and myself worse than any other, and therefore without having faith to view him as standing between me personally, and the law, I could not have had confidence to trust in him as my salvation. I think the same in substance must be the experience of all who are brought into liberty. They must view him as suffering in their stead, and therefore in effect view their union with him. They probably did not at the time have a clear view of all the details of that glorious union with Christ as their Head and Husband by which he of right stood between them and all the demands of law. If they had, they would since have experienced no growth in the knowledge of Christ. But it is very strange to me that christians should be exhorted to make their first exercise of faith their exclusive standard of the doctrine of Christ, to the overlooking of all the enlargement of their understanding in that doctrine which they have since experienced. I hope brother Williams will reflect on these things and let us know where he stands. I have used plainness; I was not offended at his communication, but I have been impressed with the idea that it called for *great plainness of speech*. If he is a child of God and minister of Christ, as I hope he is, this will not hurt him; though he and others may be offended at me for it. May he be disposed to leave the *a, b, c, of the doctrine of Christ and to go on unto perfection*. If I have erred and thereby dealt wrongfully with his communication, may he feel to forgive me.

S. TROTT.

Centreville, Fairfax Co., Va., July 18, 1849.

For the Signs of the Times.

Loachapoka, Ala., May 12, 1849.

MR. BEEBE:—Dear Sir, Being almost entirely deprived of the privilege of attending the preaching of the Old School Baptist order, I have concluded to become a subscriber to the Signs of the Times, notwithstanding that I have been admonished by one of my missionary brethren, that there was great danger that they would sink me down to the lowest depth of hell. I told him I was ashamed for him. It made me quake to hear him use such language. The scriptures teach me not to fear men who can, if permitted, kill the body; but rather to fear God who is able to destroy both soul and body in hell.

I will give you a brief history of some of my past experience. If I know any thing of God or of godliness, it has been taught me experimentally. Without stating my first conviction, and deliverance I will pass to state, that, about the year 1837 I attached myself to the Mount Gilead church, in Russell county, Ala., the same being an Old School Baptist church. I was then about fourteen years of age; and my parents were also members of the same church. I remained in this

connection about three or four years, and was, as I trust, occasionally made to rejoice in Jesus as an all sufficient Savior. After this, I left my father and located in a settlement where I was surrounded with missionary Baptists of the most strenuous kind. Hearing them preach and talk, I began more seriously to think on the subject. I also married into a missionary family, and my wife was a member, and had been baptized by them after the division. She could not join the Old School with me, without being re-baptized; this, through the influence of her family, she refused to do.—They told me that there was not half the difference between the Old and New School, that I supposed; I believed their assertion, and eventually joined myself to the Missionary people, with my wife. We remained with them one year, and all seemed to pass on smoothly. But little was said about the Missionary cause. At the end of the year I withdrew my letter from the church, and moved into another part of the State, and there joined with another church of the same order, but I found them to be a Calvinistic frame with an arminian soul throughout. I told them that I thought Christ would save all his own people at his own time and in his own way; but they affirmed that Christ had already done his part, and that all that was now necessary was for the church and the ministry to be engaged, and all would be converted. When they had got their crops off their hands, they went on in earnest to illustrate their assertion; for they commenced the converting business, and I think about eighteen were said to be converted. How many were convicted I am not able to say. While this was going on, they would appeal to me, "What do you say now? Don't you see how the Lord is at work among the people?" Some would say, that, if the church would keep engaged, all would be saved! I asked them if they believed that the church had power to get up revivals, and travail and convert sinners? They assured me that they did, and that if the church would only do her part, all would be saved. I told them that if the church had power to get up revivals and to save sinners, the church must be accountable if any sinners should go to hell.

At the end of the year I took my letter and returned to the settlement which I had left, and to the same church; but I thought, and do still think they have changed in their practice; they invited me to join them again, but I excused myself, and so I still hold my letter, and it is now about three years since I returned. I am standing off, and looking on to see what is to become of the people. They cry, "Have charity!—If any think they can get to heaven by their own works, let them alone! don't fall out with them; we don't expect all can see alike! We are all aiming for the same place." I asked one of the members the other day, if there were not many in the church that he had no confidence in; and he admitted there were members in the church with him that he would hardly speak to, but when he went to meeting, and while in the church, he laid

his objections to them all aside, and eat with them. And when you come out, said I, you will hardly speak to them. True, said he. I replied, May the Lord save me from such professors of christianity! But still I find some who seem to be sound in the faith. I was conversing with one who told me that if he had a few to stand with him, he would strictly adhere to the Old Baptist faith and practice, and if they excommunicated him he would go where he belonged. I told him, if I were a member I would do the same. I think the day is not far distant when there will be a general revolting in their ranks in this section; and all who are sound in the faith will be compelled to abandon the ranks of the Missionary, and go back to the true church. I heard one say, not long since, that he believed the primitive Baptists were the only true church in the world. This seems very much as though he is not now where he should be. I am myself in great perplexity, having held my letter three or four years, with the exception of one month; I cannot join with the New School and be satisfied; and to join with the Old School and leave my wife behind, seems more than I can bear.—So you, my half brother Beebe, will see I am in a dark state of mind. A word of consolation would be thankfully received. But dark as things may seem to me, this I do know, If I am saved at all, it is and must be all of grace—free and sovereign grace, altogether unmerited by me.—When I retrospect my past life, and have a sense of the depravity of my nature, I am almost compelled to say, Surely I have never known the Lord in the pardon of my sins; and if I am a saint at all, like the apostle Paul, I am constrained to say I am less than the least of all saints. It is consoling to read in the scriptures, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." It does appear to me that I witness a great deal of boasting at the present time. While some are crying one thing, and some another, I rejoice to read, "He that entereth in by the door is the shepherd of the sheep; to him the porter openeth, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him." And why do they follow him? Because they know his voice.—Why will they not follow strangers? Because they know not the voice of strangers. No, my brother, though they may wander off after strangers to some extent, in the dark and cloudy day, they shall not escape the rod, I know by experience, they shall not get back to the fold without stripes. I certainly do not doubt the efficiency of the great plan of salvation through Jesus Christ; but many doubts arise whether I am included in that adorable plan. Did Jesus die for me? Virtually Jesus tasted death for every man,* and all enjoy like blessings in this life—He maketh his rain to fall upon the just and upon the unjust.—But did he die spiritually for my sins; if so, he will, or rather, he has already saved me; for I do not

believe that one drop of Jesus' blood was shed in vain. He died for the church, and the church will be saved in spite of men or devils.

It seems to me, if there has ever been a time of darkness in regard to the cause of religion, it is the present time. But still they cry, "Religion! Religion! Why don't every body get religion? Though it is seldom that I hear the doctrine of the gospel preached, I tell you, my brother, that it does my soul good when I enjoy the privilege. I am a poor man, and have but little opportunity of going to meeting; and the nearest Primitive Baptist church is five or six miles from my residence. I have not heard a dozen primitive sermons during the last six or seven years; and you may judge that I am cold on the subject of religion. I have my bible with me yet, which I read, what little leisure time I have; I do not know we shall long be favored with a pure version even of the bible; as powerful efforts are being made to change it. One preacher stated, some time since, that he thought the bible would have been better if Paul's Epistle to the Romans had been left out; and he gave it as his opinion, that it had no business there.

I feel confident that God has a peculiar people, zealous of good works; and I know that he is able and will preserve them unto the day of Jesus Christ—I fear that I have wearied your patience.—May the great Head of the church be with you and all his people. I do not write this for publication, but if you feel disposed to publish it, please to make such corrections as you deem necessary. It is my first attempt to write on religious subjects. If you will send your paper to a poor destitute half-way man, I will forward the money &c.,

Yours, &c.

THOMAS J. CADENHEAD.

*See Editorial Remarks.

For the Signs of the Times.

Lebanon, Warren Co., Ohio, July 18, 1849.

BROTHER BEEBE:—Having a remittance to make, I will improve the opportunity to pen a few lines for that portion of the readers of the Signs with whom I am personally acquainted in particular, and for all the others in general. Dear brethren: while disease and death are abroad in our land, and like a mighty flood are sweeping away to the spirit-land the sons and daughters of men, the God of all mercy has been pleased to spare our unprofitable lives until the present period of time. And while a large proportion of the minds of our fellow beings appear to be engrossed with, and paying adulation to, the *ignis-fatuus* of false doctrines and worldly combinations, we hope that the good Lord has made us see the utter impotency of all such anti-scriptural doctrines, and unhallowed combinations, to help in this time of our great need. As days and weeks revolve, we feel more forcibly the necessity of praying—*"HELP, LORD, for vain is the help of man."* Although we do sometimes feel that we love one another, and do desire the peace and prosperity

of the Redeemer's children throughout the wide world; yet, when we look at the dark and gloomy state of Zion, we are made to mourn, and we feel like adopting the lamentations of Jeremiah—"The ways of Zion do mourn"—"How is the gold become dim! how is the most fine gold changed!" Oh! brethren, let us beware, that we be found not in the condition of those people, against whom the denunciation of Jehovah was proclaimed by the prophet Amos—"WO TO THEM THAT ARE AT EASE IN ZION." If we are in our right minds, how can we be 'at ease,' in this day of Zion's great calamity? Oh! that the Lord would make us all feel as did David, when he wrote these ever memorable words—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Dear brethren: suffer a word of exhortation from one of the unworthiest of the unworthy. Reflect upon the feelings and views you had of yourselves when God at first revealed his pardoning love to your sin-burdened souls. Then, you felt that all you had, and all you were, belonged to the Lord. Then, you spent much of your time in prayer and praise to the God of your salvation. Then, it took a matter of much importance to constitute a sufficient excuse for you to absent yourselves from the place where the saints met to worship the royal Majesty of earth and heaven. "Then, to His saints you often spoke, of what His love had done." Then, "the weapons of your warfare were not carnal, but mighty through God to the pulling down of strong holds: casting down imaginations, and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Brethren: the longer we live, the stronger is the obligation we are under to love and serve the God of all grace; and to "consider one another, to provoke unto love, and to good works." Brethren: it is important that we "Hold fast the form of sound words," but a *form* of words, however sound in themselves, are not sufficient to give us life, and make us *ZEALOUS OF GOOD WORKS*. You know, that if it were possible for the vegetable kingdom to possess a mere theoretical knowledge of the natural sun and its revolutions, yet, that knowledge would not suffice—it must *feel* the direct rays of that sun, in order to derive any real benefit therefrom. So with the church of God: Jesus Christ is her Sun, and she must *feel* His presence, and *taste* His love, or she cannot grow thereby. "Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved."

"Oh! that my soul, as heretofore,
Could with delight and love explore
Those sacred sweets, in Jesus' name,
That once my raptur'd soul o'ercame."

Once I beheld his lovely face,
As full of truth, and full of grace;
Ten thousand thousand suns were dim
In lustre, then, compared with him.
With his delight my soul was cheer'd,
With rapture then his voice I heard;

The words he spake were sweet to me,
'Twas 'Sinner, I have loved thee.'

But now those golden hours are fled,
My spirit mourns, with sorrow fed;
His promise in his word I see,
But fear, alas! 'tis not for me.

Why should a child whom thou hast blest
In darkness walk, and find no rest,
Feel unbelief, that cruel foe,
From whence all other evils flow?

Oh, that my Sun, with cheering ray,
Would chase those shades of night away;
Then shall my soul arise and sing
The healing virtue of his wing."

From your unworthy brother, and companion
in tribulation,

SAMUEL WILLIAMS.

For the Signs of the Times.

Crawfordsville, Ia., May 14, 1849.

MEMOIR OF LATE ELD. JOHN LEE.

[This communication was received in May, and was written ten days before the decease of our venerable brother, Eld. Lee, whose obituary was published in our last number. We copy from the letter the following extract.—Ed.]

Our church, and the Old Baptists far around already feel the bereavement. Brother Lee has stood a bold champion in defence of the truth for many years; always firm and unshaken, in the good old way, which is Christ. In years that are past, he has had many occasions to contend earnestly for the faith which was once delivered to the saints. We are confident that he has fought the good fight, and kept the faith; henceforth there is a crown of righteousness laid up for him, which the Lord, the righteous Judge shall give unto him, and not to him only, but also to all who love his appearing. He has been as a father among the Baptists in this country. "We have many teachers; but not many fathers." He was among the first settlers, and waded through many difficulties, traveling through the wilderness, when the inhabitants were few and far between. He went far and near proclaiming the everlasting gospel to the poor children of God, without money and without price. He traveled without the least prospect of worldly honors or emolument, and passed through evil as well as good report, trusting alone in the promise of his Heavenly Master, who had said, "Lo! I am with you always, even to the end of the world." Truly this promise is enough to sustain the soldiers of the cross, when we consider the source from whence it came; but still, unless it be applied by the Spirit, we cannot realize its consolation. But it is the work of the Holy Comforter, to take of the things of Jesus and apply them to his children, as many of his dear saints, who have often, and unexpectedly and at a moment when all earthly comforts have failed, experienced the application by the Spirit of many exceedingly great and precious promises.—And they are led to ask,

"What more can he say, than to you he hath said,
You, who unto Jesus for refuge have fled?"

Nothing more is necessary to be said. All that the children of God require is embraced in the promises: for "My God shall supply all your need." But we need an application of them to us with divine power.

Even down to old age, all his children shall prove His sovereign, eternal, unchangeable love: And when hoary hairs shall their temples adorn Like lambs they shall still in his bosom be borne."

The Old Sugar Creek church is still traveling onward, leaning on her Beloved. The Lord has blessed her greatly in the midst of her afflictions. He has raised up three young preachers to speak in his name, and to fill, measurably the place of our venerable Elder. I have heard him pray many times, the Lord of the harvest to send forth laborers into the harvest. It has been the gracious pleasure of the Lord to answer his prayers even in his day. It seems to have rejoiced the heart of the old pilgrim to witness, under all the peculiar circumstances of the church, that Christ takes care of his flock, and never for a moment neglects it. Our church at present numbers one hundred and thirty members; and we are at peace among ourselves.

Your paper is quite popular among us, but not as much so as it has been in former years. I have long felt a desire to express my gratitude to the brethren and sisters who have contributed so much rich and valuable matter to your columns; but knowing that I never held the pen of a ready writer. I have deferred it until now; and at this time I would not attempt it if I did not feel so deeply indebted to them. I hope they will accept this mite as a token of love and gratitude; for I have been much edified and built up by their communications. In the Lord's Holy mountain, I have enjoyed with them many feasts of fat things, wines on the lees; fat things full of marrow; wines on the lees, well refined. I am too poor to make suitable returns for such a treat; but my Master is rich, he can, and he will reward them for every cup of cold water given to his poor people.

"Riches immense are in his hand,
The God in whom I trust,
In whom I live, by whom I stand,
Most Holy, Wise, and Just."

When I commenced this scribble I intended to relate some things in regard to how I became an Old Baptist; for I was not made one by education—But as I write so slow, and my sheet is so nearly filled up, I cannot particularize at this time. I will only say, I was brought by a way that I knew not, and led in paths that I had not known. About twenty five years ago, I believe the Lord taught me, by his still small voice; and I have been, now and then, receiving lessons from the same teacher ever since. Perhaps you will say I ought by this time to be a pretty good scholar.—Well brethren, since reading "What an Old School Baptist should be," I conclude none can attain to the standard without being well taught. I am much like old Martha, careful, and troubled about many things.

Yours, &c.

A. JOHNSON.

Hampshire Co., Va., March 26, 1849.

BROTHER BEEBE:—Having to write to you on business, I will add a few lines respecting my dull and lifeless frame of mind. It has long been

a cold and stupid time with me, and I feel as though I know nothing as I ought to; sometimes I am constrained to exclaim, O that it were with me, as in days that are past; when I seemed to love the Lord and his word, when I loved him for the excellencies which in him dwell. And now, even while I am so dull, and ungrateful, if asked what is my hope, I should be constrained to say, Jesus is all my hope and all my plea. Sometimes I feel that I can say that he is mine, and I am his; but such seasons are short and far between. But O, what scenes of conflict do I have to pass through! when I turn my eyes within, I discover a deceitful heart, which has often deceived me, and so hard, that no power of mine can make it relent. I am led sometimes to enquire, Can it be possible that I have been born again? The truth is, I can neither do well, nor think well, and often doubt whether there be any other like me—so completely shut up. Now when I contrast my situation with those who boast that they are perfect and lack nothing, I am satisfied that they do neither see nor feel as I do. I have had a standing among the Old Fashioned Baptists more than forty years; but I bear but very little fruit. All this time I have been trying to divest myself of arminianism and of every other *ism* that conflicts with truth and holiness, but I still find them often in my way. Like the Gibeonites, they still dwell in the land. Well be it so—it is a grief, but I must bear it. Ishmaelites will mock every child of promise on their weaning day, for until that day they do not detect their parentage. They being born from above, the children of that Jerusalem which is above, do not suck the breasts of the law. They have died to sin, and they have their fruits unto holiness, and the end, everlasting life.

I have taken the Signs of the Times for two years, and I feel thankful to God for the fruits of the Spirit bestowed on and manifested in the brethren and sisters by which they have been enabled to proclaim to all, what God hath taught them. Many of them in telling their own experiences have related some of mine, with this difference, I come behind them in all things. But notwithstanding my short coming, I will say to you, brother Beebe, Hold fast the form of sound words, even as you have hitherto done. Be not afraid of the Midianites, though they be a multitude laying along the ground like grass-hoppers. One barley cake, by heaven directed, shall disturb their tents, and so confound them as to turn every man's sword against his fellow, and they shall destroy themselves. Remember that your work is to "Feed the sheep; and do not forget the tender lambs. Deal tenderly with them; and do not thrust with side and shoulder.—But I am persuaded better things of you, though I thus write.—While you carve the meat, do not forget the milk. And I, in like manner, would also take the same admonition and set in order the privileges of the saints. Now lest I tire your patience, I will subscribe myself, your brother in tribulation,

JOSEPH RUCKMAN.

For the Signs of the Times.

Rome, N. Y., May 23, 1849.

BROTHER BEEBE:—I have just written a letter enclosing dues, and ordering the paper discontinued, for this reason, the cares of life, together with my barrenness of mind, are such that I cannot find time to read religious papers. After pondering the idea of stopping a paper which has been filled with so many rich communications, and wholesome instructions, from my brethren and sisters, I was led to exclaim, O my God! What is to become of me? Where shall I land? What is my doom? My taste for truth has become so degenerated, though I still love it—My interest in the children of God, so chilled; though I still love them—My feelings have become so stupified in consequence of my wanderings from the straight and narrow path which is marked out by the Savior and his apostles—Yet even in this dark hour, I still trust that I have an interest in the groans which were uttered on the cross.—O, how great the love of God to fallen men! and how little do we appreciate his goodness, and grace bestowed on them for whom he shed his precious blood. Naught but the grace of God applied to the heart will interest his children in the truth, and unite them in fellowship with each other. And when this is felt in the soul, the Signs of the Times, becomes a cordial that cannot be easily parted with.

Brother Beebe, I wish you, and all the dear children of God, God speed. I rejoice that the lives of the Old School Baptists are hid with Christ in God; for they are a poor and tried people; and have been chosen in the furnace of affliction, and all their hope is in Christ. They have no conditional salvation to rely upon. They rely alone on the merits of Christ, and live by faith on him. They are ever seeking after the evidence of their adoption into the family of God; this is the reason why your paper, bearing communications from the begotten sons and daughters of our God, becomes so rich a cordial to their enquiring souls.—But I must close.

Yours in christian fellowship,

SCHUYLER WADE.

For the Signs of the Times.

Duncansville, Ga., July 12, 1849.

DEAR BROTHER:—With great satisfaction I peruse the various communications in the Signs, together with your editorials—they send forth a flood of wholesome instruction to the church in this dark day of delusion and religious speculation. The doctrine of Eternal Union as propagated by yourself and others, if properly appreciated, would be of deep interest to the church of Christ; though there may be many christians, and even some that are called to the work of the ministry that cannot so fully fathom the mystery; for inspiration informs us that godliness is a mystery; and that the ways of God are past finding out; and that we only know in part; but the christian has the only sure foundation to hope. If this earthly house of this tabernacle were dissolved, he has a house, not made with hands, eternal in the heavens, where he shall know even as he is known.

PRIOR LEWIS.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., AUGUST 1, 1849.

REMARKS ON THE LETTER SIGNED THOMAS J. CADENHEAD.

Our new correspondent who styles himself our "half brother" in giving a simple narrative of his own history, has evidently presented substantially the travel and condition of thousands who are similarly situated. It was hardly to be expected that the man of sin should be revealed in the Baptist church, without disturbing the tranquillity of many of God's dear children. We are admonished, that "many shall follow their pernicious ways." And also, that of ourselves many should rise up and draw away disciples after them. We have the clearest possible evidence that some have been subjected to the cruel effects of seducing spirits and doctrines of devils; not only in the bleating of the scattered members of the flock, but also in the returning to Zion of those who had been led away into captivity. Our *half brother*, or as we would rather call him our wandering brother will yet learn that as a disciple of Christ he is called to forsake all, for Christ. He that loveth father, or mother, or wife or children, more than Christ is not sufficiently humbled—is not worthy of Christ. But are there not thousands who are halting on this same enchanted ground? Struggling in the contest between nature and grace—flesh and Spirit. They would cheerfully follow Christ, if they could only first bury their dead father, or take an affectionate leave of their families. But they have dear friends, loving kindred in Babylon, and they are loth to leave them behind. To all such we would say, "Ye cannot serve God and Mammon." Your remaining in the anti-christian ranks, is lending your influence, yea, all the influence you have to encourage them to abide in their errors. Natural affections are worthy to be cherished by all rational beings, and those who are without them are more degraded than the brutes; but they belong to the flesh; and are not to be cherished at the expense of our allegiance to Christ. However trying it may be to leave behind us in anti-christian darkness and delusion those whom we love and ought to love, as the bone of our bones, and flesh of our flesh, we cannot be recognized as the disciples of Christ except we deny ourselves and take up our cross and follow Christ our Lord, let the sacrifice of earthly enjoyments be what it may. We commend to his consideration, and to the consideration of all who are thus halting, a careful perusal of Matt. x. 17—39. It is not enough that we refuse like our correspondent to go fully with the New School or that we hold on to a letter indorsed by some New School church, and stand from year to year waiting for them to come back to the truth, or for friends and relatives to come out and go with us; for as long as we stand halting between God and Baal, we indirectly give our influence to Baal, and virtually deny Christ. Let all such come out fairly, fully and decidedly on the ground of gospel

truth and order, and if there be any with whom they can unite in the truth and practice of the gospel, unite with them; and if there are none, then stand alone, and remember that "one shall chase a thousand, and two shall put ten thousand to flight." We will say to brother Cadenhead, who seems to be admiring the goodly tents of the Israel of God, "Come in thou blessed of the Lord! Why standest thou without?" "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

But our design in remarking on the letter, was principally to object to the idea that the temporal supplies of the human family were procured by the death of Christ. The passage referred to in the letter, Heb. ii. 9, does not sustain the doctrine that Christ died to procure temporal mercies for the race of mankind; for all these they are supplied with by the providence of God, in common with the beasts of the field and fowls of the air. The precise object of the death of Christ is definitely stated. "Who gave himself for us," the church, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14. In the subject referred to in Hebrews, The Holy Ghost presents Christ, as the Mediator, in his super-angelic, and in his super-human nature and, in discussing his superiority to Adam his prototype says, "We see not yet all things put under him;" (that is under man, in his Adamic nature.) "But we see Jesus, who was made a little lower than the angels," (in being made of a woman, made under the law, &c.) "for the suffering of death, crowned with glory and honor." His assumption of a body, made in all points like his brethren, was for the suffering of death. To bring him within the reach of death and suffering it was expedient that he should be made under the law, that he might bear our sins, (that is, the sins of all his people,) in his own body on the tree. Now we see him thus, and in this body which suffered death we see him raised up from the dead, and "crowned with glory." All things put under him. He the direct anti-type of Adam, and in him is fulfilled the declaration, that "Thou hast put all things in subjection under his feet." Now all this preparation, all these mediatorial qualifications were indispensable to prepare him, "That he by the grace of God," (not merely by the common providence of God, in which he sends rain upon the just and upon the unjust,) "should taste death for every man." Every man of whom? Every man of the whole natural creation? By no means, for we see not Adam the representative of the human family thus crowned; but we see Jesus the Head and Representative, Captain and Brother of all the spiritual race, thus crowned; that he, by the grace of God should taste death for every man, of whom he was the Head and legal Representative. Hence the following verse explains, "For it became him," Christ, "for whom are all things,

and by whom are all things, in bringing many sons unto glory," (not in making the natural rain descend upon them, nor in procuring natural or temporal mercies for them,) "to make the captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." Here then we learn that "every man" for whom Christ, by the grace of God, suffered or tasted death, was one with him, who sanctified—a son, and a brother. Now until it can be proved by divine authority that every man of Adam's natural posterity is one with Christ,—is a brother of Christ, we have no authority for construing the text to mean that Christ died in any sense for all the human family.

It has often been thoughtlessly said by brethren, that Christ purchased many things for us by his death—that he purchased pardon, grace, salvation, heaven, &c.; but the scripture assures us that he bought his church with his own blood; but it informs us of nothing that he bought for us. And the buying of his church, was only a redemption purchase, for his original title to them was that on which his right to redeem them was predicated. Pardon, grace, and salvation with all spiritual blessings, are gifts freely bestowed; they were never in the market—were never bought or sold.

It is important that the Primitive, or Old School Baptists should hold consistent and above all, scriptural views of the atonement. On this vital doctrine we claim no affinity with the rest of the religious world. May it be our happy privilege to know that he bore our sins in his own body—that he was delivered for our offences, and raised again from the dead for our justification, and that we are not our own, we are bought with a price; and it becomes us to glorify him in our body and in our spirits which are his.

"BE OF ONE MIND."—2 Cor. xiii. 11.

Such was the admonition given to the saints by the apostle Paul; and were he now personally present with us, he would probably find occasion to repeat his admonition as frequently as he did in his epistle to the brethren in the primitive churches. There is a sense in which all the saints are truly of one mind; for they all have the mind of Christ, and with that mind they serve the law of God, and in proportion as that mind of Christ is developed in them, they will be led to all speak the same things. But as the flesh is at war with the spirit, the saints have ever found that to be carnally minded is death; because the carnal mind is enmity to God; it is not subject to the law of God; neither indeed can be.

But so far as unanimity of sentiment in regard to the doctrine of the gospel and the order of the house of God is to be cherished by the saints, they have found by nearly two thousand years experience, that the saints are often required to arrive at that unanimity, by contending earnestly for the faith, and by combatting manfully every heresy

that obtains among those of the household of faith. Should the saints go into the practice of consenting to all that is preached or received for truth, and for fear of controversy let it pass for truth, when the scriptures and their own experience plainly tell them that it is error or heresy; such a course, smooth as it might seem, would lead to a greater diversity of minds, and doctrines, and jargon, and confusion than any other course they can pursue. Paul, in exemplifying his admonition, contended earnestly, and sometimes sharply. And he has repeatedly exhorted the churches to copy him in that respect. True, contention among brethren proves that they are not in all respects of one mind; but if their controversy be conducted with that humility and brotherly kindness which the spirit of the gospel inspires, it will prove that they are laboring to be of one mind. Let us not condemn controversy among brethren in all cases; but let us object to any thing in the manner of such controversy which indicates an unkind or censorious feeling, and avoid endless genealogies, and unedifying questions about the law which only gender strife. We would by no means advocate unnecessary, unpleasant or unprofitable controversy among the children of the household of faith; but on the other hand, we feel persuaded that our brethren generally, on reflection, will admit that controversy to some extent is unavoidable, if we would all be of one mind. The mind of christians, from the commencement of their spiritual experience, expands, growing in the knowledge of the Lord, and striving with all the saints to comprehend the things of the kingdom; and being susceptible also of impressions at times, which are wrong, and consequently incompatible with the teaching of the word and Spirit of God, it is necessary that they should closely scan and compare the views of themselves and brethren with the unerring standard; and so far as they become satisfied that such views do not accord with the standard, strive earnestly to convince the erring brethren of the discrepancy. But the great difficulty arises when brethren lose sight of the great end and design of discussion, and instead of striving to edify, and to exterminate error from each other's mind, in order that they may all be of one mind, they strive for the mastery. Brethren cannot too carefully, nor too prayerfully look into this subject; for there is a liability of being themselves deceived in the real spirit by which they are actuated. Although unpleasant things may sometimes grow out of controversy, none of us can say we have not been led deeper into the knowledge of divine things by it.

Peace we should not seek at the expense of truth, for all such peace is spoken or professed, where God has not spoken peace, and it is certainly better to fight for truth, than to have peace in error, heresy and corruption.

"FREEDOM'S GUARD" DISCONTINUED.

We copy below the valedictory of the retiring editor and publisher of the *Guard*. An arrangement has been made to merge the interest of the *Guard* in the "*Banner of Liberty*." It is confidently believed that one paper, for the present, can better subserve the cause of civil and religious Lib-

erty than two—and a union of the subscription lists of the two papers will give the *Banner* a very general circulation. The *Banner of Liberty* is published in this village by our eldest son, Gilbert J. Beebe, whom we consider eminently qualified to do justice to the cause to which the *Banner* is pledged, and doubt not that he will give good satisfaction to all the friends of Liberty who patronize the paper. We hope the lovers of the most sacred civil and religious rights of mankind, who deprecate the evils of a state church religion, will sustain the *Banner*.

The new volume of the *Banner of Liberty* is now about to commence, it is to be considerably improved, and will be changed from a monthly to a semi-monthly paper. The terms are made remarkably low, especially to clubs in order to place the paper within the reach of all who may desire to read it, however poor.

William L. Beebe will continue with us, and assist in publishing the *Signs*, and occasionally contribute to the columns of the *Banner*.

TO THE PATRONS OF "FREEDOM'S GUARD."—The last number of the first volume of "*FREEDOM'S GUARD*," was issued in the expectation of continuing that publication another year, but since that time it has been deemed expedient, in accordance with the advice of several of the most prominent friends of the cause, to unite the lists of subscribers to the *GUARD* and *BANNER*, and combine them for the support of one paper. We have, therefore, for the sake of the cause in subservience to which our paper was originally issued, transferred our list to the *BANNER*, which our subscribers will receive hereafter in the place of the *GUARD*, the publication of which is discontinued.

Of the ability of the editor of the *BANNER* to conduct the paper to the satisfaction of our subscribers, there can be no doubt; and we trust that the new arrangement will result not only in benefit to the cause, but also in satisfaction to the subscribers of the *GUARD*.

Those of our subscribers who have paid for more numbers of the *GUARD* than have been issued, will be supplied with the remaining part of their subscription in copies of the *BANNER*. Those who have neglected to pay for the first volume, will please forward their remittances immediately to our address.

WM. L. BEEBE.

So. Middletown, N. Y., July 26, 1849.

OBITUARY.

Bellfair Mills, Stafford Co., Va.,
July 24, 1849.

BROTHER BEEBE:—This comes to communicate to you and to the readers of the *Signs*, the painful intelligence of the death of our esteemed brother in Christ, ELIJAH HANSBROUGH. He fell asleep in Christ on Sunday morning last, at about 3 o'clock, in the 75th year of his age. Brother Hansbrough had been confined to the house since the second Sunday in January last, mainly, having returned home from his meeting at Hartwood that day somewhat indisposed; and

after a few weeks from that date he called in a physician, by the advice of friends, who attempted to take him through a regular course of medicine, if possible, to revolutionize his constitution; but alas! he was unable to bear it, his bodily powers being very feeble at best, and so he finally sunk under his old complaint, which all the efforts of his physician could not arrest.

It was my privilege to be often with him during his confinement, and on every occasion he seemed to be firm and unshaken in his views of the glorious gospel of Christ, and of his interest therein; but, until within about a week of his death, he was not satisfied that he should die so soon; the Lord, he said, had not given him any decisive token of his final dissolution.

I turned in to tarry with him on Saturday night, on my way to my meeting at the Union, and so I was with him when he died. I reached his house a few hours' sun in the evening, and although he had much weakened in his bodily powers since I saw him a week before, yet he was evidently renewed in the spirit of his mind. He conversed freely and better, appeared much pleased to see me, frequently called the name of Jesus in a way that none can except they know him. I laid down to rest in the course of the night, but he sent for me immediately and told me that he wanted me to see him in the great waters. In the course of my remarks to him, I called his attention to a passage of Scripture which the Lord, as I had often heard him say, had applied with much power and comfort to him in his experience, "The elder shall serve the younger," &c., to which he at once replied, "The Lord hath showed me that." When I sat by his side, brother Beebe, and saw him, as he said, in the great waters, which I could not doubt were divided to give him a safe passage over, I was reminded of the Lord's prophet of the same name, Elijah, whom Elisha saw go up, and who received the prophet's mantle and a double portion of his spirit; and if this interesting scene shall tend to wean me more from the perishing things of earth, and unite me closer to the Lord and his precious truth, I shall have no cause to regret that the Lord has removed our brother to the mansions above.

The churches of Elk Run and Hartwood are left destitute of a pastor by this afflicting dispensation of Providence. May the Lord sustain them, and in His own time and way, send them pastors that shall feed them with knowledge and understanding.

JOHN CLARK.

Lebanon, Warren Co., Ohio, July 18, 1849.

BROTHER BEEBE:—Please to publish the following obituary:—Departed this life on the first day of last April, in the forty third year of her age, MRS. LUCY MOLLESON. Sister Molleson had been an exemplary member of the Tapscott church of Regular Baptists for about 22 years. She was fully sensible that the time of her departure was high at hand for several days previous to her death. She expressed no fear of death, but said she was perfectly willing to die, whenever the Lord saw best to call her away to himself. She has left an affectionate husband, and a number of children, together with the church of which she was a worthy member, to mourn their irreparable loss: but, we believe that their loss is her eternal gain.

At length she bow'd her dying head,
And guardian angels come
The spirit dropt its clay and fled—
Fled off triumphant home.

Released from sin and sorrow here,
Her conflict now is o'er;
And feasted well with heavenly cheer,
She lives to die no more.

SAMUEL WILLIAMS.

Jasper County, Ia., July 13, 1849.

DIED, at Blue Grass, at 5 o'clock on Saturday morning, May 26, 1849, our little son AMBROSE, aged five months and twenty days. Feeling assured that infants are subjects of redemption and regeneration we send you the following lines,

Rejoice for an infant deceas'd,
Our loss is his infinite gain;
A soul out of prison releas'd
And freed from its bodily chain.

With songs let us follow his flight,
And mount with his spirit above;
Escap'd to the mansions of light,
And lodg'd in the Eden of love.

Our infant the haven hath gain'd,
Outflying the tempest and wind;
His rest he hath sooner obtain'd,
And left his companions behind.

WESLEY SPITLER.
ANN SPITLER.

DIED, near Rensselaer, Jasper county, Ia., on the first day of April, 1849, sister EMELIA BENJAMIN, wife of Eld. Samuel H. Benjamin (and daughter of W. William Cokerill of Ohio.) Sister Benjamin was in her 33d year, she was confined on the 25th day of March, and suffered but a few days in her last sickness, which she bore with christian fortitude; believing in her last sickness that the God whom she loved, and I believe served by a daily walk and an upright conversation, would call her home, which made her rather rejoice than mourn; though she was about to leave one of the best of husbands and five children (the youngest but seven days old) to mourn on account of her departure, and not them alone, but all the church at Blue Grass, with a large circle of acquaintances.

"Why should we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast we lean our head,
And breathe our life out sweetly there."

WESLEY SPITLER.

DIED July 22 in the city of New York very suddenly of a disease of the heart, by which he had been afflicted for several years, FRANCIS AUGUSTUS ALBERTSON, (son of our sister Mrs. Maria Albertson the obituary of whose husband was published in our last number) aged 18 years 6 months and 19 days.

And can it be—so early doom'd
To share thy coffin and thy shroud
And leave the home thy life illum'd
O'er hung with sorrow's darkening cloud?
'Twas all of thee this world could know
'Twas all of thee that love could share,
To taste of life and feel its woe
Of death and seek a refuge there.

We watched thy being's bud expand
Its charms beneath a cloudless sky;
But e'er its fruitage bless'd the land
Beheld the blossom fade and die.
Sweet flower of hope, life's pilgrim feet
Shall oft around thy slumbers tread,
Till side by side thy mourners meet,
Shrin'd in the mansions of the dead.

MARIA ALBERTSON.

DIED, in the city of Brooklyn, July 19th, ALPHONSO L., infant son of William A. and Frances M. Vreeland aged 1 year 5 months and 9 days.

"We gently wrapp'd his smiling clay
And kiss'd and bless'd him one by one,
And bore him to his grave away
In silence by the setting sun.
The birds were still, the winds were hush'd
And nature seem'd to pause and sigh,
And through her twilight shadows blushed,
So soon to see her offspring die."

POETRY.

For the Signs of the Times.

"My soul shall make her boast in the Lord, the humble shall hear thereof, and be glad." Psalms xxxiv. 2.

Fill'd with thy gracious love O Lord,
My soul looks up to thee;
And fain would ask thee to afford,
Thy presence still with me.

A sight of thy unchanging love,
Fills me with joy and peace;
Thy Spirit on my heart doth move,
And grants a sweet release.

Beyond the veil my faith beholds,
Jesus appear to view;
A heavenly witness speaks within,
He lives and pleads for you.

My sins and guilt are all remov'd,
My doubts and fears are gone;
While I am made to sweetly prove,
The love of Christ made known.

His blood with a surprising power,
So sweetly is applied;
I love to view, and long to stay,
Near by his bleeding side.

His grace appears so rich and free,
To one so vile as I;
Why was such love made known to me?
Dear Savior, tell me why?

My fig-leaf dress is laid aside,
A robe adorns my soul;
A garment Christ himself provides,
Spotless, complete, and whole.

He makes me see that all my sins,
On his own soul were laid;
That all my debts he has discharg'd,
And a full ransom paid.

All that the holy law demands,
Christ for his people pays;
While faith beholds her Surety stand,
And sings the Savior's praise.

Then humble souls who love the Lord,
Come raise a song with me;
For 'tis a sweet and heavenly word,
God's grace is rich and free.

JAMES MANSEY JR.

New York City, June 12, 1849.

ASSOCIATIONAL MEETINGS.

The Forty-third annual meeting of the RED RIVER Association of Predestinarian Baptists will be held, if the Lord will, with the church at Spring Creek of Red River, Robertson county, Tenn., on Saturday before the second Sunday of August 1849, at 10 o'clock A. M.

Brethren and sisters of our faith and order are invited to meet with us. Brethren in the ministry, come and see us!
JOHN H. GAMMON.

The next meeting of the Corresponding Association of Va., will be held with the Mt Pleasant church in Fairfax Co. Va. (about 16 miles from Alexandria,) to commence on Thursday 9th of August next.

The Ketocton Association will commence her next session on Thursday, August 16th, with the New Valley church, Loudoun county, Va.

Rappahannock, (Old School) Association will commence its next session on Thursday, August 23d, with the Chesnut Fork church, Culpepper county Va.

Lexington Association, will meet with the church of Olive and Hurley—about 13 miles west of Kingston, Ulster county N. Y., on the first Wednesday and Thursday in September, commencing on Wednesday 10 o'clock A. M.

RECEIPTS.

New York.—Joel Hoyt \$1. D. Yager 1. Eld E Crocker 1. Charles Pavey 1. N. Vail 1. Hiram Roe 1. 6 00
Geo Odear Va. 2. Wm Lawson Ala 3. Doct G H 12 00
Ambrose H. 6. Alvin Myhand Ga 1. 12 00
Total \$18 00

LIST OF AGENTS.

The following agents for the SIGNS OF THE TIMES, are duly authorised to receive, collect and transmit all monies due the editor, on account of subscription, and are requested to aid in extending our circulation.

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CONNECTICUT. Elder A. B. Goldsmith, Gen. Wm. C. Stanton and Wm. N. Beebe.

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SIGNS OF THE TIMES,

AND DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., AUGUST 15, 1849.

NO. 16.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the Old School Baptist cause, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor.

To whom all communications must be addressed.

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All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATED.

For the Signs of the Times.

Reply to the Brethren about the Fort Mountain.

BROTHER BEEBE:—I would not reply to those brethren, and especially so soon after sending you a communication on a similar subject, were it not that they have given so wrong representations of the views of myself and others, on this side of the question, that I cannot for the truth's sake, nor for the sake of my standing among brethren consent to leave the matter here.

Discussions on religious subjects, when conducted in a spirit of enquiry after truth, and of mutual submission to the testimony of the Scriptures as the standard, are calculated to be both pleasant and profitable. But when otherwise conducted, they may as well be let alone, any farther than as they may be in defence of truth.

As for the above reasons I am constrained to reply to those brethren, I will review some of their positions. I desire to do it, as briefly as I consistently can, in candor, and in love of the truth. I esteem those brethren as Christians, as Old School Baptists, and on account of my intercourse with them. In my communication, in the 10th No. present Vol. Signs, in replying to brother Barton's query concerning the churches being created in Christ Jesus before the foundation of the world, I took the ground, that the expressions "Created in Christ Jesus," naturally involved the idea that his church was created in his creation, as the Head of his church, and of course, as far back as he has stood as her Head. I referred to 1 Cor. xv. 45 as sustaining the same idea, and also to Rev. iii. 14, and Col. i. 15 as further justifying the application of the idea of creatureship to our Lord in reference to his headship. It used to be that *In the mouth of two or three witnesses every word should be established*; but it seems it is not so now. Those brethren in replying to that communication, do not notice the text Eph. ii. 10,

although I founded my main arguments on it. The other three above named they notice, and how they dispose of them shall now occupy our attention. First, they notice my appeal to them founded on 1 Cor. xv. 45, that is, they give the substance of it, and then without further noticing the text, and leaving my appeal to stand just as I presented it they go on, by questions and a relation of their own views, to try to convince the minds of the readers, that Christ was never made a *Quickening Spirit* as so expressly asserted in that text. Though they have dealt so summarily with that portion of God's word, I will in candor answer the questions they put to me. The first is, *Whether the quickening and life-giving spirit of God is a created existence?* I answer decidedly, Yes.—The text under consideration I think gives me full authority so to answer. It says, "The last Adam was made a *Quickening Spirit*." A *Quickening Spirit* I presume they will admit must be a *life-giving spirit*. And to be made is equivalent to being created, as I before showed in reference to Eph. ii. 10, that a *creation in Christ Jesus* natural implied a creation of them in him as a Head, and therefore a creation of him as the Head of the church. I derive from him, I may still appeal to that text as confirming the truth of my answer; seeing they did not attempt to show that my conclusions from it were wrong, only by saying they *did not exactly accord with their views*. But, notice, I am aware of the drift of their question, and I am not a going to be led by it, to say that the essential Holy Ghost is a creature. He is a God. But I know of no authority in the Scriptures to believe that it is his province to *quicken* or *first regenerate* dead sinners; although the idea that it is, has been so prevalent among us. If these brethren know of any direct authority I will thank them to point it out. The province ascribed to him in the Scriptures, relative to the subjects of grace, is to dwell with such as a *Comforter and Teacher*, and to *guide them into all truth*, &c. John xiv. 26, and xvi. 7—14. Remember, he had not come to these disciples, when our Lord spoke this to them; but will those brethren say, they had not been *regenerated* or *quickened*? It was said of Christ, that he was made a *quickening spirit*; why was he so made, if it was the province of the Holy Ghost to *quicken*? Hence John says, "And this is the record that God hath given to us eternal life, and this life is in his Son, not in the Holy Ghost." He adds, "He that hath the Son hath life, he that hath not the Son hath not life." 1 John v. 11, 12. One would think

those brethren would not disregard such testimony as this. In accordance with these views, we find this *Quickening Spirit* so frequently contrasted with the flesh, as though it was Christ and Adam contrasted; as in John iii. 6, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," and John vi. 63, "It is the spirit that quickeneth, the flesh profiteth nothing," &c., and Rom. chap. viii. throughout, in verse 9 the spirit is called the *spirit of Christ*, and in verse 10 it is called *Christ*. Those brethren quote a part of Rom. viii. 2, in confirmation of their views that the Holy Ghost is the quickening power; but unfavorably to their position, the text reads, "The law of the *spirit of life in Christ Jesus*;" not in the *Holy Ghost*. They for a like object quote a part of 1 Cor. iii. 6, "For the letter killeth, but the *spirit giveth life*." Would not brother Buck, on almost any other occasion say that *Christ* is the *spirit*, and substance of the law, in distinction from the *letter*, and not the *Holy Ghost*? But say what he may, Paul says, verse 17, "Now the Lord is that spirit." This I should think is enough to settle that point.

They again ask, *If the Scriptures give any information of any thing being created before the beginning?* If they mean by *beginning* the *beginning of the creation of God*; I answer no, for Christ is that beginning. But if they mean by it, the *beginning of time* as in Gen. i. 1, I say yes; for in that *beginning* God created the *heavens and the earth*, but Christ being the *Beginning of the creation of God*, and the *First born of every creature*, must in this sense have been created or brought into existence before these, and therefore before time. As no other reading has been attempted to be given to these texts, Rev. iii. 14, and Col. i. 15, I still think them good authority as they read. But as they do not satisfy those brethren, I will produce other corroborating texts. In John i. 4, we read, "In him was life; and the life was the light of men." This is said of the Word as he *in the beginning was with God, and was God*, verse 1. Will any person after candid reflection say of this life that is so particularly spoken of as distinct from the Word as being declared to be *in the Word*; and again as if to prevent mistake, it is said, and the *life was the light of men*, not simply *it was the light*, &c., that it is itself the Word or the essential existence of the Godhead? If not, must they not admit that this life was a produced, that is, begotten or created existence in the Word, or be driven to the

necessity of admitting that there are other self-existencies than God, and therefore other Gods?—If then this life was not a self-existence, then it may properly be termed a creature as being produced of God. Remember Christ is that light. Verse 8, 9. Again in Isa. li, The Lord, or Jehovah addressing himself to that personage in the singular number, of whom he calls himself, verse 13, The Lord thy Maker, and in verse 15, says, *I am the Lord thy God*, says verse 16, "And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Those brethren certainly must admit that this personage of whom the Lord says, that he is his Maker and that he hath covered him in the shadow of his hand, &c., is not himself the essential self-existent God, in the sense in which he is spoken of; but that he is a creature. This is said of him before the planting of the heavens, &c., and therefore before the beginning of time. It cannot with any consistency be said that this was spoken merely by a decree of fore-ordination of what should take place in time, because it is expressly said, *I have put my words in thy mouth, &c.*, that *I may plant the heavens, &c.*, and therefore spoken of as an antecedent work, preparatory to *planting the heavens, &c.** Other like texts I might quote, but if these can be thrown aside, fifty might be, I therefore forbear.

I next pass to their notice of the two texts, Rev. iii. 14, and Col. i. 15. They say in reference to them, "We desire to give the fairest construction we can, according to the tenor of truth." Why not according to the reading of the texts?—This tenor of truth I presume is the same with the analogy of faith, which we have heard so frequently spoken of. Brethren, I would reason with you a little on this point, if it be not taken as presuming in me, considering my inferiority to you, and my being so full of inconsistencies myself. But whatever I may be, I would like to see in my brethren a going on to perfection, and not a settling down satisfied that our fathers have provided for us a sufficiency of knowledge, and that their cisterns are better to draw from, than the fountain of living waters. Brethren, if we consider, that not only the matter of the Scriptures is by divine inspiration, but also that an Apostle has said, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual," (1 Cor. ii. 13,) shall we not feel bound to respect each text, and the words of it, as resting upon the authority of God; unless the text be an interpolation, or the translation be not a correct representation of the original? Second. Is not this tenor of truth or analogy of faith, a

* I have left it for those brethren to decide for themselves who this personage is, whether Christ personally as the Head of his church, or the church as in him; they amount to the same thing. By a comparison with Isa. xlix. 2, I should think it is Christ personally; but then his church was thus hid in him. Psa. xc. 1, 2, and xci. 1, and Prov. viii. as compared with vii.

matured opinion, we, or others, have formed of what, to be consistent as we think, must compose the parts of God's revealed truth? If so, and we further consider that our knowledge is so imperfect as to lead Paul to say, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know," (1 Cor. viii. 2,) would it not much better consist with that humility which becometh us, to admit the truth of what each portion of Scripture declares in reference to the subject spoken of, and according to its plain import, than to implicate the Holy Ghost with saying what is not so, that our views of the tenor of truth may stand? To return to our subject, we will now notice how this tenor of truth works in reference to those texts. First, In reference to Rev. iii. 14, "The beginning of the creation of God." They quote the text, and without attempting to show that there is any mistake in the reading, or that the word beginning does not properly mean beginning, but beginner, they try to show that the text does not mean what it says. Their *modus operandi* it is not necessary for me to notice. They next come to Col. i. 15, "The First-born of every creature." By quoting the following verses, in which in connexion with the 15th Paul is giving such a representation of the Son of God and Redeemer as to show that in his complex person, *He in all things has the pre-eminence*. But they would thereby make the impression that he is not the first-born of every creature, and of course that in this particular, he has not the pre-eminence over his brethren, and is not made like them, though verse 18 says, "That in all things he might have the pre-eminence," and Heb. ii. 17 reads, "In all things it behooved him to be made like his brethren," in that they are born of God, and he not according to these brethren, for if born of God he has a derived existence, and therein is a creature in distinction from the self-existent Godhead. The same course of reasoning would also prove that he is not the First-born from the dead. For if his being God forbids the idea of his having a created existence in personal union with his Godhead, he never could have been in the state of the dead, to be born from it. They ask in reference to the declaration, "Who is the image of the invisible God," former part of verse 15, "Can a creature be the image of the invisible God?" It seems Adam was created in the image of God, (Gen. i. 27,) and so is the new man renewed after the image of him that created him. (Col. iii. 10.) But wishing to answer them more fully on this point, I will ask them, if according to their views the Son as such does not exist as God, and only as God? If so, is he not the invisible God equally with the Father? And third. Can the invisible God be an image of the invisible God? I say, no; for an image, according to the general and natural import of the word, means a visible representation formed of some person or idea; as the image of liberty, &c. I do not believe that the self-existence, as such, of God was ever represented in an image, but all the attributes of God I believe are expressly represent-

ed in and through the Son or Christ. And I know not that God has ever been represented or declared to men but by Christ. John i. 18. If God is declared in the works of creation, all things were created by the Son, (Col. i. 16,) but then God made the worlds by him, as Solomon made all the vessels for the temple through Hiram. 1 Kings vii. 14—48. See Heb. i. 1, 2. So God was in Christ reconciling the world unto himself. 2 Cor. v. 18, 19. Thus we see that God acts through Christ or the Son as an agent, and therefore as the Son, Christ must have an existence distinct from the invisible God, though personally one with him. From the notice we have taken of the attempts of those brethren to deny the correctness of the declarations of these several texts, we see the tendency of their attempts to square the Scriptures according to their views of the tenor of truth. And it is evident the dispute about these texts, is no longer between me and them, but between them and the Holy Ghost. The Holy Ghost says that Christ, is the beginning of the creation of God, and the First-born of every creature, and that his people were created in him, &c., they, in effect, say it is not so. Hundreds of other texts might be named on which the same dispute would arise; but I will forbear.

I now come to the wrong representations those brethren have given of the views advanced by me and others, on this subject. When I first read their piece I felt so sensibly the injustice of their representations, that I was ready to pronounce the whole a base slander and there leave it. But on a little reflection I concluded that those brethren did not design to slander us; that they honestly, though strangely, had misconstrued our views. One wrong representation is found in this sentence and connexion, "Now the fancied system of our dear brethren, that this eternal new creation has nothing to do with the soul or body; the soul is not prepared for eternal life by its implantation nor any influence at all to control any of the disordered passions of nature," &c. &c. This contains such a sweeping charge that I hardly know how to get at all its points, without taking it word by word. But let us examine the two, and see which has the advantage in these particulars, the life with which they fancy they have been quickened, or the life with which we fancy we have been quickened; though indeed, I did hope, this being quickened was something more than fancy, both in them and us, as also the system of doctrine taught in the Scriptures. They believe that the Holy Ghost is the quickening power, but that he does not create little Gods in them, of course it is not a communication of himself so as to become their life, and that he does not purify the Adamic nature in whole or in part, of course neither soul nor body is changed; but he implants new life spiritual life in the soul; and this spiritual life is entirely distinct from their natural life, &c. This life then must be a creature, a distinct existence, created in them by the Holy Ghost. Is it any better to be created in them, than to have been created in Christ

Jesus? As the quickening of each individual must be a distinct putting forth of the power of the Holy Ghost, the life in each must be a distinct creature, having no relation to one another, other than of being alike the creatures of the Holy Ghost; and they are creatures of time too.—Hence there is no being the seed of Christ, no actual relation to him as a head, no being of his bones and his flesh in their life. If those brethren can make any thing different out of the description they have given, I cannot. No wonder they want a *bond of union* to form a body of Christ out of these separately existing branches. There is no analogy to such a body as this in any kind of body God has ever formed. Christ says *I am the vine ye are the branches*, but they would have his body made up as they make brush brooms to sweep their yards. The life with which we believe the soul is quickened is Christ, *Christ in you the hope of glory*. Col. i. 27, and iii. 3, 4. Christ who is the *Son of God*, the *only begotten of the Father*, full of grace and truth; begotten or created in the Word, and his people in him, and thus ever existing in personal union with the Godhead, both from eternity, and as he is manifested in the new birth in the believer, as he says, “As thou Father art in me and I in thee that they also may be one in us;” again “I in them, and thou in me, that they may be made perfect in one.” John xvii. 21, 23. Thus Christ our life existed as the Head and Husband of his church, before the heavens were planted, or the foundations of the earth laid, in the secret place of the Most High, in the shadow of God’s hand, and as one with God, and therefore as God whilst he is the Son of God. Hence when persons are born again, born of the *Quickening Spirit*, they are manifested as members of Christ’s body as his seed, and through him the *only begotten of the Father*, they are *born of God*, and are the *sons of God*. Now if your life dwelling in the soul as a detached lonely creature, can prepare the soul for heaven and exercise an influence over the person, &c., one would think that Christ in the soul and God in Christ, would be quite as likely to produce these effects. You say the soul is not prepared for eternal life by its implantation. Why, it is eternal life in the soul, (John iii. 36, xvii. 2, 4, and 1 John v. 12,) not a creature of time as you describe, but a life existing from eternity in union with God, and existing to eternity with him. You say the *eternal new creation*, meaning by this epithet the Christ of God, as the Christ, has *nothing to do with the souls and bodies of men*. Strange he has not, with his people, when they are his sheep that shall never perish, the gift of his Father, and he is their life, their Redeemer, their salvation and their sanctification. But perhaps you have reference in the remarks above noticed to my having spoken of the *new man* in the believer, as a dependent infant, that cannot bring forth its fruits of love, faith, patience, &c., only as the Comforter, the Holy Ghost brings them into exercise. If your life gives you an independency in these things, and strength to love

and to exercise faith, patience, &c., at your own pleasure, I have only to say, (I speak in this only for myself,) your experience and mine in this differ. To will and desire is present with me, but how to perform that which is good I find not, only as an influence independent of me, may graciously bring these fruits into exercise, in a measure, and that but momentarily. But perhaps you meant by this charge, to imply that our belief is not as productive of *good works* in us, as is yours, in you. If so, whilst I positively deny the correctness of the charge, as it relates to the brethren implicated with me, for myself, I am dumb, if a child, I am the vilest, and am still the chief of sinners. Lord save, or I perish, is my cry.

Another wrong representation of my views, and the views of others, is found in their having throughout their communication, spoken of our views, as though we held that Christ as the Head of his church existed personally distinct from God and therefore distinctly as a creature. Whereas we have never admitted that as a person he is a creature, but on the contrary, whilst we say that as man he was a creature, and that as Son, or as the Head of his church, or as Mediator, and Christ he is a creature, that is, that the existence in him which constituted him these, was not self-existent but was brought into existence of God, yet that he took both of these existences into union with himself as God, the latter in eternity, the former in time, thus existing as God, as the Son of God, and the son of man, in one complex person. He thus exists as a distinct person, having distinct personal qualities from the Father and the Holy Ghost, but one with them in the Godhead, thus constituting him a fit and adequate person to be the *one Mediator* between the *one God*, and *men*. And thus in his complex person, whilst he is one with the church, he is one with the Father, whilst he is the husband of the church, he is her Maker and Lord; and whilst he is the elder brother of his people and joint heir with them, he is their God, and the alone proper and delightful object of their worship. This is the ground I occupy and have occupied, how far the brethren implicated with me, agree with me in all these points is not for me to say. When it is recollected that in the close of the communication to which those brethren have replied, I remarked among other things, in substance, that his being created as the Head of his church no more conflicted with his essential Godhead as God, than his being made flesh did, I think those brethren on reflection will acknowledge they were not warranted from the premises, nor from former communications, to give the representation they did of my views, and therefore that the charge is unjust. I am willing to meet those brethren in argument in reference to the proper grounds we each occupy, and if they from the Scriptures can show that they are right and I wrong, so be it; but I do not like this fending off these blows aimed at an effigy of their own, and christened with my name.

One more remark of theirs I will notice, they say in a parenthesis in reference to our having

advocated the doctrine of the church’s having been created in Christ as her Head, &c., “Which has caused so much unnecessary talk and writing.” Why brethren, if you could be divested of your notions, of making your views of the *tenor of truth* a standard by which to determine the meaning of Scripture, so as to receive as truth just what the Scriptures declare as such; and could give up the idea of a begotten person in the Godhead, which amounts to a begotten God, shape it as you may, and look at the Son of God, self-existent as God, but begotten as the life and head of his people, and they in him, you would see such glory and majesty in the undivided Godhead, such a fullness and excellency in Christ as the Head of his church, and as the one Mediator, such glory and stability in the union of Christ and his church, as having commenced in eternity and not subject to the changes which attend time things—such security in the believers life being *hid with Christ in God*, and such harmony, beauty and fitness in the whole Scripture testimony, that you would feel, if you were to hold your peace from declaring these things, as though the *stones would immediately cry out*.

It would be useless to ask to be excused for the length of this communication, but I will ask the brethren to forgive it, and to forgive any thing which may appear harsh or incorrect.

S. TROTT.

Centreville, Fairfax Co., Va., July 18, 1849.

For the Signs of the Times.

Moreland, May 1, 1849.

BROTHER BEEBE:—I have been reading the Signs & Advocate, for three years past; and I know not why it is, but when I read the precious truths therein contained, and the experience of the dear saints of God, my mind and feelings have been wrought upon so much, that I feel constrained to tell them in return, what I hope God has done for my soul. Although it is with much diffidence I write, owing to my inability so to do, yet I feel constrained to bear a part in testimony of the spirit of truth, hoping your readers in general are not critics but will bear with a feeble worm.

I was born of, and educated by religious parents, who endeavored from my infancy to inculcate in me moral principles, and impart religious instruction, which often left impressions upon my mind while quite young.

I had a desire from my youth to become a christian, but I thought I should never see the day, when I could lay any claim to such character. Often when hearing the people of God conversing together upon religion I would feel myself such a miserable sinner that I would go away by myself and pray for God to give me a new heart, that I might be as happy as they, often while sitting as a spectator witnessing the saints of God commemorating the dying love of Jesus, Oh! how my heart would be drawn out toward them! I would feel as though I could give up the pleasures of the world, if I could be one of that

happy number, for I looked upon them as the excellent, and salt of the earth. But as soon as I would retire from the scene, I would forget all of these feelings, and be ready to join with the world again, which when I came to reflect upon it, would give me trouble and sorrow. In this way I was led along until I was about 13 years of age.

As I was alone one day I felt much distressed and very unhappy. I could find no relief; I tried various sources for diversion, but to no purpose; at length I retired to my chamber, and as I entered the room I cast my eyes upon the Bible which I took and opened, my attention was struck by these words: "Repent for the Kingdom of Heaven is at hand," which, when I had read I could read no farther; I felt guilty before God. I saw myself a great sinner, and was now commanded to repent. I fell upon my knees and tried to pray, but I could not; I had no utterance. my mouth was shut; I arose from my knees, feeling condemned. I took up the hymn book, and opened to these words, which spoke the language of my heart.

"O dearest Lord, give me a heart

Inflamed with love to thee;

That, through this tedious toil and smart

My soul may happy be.

I want, O Lord, from sin to flee,

And on thy word to rest;

Bid me by faith come near to thee

And lean upon thy breast.

Still let a sense of what thou'st done,

In my hard heart be felt,

That by the love to me thou'st shown,

My inmost soul may melt."

These lines appeared so much the language of my heart, that I could not help but repeat them, until I learned them by heart, and I can say I felt quite a response after repeating them to my Heavenly Father; at a throne of grace, who I trust first indited them on my heart by the spirit of his love. I did not say any thing to any one about my feelings, but often felt desirous to; but I felt myself too great a sinner to talk about such things for fear I was deceived. These words seemed to rest upon my mind. "Pray to your Heavenly Father who seeth in secret, and he will reward you openly," yet I did not feel my sins forgiven. These feelings lasted for some time; but as I was young to forsake the world, the pleasures of folly, Satan suggested to me to put it off a little longer, and as I gave heed to him, my former feelings abated a little, but at times would return with redoubled force; so I would look back upon my past life with feelings of horror and dread, which made me strive to seek the Lord more earnestly. But then, these words would be present with me, "For many, I say, will seek to enter in, but shall not be able. I could not but fear I was one of that number. There was a weighty and lasting impression upon my mind, made while sitting under the sound of your voice, from these words, "Believest thou this?" (Preached at Southampton.) In this state of mind I continued about five years; when I was taken sick, but through my sickness, I remained somewhat calm, in regard to eternal things, until I began to amend, when sitting at my window, one Sunday morning I was looking at the people going to meeting;

when a thought crossed my mind, as to what end were they going there for; but to see and be seen. I felt so interested in them that I knelt down and prayed for them, but as I arose these words came to my mind, "First cast the beam out of thine own eye, then thou shalt see clearly to cast the mote out of thy brother's eye." You may judge a little what my feelings were; I concluded I had been praying for those who were better than myself. I had for a moment lost sight of self and was caring for others. As I set meditating upon the words that struck my mind so forcibly, I grew much distressed, and felt quite miserable; the bible was to me as a sealed book; I could draw no relief from it; there were no promises suited to my case—all other characters embraced as it were, and I left out and no promise.

In reading Dr. Green, on "Effectual Calling," I seemed to be pointed out, and from the manner I had been led along I was constrained to believe, I had been Effectually Called; yet I could lay hold of none of the promises of God. For here was presented too another barrier, that "Many were called but few chosen." I now felt that nothing short of an evidence of my being of that number, would satisfy me. In this state of mind I continued for some months, daily constrained to cry, "God be merciful to me a sinner." I felt that without Christ I was nothing, and that he alone could deliver me. My feelings were, Oh! that I could feel my sins forgiven. It appeared to me that I had become crucified to the world, and the world to me; as one of my worldly associates whom I loved afterward told me, she noticed the first time she saw me after my sickness that I was going to leave her; which made so deep and lasting an impression upon her, that she had no peace of mind or rest to her soul, until the Lord bid her, Arise and be baptized, and tarry not. But I did not receive peace of mind until sometime after my sickness, I felt as one alone, the company I once loved, was no longer company for me. I felt unworthy the company of christians, yet I loved them, and longed to be with them. In reading a book, called the Christian Looking Glass, while treating upon the words of the apostle, "We know we have passed from death unto life because we love the brethren." My burden appeared to be gone; I paused reading; and while I was meditating, these words came to me: "Almost thou persuadest me to be a Christian." I now felt as I never felt before. I was astonished to find I was interested in these things. I was enabled to trust myself and all I held dear, to him; my heart was full of gratitude and love to God, and I rejoiced, there was a people whose feelings were similar to mine; I had a great desire to be with them, I was particularly interested in those words, "Mary hath chosen that good part which cannot be taken away from her." Which seemed to increase my confidence in God; that the Lord had chosen me and implanted his Spirit within me, (and as like begets like,) thereby enabled me to choose that good part that shall not be taken away from me. Oh! brethren and sis-

ters, how much reason have we to praise the Lord, for such condescending love and mercy, bestowed upon poor sinful creatures. I came before the church at Southampton, and related the dealings of God with my soul and was received as a candidate for baptism, and with two others followed my Lord and Master into the liquid grave, June 11, 1847, and was received into the church; with which I walked, and had great satisfaction for some years. But the church has since passed in part through the deep waters of affliction; yet I trust the Lord has in reserve for her peace and prosperity.

Brother Beebe use these exposures of myself as you will.

Your sister in gospel bonds,
ANN M. FETTER.

For the Signs of the Times.

Chenuba, Lee county, Ga., June 9, 1849.

BROTHER BEEBE:—In compliance with a promise I made in a former number of the Signs, I will give you a sketch of what I hope the Lord has done for my soul, in bringing me from darkness to light. I was born of pious parents who endeavored to inculcate in my youthful mind the principles of morality. When I was sixteen years of age, my father sent me to school where there were some who were in the habit of profane swearing; this at first shocked me very much; but as I became accustomed to it, I soon began myself to indulge privately in the same course, for I knew it would not be well for me to let my parents hear me. On one day, as I was profanely using the name of God, this reflection suddenly arrested my mind, Now! You have sinned against and offended a good and holy God! It was at this moment I first felt a sense of condemnation, and so powerfully did it operate on my mind that I could find no rest until I went and tried to pray, which seemed to relieve me. But there was a returning sense of my guilt at times which often caused me to retire and try to conciliate the favor of God by prayer. Thus I continued on until I was about seventeen years old; I then became more powerfully alarmed about my future state; but being impressed with a belief that it was in my power to work myself into the favor of God, and thereby bring him under some obligation to save me, I set myself about the work in earnest. I had my stated hours of prayer, and I set the commandments before me, which I thought I kept tolerably well; and if by chance I violated any part of the moral law, I had only to retire and pray, and all would be well. In this work I progressed and was getting better and better until, I verily believe, no painted pharisee was more righteous in his own eyes than I was. Thus I went on about three years, after which, associating with company I began to be less constant in my prayers, and began to step aside into little sins, as I then viewed them to be. This at first seemed to terrify me, but the current of temptation led me on until I finally concluded that I was too young to think upon these things, and that I would

lay it all aside until I became older and settled in life; and then I should not have such temptations to grapple with. Thus I went back into the very sink of sin, and continued until I was in my twenty seventh year; but often during this space, I have had such awful reflections on sin and its fearful consequence as caused me to pause and try to pray, but these feelings would soon wear off and I as soon return to my old course. At about this time it was my lot in the providence of God, to live with a man who with his wife were exemplary Baptists, with whom professors of religion often met to talk of the goodness of God, and of his dealings with their souls. This was a topic that I could neither understand nor relish, consequently as soon as decency would permit I usually absented myself from their company. But I began at length to conclude, as these people were always dwelling upon the same theme, there must be something glorious in it, which I could not perceive, and this led me to pay attention to them, and to investigate their discourse, and also to examine the scriptures. All this brought conviction to my mind that I was a sinner, and as such, in an unprepared state for death, or to meet God; and although this had always seemed to be a long way off, it was now brought home, even to the door. I now resolved once more to set about the work of my own salvation, not doubting yet, but I should soon work myself into favor with God. But, to my astonishment, the more I prayed, the worse I grew, in my own estimation; and thus I continued until I began to conclude that I had sinned away the day of grace. My sins arose on every side to condemn me. I had tried to pray, and had asked the prayers of those whom I believed were Christians; but all appeared to be of no avail. In this state of mind I went to meeting on one day, and with as heavy a load as I thought I was able to bear, and yet my heart appeared to be so hard, I could not shed a tear. I felt indeed fearful that I was given up to a hard heart and a reprobate mind. I returned by an unfrequented road, and when alone, I thought I would once more try to pray, accordingly I went out into a thicket and fell down on my knees to pray, but my lips for some time seemed to be sealed. At length I broke out in this language, O Lord, show me the way to Zion; and these words returned to me like an echo, "I am the Way, and the Truth, and the Life, no man cometh to the Father, but by me." These words led me to believe that there might be hope for me, though my guilt was not removed; but I now saw that I was seeking that by my own works which could only be received through the merits and righteousness of Christ.

As I have been more lengthy than I designed, I will reserve the ballance of my narrative for a future communication.

Yours in gospel bonds,

ANDREW JACKSON.

"HUMILITY does not consist in telling our faults, but in bearing to be told of them."

For the Signs of the Times. Richmond, Me., July 26, 1849.

BROTHER BEEBE:—A few weeks since the annual conference of the Congregationalist Churches of Maine was held in the city of Bath, Me. Amongst their proceedings, the Rev. Mr. Dean of Rhode Island made a report to the conference. Embodied in his report, was the following statement, "That the moral atmosphere of that State was not very good, owing to the variety of religious sects, & the errors of Roger Williams being somewhat disseminated there. Therefore if any man had lost his religion he might go to Rhode Island and find it. He mentioned the names of five or six kinds of Baptists, and among the rest, and last of all, "Ironsides," called, out in the Western States, Hard Shells. They are opposed to education, temperance, and every benevolent enterprise. I am glad to say that they are on the decrease, and we bombard them in Rhode Island at a great rate."

We read in the scriptures of a sect that was every where spoken against, consequently were vilified, misrepresented, and abused in every form and shape. And in all ages they have been denounced by the antichristian world in the most unqualified manner, and even now they do not spare them in their denunciations.

The Ironsides, or Hard Shells, alias Old School Baptists are well fortified against the malediction, and malevolence of their enemies, for the Lord is their strength and shield, therefore they will not fear what men may do unto them. They ever have been, and still are in favor of education, temperance, and every true benevolent enterprise, and great sticklers for the civil and religious rights of men. If Roger Williams had been a bigoted Presbyterian, he never would have fled from Massachusetts to Rhode Island to enjoy his religious privileges free from the dictation of the civil and ecclesiastical establishment of the old Bay State. And it is evident that the same spirit of oppression now prevails in Rhode Island, that once existed in the old Puritanic establishment of New England, for it appears that the "Ironsides" are bombarded at a great rate. I hope there are some in that State who are so iron-sided, so steadfast in the truth of the gospel, as not to be moved when bombarded by their adversaries, through any means they may resort to for their extermination. That the exit of that people from the earth that maintain God's eternal truth, is desired, is not a new thing, for it has been so ever since Cain killed his brother; or to be glad that they are on the decrease is synonymous with the same desire. The calumination of being opposed to "education, temperance, and every benevolent enterprise," is, by no means, a strange thing, while contending for, and advocating the doctrine and practice of the apostolic church, and exposing, and opposing legalized temperance societies, and religious education societies, with their concomitants the Sunday school union, and the home and foreign missionary societies, &c.

God's people are a hidden people, the world

know them not, neither have they any feeling of sympathy for them as the church of God. All such as are seeking to be justified, as it were, by the deeds of the law, and are walking in the way that seemeth right unto a man, ever have persecuted those that are in the way of holiness, the way that is cast up for the ransomed of the Lord to walk in. And Jesus says, "I am the way, the truth, and the life," and he is, emphatically, the salvation of his people.

May the Lord have mercy upon us, and upon his people, and guide us in the way of truth and righteousness.

The God we worship now
Will guide us, till we die
Will be our God while here below
And ours above the sky.

Affectionately yours,

JOSEPH L. PURINGTON.

For the Signs of the Times. Marion county, Ga., March 28, 1849.

BROTHER BEEBE:—At the instance of one of your subscribers, John B. Alderman, I request your views on Eph. vi. 12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." I feel desirous also to have your views on Mathew v. 23—25. It is my desire to walk in obedience to God; "But I see another law in my members, warring against the law of my mind," and by it I am often brought into captivity to the law of sin which is in my members. This makes me cry out, under a sense of my weakness and folly, in anguish of soul, O, wretched man that I am! Who shall deliver me from the body of this death? When I do that which I allow not and that which I hate, and do not that which I would, I die daily, and I am led to exclaim with the poet,

Like one alone I seem to be,
Or, is there any one like me?

I have many trials to encounter in this life, and how different from what I anticipated when first the Lord opened the eyes of my understanding to see that Jesus was the propitiation for my sins. I could not then believe that I should sin or sorrow any more, but spend my time in this world in the uninterrupted service of my God. But O how soon the scene changed! How soon fears arose; and how was I tempted to doubt that Jesus was my Savior. Although I have at times enjoyed some clear manifestations of the goodness of God by which I am sustained, I see but few days that are not embittered with trouble and sorrow. I often call to mind what the Savior said to his disciples, "In the world ye shall have tribulation; but, be of good cheer, I have overcome the world." O, my brother, how well calculated are our tribulations to keep our eye directed to the Giver of every good and perfect gift, for his sustaining grace. Were it not for faith in God and an humble reliance on his promises, what could poor pilgrims do? For, "If in this life only we have hope in God, we are of all men the most

miserable." But we look not with natural eyes, but with an eye of faith beyond this vale of tears, to that world of light and glory where tribulations and sorrow can never come. I have extended my communication beyond what I designed; excuse me. I have been so frequently comforted by communications through the Signs of the Times, from brethren throughout our wide spread country, you will please continue to send them to me.

Yours in tribulation,

PETER STEWART.

For the Signs of the Times.

Cole county, Ia., July, 1849.

BROTHER BEEBE:—Wishing to write to you on business, I thought I would improve a few moments in writing concerning Associations. Not that I would discuss the subject whether they are legal or not, but whether they should be a test of fellowship or not: I do it the more willingly because that some who are readers of your valuable paper are ready to break fellowship with myself and brethren here, because we are not disposed to join an Association that has been formed near us. Now if Associations are of divine appointment, and commanded of God, they should in some degree be a test of fellowship, but if not, then brethren should be very cautious how they use them. If they are of divine appointment, where is the precept or example of one to be found? I must confess I know of none. That God has set up his church or kingdom on earth I freely admit; but where he has ordered or directed the several branches of Zion to appoint delegates to meet with other delegates and form a distinctly organized body, having separate articles, regulations and bye laws for her government, I do not know. Now from the above some may think that I am opposed to Associations altogether, but such is not the case, if they are held in proper bounds. If they are held as a matter of convenience or medium of correspondence I have no particular objection to them. But in that case they should have no power at all, never have the privilege to interfere in the business of the church or churches at all, so that every church should preserve her independence just as complete as if she did not belong to an Association; in short as far as fellowship is concerned. When a church is constituted it should be considered that she is not only the highest ecclesiastical body, but also that she is the only one that has divine warrant. So that if any two or more churches should agree to meet together in an Associational capacity for the privilege of hearing from each other, and mutual enjoyment, they might; but if any other church or churches should think best not to join that compact or Association they might let it alone and not try the feelings of any one; also if any church or more should conclude to join, and afterwards wish to withdraw, they might, and no one be tried about it, but their union and fellowship should continue the same. Also in all cases of difficulties in churches or between churches, the Association should have no power at all; so on the oth-

er hand, those churches which choose to stand aloof from the association ought not to censure those that unite together. Then the association would possess no more power than a yearly or corresponding meeting, and discipline would belong to the church alone as an independent body. I know that some object to this, they say, one church cannot labor with another; but surely they can labor as well as they could when there were no associations at all. I think that I value the fellowship and union of brethren, and I think I appreciate the company and correspondence of brethren as highly as any one; yet, if to purchase them I must agree that the church of Christ for whom he gave himself, that he might deliver her from bondage, and make her free indeed, shall bow down and be in any wise influenced or controlled by any other body, I would rather dwell alone; for I consider any regulation or union that detracts from or infringes on the liberties of the church, or the independence of her laws, or the privileges of her members, should be carefully avoided, as unfruitful works of darkness, such as the apostle admonishes his brethren to reprove.—Some may contend that associations do not hold any power; but if any brother can look at past events among the Baptists, and not see that they have exerted a controlling power, I shall think him rather dull of apprehension. In the first place, if any one is ambitious to propagate any particular sentiment, or point of doctrine, or practice, he has but to write it out in a circular letter, and if he can get the majority to vote for its reception, his object is effectually gained; then if any one ventures to dissent from the views contained in said circular he is persecuted as a heretic; and, to say the least of it, he is doomed to receive cold treatment if not excommunication. This is only one of the many ways in which associations usurp the power that properly belongs to the church of God, which is the pillar and ground of the truth. I think we need much of the grace and wisdom of God to keep us in the right way that we may not be left to follow after man's traditions and thereby make void the commandments of God. Brother Beebe, if the above would not disparage your paper, nor the cause of God, I should feel gratified to have it published, as it might ease the minds of some who appear to be tried with us about our standing.

Yours in gospel bonds,

A. A. COLE.

In its best estate, free-will was but a weather-cock, which turned at the breath of a serpent's tongue. It made a bankrupt of our father Adam: it pulled down the house, and sold the land, and sent all the children to beg their bread.—*Rutherford.*

God had one Son without sin, but none without sorrow. He had one Son without corruption, but no sons without chastisement.

Though they would not suffer me to preach the gospel of free grace quietly, yet God suffers me to die in the comfort of it.—*Cole.*

Gospel holiness includes a heart broken for sin, a heart broken off from sin, and a perpetual conflict with sin.—*Medley.*

SOUTH MIDDLETOWN, N. Y., AUGUST 15, 1849.

NOTICE.—As we do not expect to attend the Corresponding, Ketocton, or Maine Old School Predestinarian Baptist Associations this season, our beloved brother, Eld. P. Hartwell, has kindly consented to transact our business for us at the above named meetings, and our agents and subscribers in general, are informed that he is duly authorized by us to make settlements, and collect dues, and receive subscriptions for the Signs, either at the above named meetings or elsewhere.

ASSOCIATIONS, &c.

We have no disposition nor intention to revive the old, nor to stir up any new controversy on this subject; but the letter of brother A. A. Cole, which will be found in this paper, calls for some remarks, which we feel disposed to make, with all deference to the views of our brethren. We were not aware that any associations of the Old School Baptist order held the churches bound, as a term of fellowship, to come into an associational compact. As a general thing, so far as our information extends on the subject, the churches have been regarded as free to do as their own judgment might dictate in regard to this matter, without giving any just cause of complaint to any sister church or churches. In the state of New York, where we reside, there are probably more than twice as many Old School churches which stand unassociated, as there are which stand in an associated connection; but in no case that we have heard of, has this fact caused any disturbance among the associated or unassociated churches. Many churches are located so far remote from sister churches, that such an arrangement as the formation of an association would be attended with insurmountable difficulties. Other churches have preferred to maintain a general correspondence with churches of their order in some other way; but none have denied the right of each independent church to judge of this matter for herself and to act accordingly.

For ourselves, we are decidedly in favor of associations, that is, of some convenient and scriptural plan of associating together for the purpose of christian correspondence and general edification. And although abuses may be justly charged on some associations, such as the assumption of power, over the churches, or the promulgation of doctrines through circulars and otherwise, which are not in harmony with the gospel; yet such abuses may sometimes be detected even in the preaching of the word, and gain currency through the ordinary meeting of saints in their church capacity.

As to churches dealing with each other, we see no necessity for associations to afford opportunity to churches to deal faithfully with each other.—If the associations were so formed as to place the churches in the same relation and subordination to associations as that in which members stand to the churches, all the independence of the church-

es as such would be lost. No consistent Old School Baptist will approve of associations on any such principle.

Whether churches are in any formal manner associated or not, no one independent Baptist church is from any necessity required to be involved in the disorder or heresy of another church. If a church which has stood in fellowship with other churches, departs from the faith or order on which their fellowship was founded, those churches which remain on the old platform have always the power to open a correspondence with the disorderly church, and if they can effect no reconciliation, they have an indisputable right to dissolve the connection, or, in other words, withdraw their fellowship from such church or churches.

The children of God are kindred in Christ, and ought to consider themselves as one family notwithstanding their immediate church relation and membership with the several churches to which they individually belong. It is proper and scriptural that they should associate whenever favored in the providence of God with an opportunity for christian intercourse, social worship, and for general edification; but when brethren from different churches, which are in fellowship thus meet, and sing and pray, preach or exhort together, they will not assume the peculiar authority of the churches or the right to dispose of the business of the churches, nor to preside over the churches; but simply as brethren they will hold such intercourse as is lawful. Strictly speaking, we regard every providential meeting together of the saints, in which they recognize each other as brethren, as an association; for they associate, and it is right that they should; but in their lawful association they are not at liberty to do wrong.

We hope our brethren in the vicinity of brother Cole and elsewhere will labor to avoid unnecessary contention, concede to each church the right to decide for themselves the expediency or propriety of associations, and if there be no other matter of disagreement between them, cultivate a spirit of union and fellowship.

One word, before we close, to the church or churches who feel aggrieved, as being proscribed by associated churches. Dear brethren, have you not contributed to bring about this state of feeling, by some injudicious and perhaps inconsiderate or harsh expressions, in which you have denounced, and perhaps even disfellowshipped those brethren, and churches which do associate? We do not charge, we only inquire—and we desire and pray that all bitterness may cease, and peace and love, righteousness and truth prevail among all the children of our God.

REPLY TO BROTHER PETER STEWART ON EPH. VI. 12.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

It is highly important that the nature of the christian warfare should be well understood by those who are called to be soldiers of the cross; and the inspired apostle has been very particular in pointing out for their instruction, the enemies they are to confront, the cause of the war, the

manner of combat and all the necessary panoply of the warriors, the discipline of the army, and certainty of ultimate victory, how achieved, &c. In this connection, the apostle treats on the relative duties devolving on christians as citizens of the world, in common with their fellow men, which are not invalidated by their connection with the church of God. Among these he has noticed the abiding obligation of wives to their husbands, and husbands to their wives; of children to their parents, and parents to children; of servants to their masters, and of masters to their servants; none of these relations or obligations being changed or abridged in the least by our conversion to christianity or allegiance to Christ as our spiritual king; for his kingdom being spiritual and not of this world, does not interfere with the policy of civil governments. As a good and sufficient reason why the saints in their religious capacity, should not make war upon the established laws which regulate our relative duties as members of the human family, the apostle shows in our text that it would be incompatible with the nature of their warfare, "For we wrestle not against flesh and blood." We struggle not as christians to dissolve the rights, duties, or the privileges of wives, husbands, parents, children, servants or masters, such a contest would be one of flesh and blood, in which we are not as christians called to be engaged. If our Master's kingdom were of this world then would his servants fight, aye, fight, or wrestle against flesh and blood; but as it is, we are to make war neither upon the persons, property, privileges nor characters of our fellow men, a nobler cause is ours. We are marshalled against the spiritual wickedness of high places, and our armour is adapted only to the peculiar kind of warfare to which we are called. Our weapons are not carnal as they would require to be if designed for fighting against flesh and blood. The helmet of salvation, the breastplate of righteousness, the shield of faith, the girdle of truth and the sword of the spirit are incapable of being used for the injury of mankind; but in the spiritual conflict with sin and Satan, they are mighty in bringing down the strong holds of the devil.

By principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places, against which the soldiers of Jesus are called to contend, we understand, principalities to mean, the organized anti-christian confederacies against the cause and kingdom of our God and his anointed, whether Pagan, Papal, or Protestant; as well as the kingdom of darkness in its more general or universal acceptance, as embracing all whose names are not in the book of the Lamb—organized in their opposition to God, with Satan at their head. With all the organized forces of anti-christ the saints are called to wrestle. The powers of darkness are all brought to bear against the gospel—whether these powers be hidden in the horns of the dragon or of the seven headed beast, or the two horns which were like a lamb—or in that power which should give life to and be developed in the image of the beast. We, the christian church, wrestle with all these powers whenever we meet with them, and we wrestle also with the powers of corruption in our own depraved nature, and with the temptations of the devil. These powers are all too potent for us; but we are made conquerors and more than conquerors over them all, through him that has loved us. By the rulers of the darkness of this world, we may understand,

1. All the princes, potentates and legislators of this world who interfere with ecclesiastical matters in any way or shape.

2. All those teachers of divinity who regard

the religion of Jesus Christ as a mere science, and who, by their machinery of Sunday schools, theological seminaries, tracts, &c., exert an influence in giving direction to the darkness of this world, which they call light.

3. They include all the presidents, directors, executive boards and agents of all voluntary religious societies. All these in general, together with an anti-christian clergy in particular, are rulers of the darkness of this world; and all are brought to bear against the cause of truth and righteousness; and all the children of God have to wrestle with them. By spiritual wickedness we understand, that kind of wickedness which has to do with religious profession, in distinction from that which consists in a mere development of the depravity of the human heart, where no pretence is made to religion; and by high places, we understand, unauthorized ecclesiastical councils, Synods, Presbyteries, Conventions, associations, &c., where power is usurped over the heritage of the Lord, or the peculiar prerogatives of Christ are assumed by men. And we also regard the high places of civil authority, whether thrones, parliaments, congresses, or state governments, both legislative and executive, as being included when they interfere with the institutions of the church of God.

Such, in short are our views of the passage proposed for our comments, and the closing remarks of the apostle in this epistle to the Ephesians, we think, go to confirm the view we have taken of the text. May we all take the admonition contained in this sixth chapter, from the 13th to the 18th verse inclusive, and fight the good fight, finish our course with joy and receive the crown of righteousness which the Lord, the righteous Judge shall give on that day to all who love his appearing.

The passage in Matthew v. 23—25, is found in the discourse of our Lord to his disciples on the mountain. With them our Lord retired from the multitude, and opened his mouth and taught them, the disciples exclusively, and the 5th 6th and 7th chapters of Matthew contain a record of the instructions then and there given. It will be observed that he was himself at this time with his disciples, under that law, which he had come to fulfill in all its jots and tittles, and to suffer its penalties, and ultimately to redeem his people from its curse and dominion, that he might set up his spiritual kingdom. Until this work was accomplished his disciples as well as himself were required to observe and perform the service which the law required; and that too in the exceeding broadness of the commandment, as extending to the thoughts and intents of the heart. As being angry with a brother, in the spirit of the law, disqualified the Israelite for offering gifts on the altar, until the evil was put away, so we learn, that in the order of the spiritual kingdom of Christ, no member can profitably or acceptably improve his gift in the church of God, for the edification of the saints while he is angry with his brother. Whatever may be his gift, he is to leave it unoccupied until he takes the steps required of him to effect a reconciliation, and then come and offer his gift. While the matter of difficulty is between the offended and the offender, the one stands in the attitude of an adversary to the other. In the first steps of labor, he is in the way with him; take heed lest the adversary, or offended brother, deliver thee to the judge, or church, and the church deliver thee to the officer, or discipline, and thou be cast into prison, or your liberty in the church taken away, by withdrawal of church fellowship, and when this is done the offender can enjoy no liberty in the church until he has made perfect satisfaction, or canceled the last farthing.

POETRY.

THE BELIEVER'S CONFLICT.

Day after day my soul complains;
My bed's a witness to my grief;
I'm bound in strong and heavy chains
Of murmuring and unbelief.

Temptation's angry waves arise,
And frowning dash against my breast;
My trembling heart within me dies;
I'm toss'd about, and find no rest.

How can a helpless worm withstand
Such fierce relentless foes as these?
O Lord, reveal thy helping hand;
To thee for help thy servant flees.

Hide not thy face in this distress,
But on me condescend to shine;
Let me again enjoy thy grace,
And bid me boldly call thee mine.

Old Magazine.

OBITUARY.

BROTHER BEEBE.—I am requested to send you the obituary notice of our highly esteemed brother **WILLIAM ARNOLD** who departed this life March 25, 1849, and had he lived till July 17th would have been 84 years of age.—I have been intimately acquainted with brother Arnold for more than 20 years, and have walked with him in the church about that length of time—and I always found him sound in the faith of the gospel—a warm hearted christian—a lover of piety and a lover of good men. I have been told by some of the friends who were with him in his last sickness that towards the close of life he seemed to forget every thing of this world and even his own dear children and friends—but at the same time he would converse freely and sensibly on the subject of religion, and appeared to be very anxious to depart—his last words were, Come, Lord Jesus, come quickly.

This from your unworthy brother,

D. H. BROWN.

*Cheerful Innocence, Hartford Co., Md.,
June 5, 1849.*

ELDER BEEBE.—I send a few lines informing you of the death of my mother. She departed this life on the fourth inst., in the 70th year of her age, after an illness of about four weeks. If you please, give her death a notice in the Signs. I have thrown together a few verses that occur'd to my mind, which if worthy a place in your paper you can insert.

Yours respectfully,

T. ALDERSON.

Alas! My Mother! She is gone,
To her eternal rest;
She's gone; for Jesus call'd her home,
To dwell among the bless'd.

She's gone! and left this world of pain,
Her friends now mourn their loss;
It sure is her eternal gain—
To leave her mouldering dust.

She's gone to realms of endless day—
To dwell with God above;
To bask in everlasting day,
And sing redeeming love.

Being call'd by grace, in early youth;
That voice she did obey,
She revered the eternal truth—
Light shone upon her way.

She's gone, the dreadful debt is paid,
She wish'd not to stay here;
While on the bed of death she laid,
Of death she had no fear.

She's gone—She's past cold Jordan's flood,
Joy beam'd upon her face;
She lean'd alone upon her God,
Was saved alone by grace.

Died, near New Vernon, July 21st, after a protracted illness, **WILLIAM**, son of Peter Beyea, aged 11 years.

The deceased, as we are informed by those who attended on him in his last sickness, was enabled to rejoice in Christ his Savior. He met the cold damps of death with perfect composure, looking forward with full assurance of faith to a happy resurrection and glorious immortality beyond the grave.

Died, at Otisville, July 2d, after a short illness, of scarlet fever, **GEORGE EMMETT**, son of the late Ezra Coleman Esq., aged 2 years & 3 months.

At Otisville, July 3d, of scarlet fever **ELIZABETH RAY**, daughter of William and Abbey Ray, aged 11 years and 7 months.

In Goshen, on the 21st ult., Mr. JOHN K. JOZINE, aged about 75 years.

Mr. Joline had taken his tea, as usual, on Saturday evening, and while sitting on the piazza of the Railroad Hotel, a few hours afterwards, he uttered a groan of anguish fell back in his chair and was dead.—He died of a disease of the heart.—*Goshen Whig.*

ASSOCIATIONAL MEETINGS.

The Predestinarian Baptist Association of Maine will be held, if God permit, with the North Anson church Somerset Co. Me., (about sixty four miles from Richmond) commencing on Friday the 14th day of Sept. 1849 at 10 o'clock A. M.

The Kefoeton Association will commence her next session on Thursday, August 16th, with the New Valley church, Loudoun county, Va.

Rappahannock, (Old School) Association will commence its next session on Thursday, August 23d, with the Chestnut Fork church, Culpepper county Va.

Lexington Association, will meet with the church of Olive and Hurley—about 13 miles west of Kingston, Ulster county N. Y., on the first Wednesday and Thursday in September, commencing on Wednesday 10 o'clock A. M.

OLD SCHOOL MEETING.

Lexington, Green Co., N. Y., July 25, 1849.

BROTHER BEEBE.—Will you give notice in your paper, that we have appointed a general meeting at our Meeting-house, to be held on the Saturday and Sunday following the meeting of our (Lexington) Association, and earnestly wish our brethren in the ministry and as many others as can, to attend. I feel more than usually anxious to see as many as can attend, inasmuch as my health is declining and I am not able to visit them as I once was; and probably I never shall be. I most gladly would come into your parts again if my health would admit of it; there are many there whom I hope to meet in a better world, when freed from disease and death, when former things shall be passed away. Please remember me affectionately to your family, and to all the brethren, especially to Dear Jas. Burt, if he has not yet passed over Jordan. My own health and that of my family is but feeble.

Yours in christian love,

HEZEKIAH PETTIT.

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

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COMMUNICATED.

For the Signs of the Times.

Williamston, N. C., August 11, 1849.

BROTHER BEEBE:—Perhaps one of the most wonderful beings in this world is a sinner saved by grace. The Psalmist says, "I am fearfully and wonderfully made: marvelous are thy works, and that my soul knoweth right well." Psalms cxxxix. 14. And to this, I think all the dear children of God will agree; and therefore they ask,

"Why was I made to hear thy voice,
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come?"

When I contemplate the blindness of my eyes, the hardness of my heart, and the sinfulness of my soul, I am lost in wonder and astonishment, that the mercy of God should ever be extended to such a wretch. Why was I not left to follow the inclinations of my natural propensities and wander on in darkness and unbelief, with my thoughtless companions, till I had attained the remotest distance from God and the glory of his power?—Why was it that the current of nature was changed, the dead made alive and the lost found? I can attribute it to nothing short of matchless grace—redeeming love. It seems an amazing stretch of power and mercy to change the heart of an obdurate sinner and bring him into the fold of God. The love of God is great indeed. O unrequited love! O unbought favor! In due time Christ died for the ungodly, and astonishing to relate, love divine, all love excelling, brought this to the knowledge of the poor vile one, and made him "to know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." Phil. iii. 10.—If the first creation of man is a wonder, the second is more so. Look at the human frame, see the wisdom and beauty displayed in its formation. Observe well the body, the members, the joints, the skin and the flesh, the muscles, the arteries, bones, &c., &c. Look at the beauty of the whole

combined, and notice well the perfection of every part. Is there any thing to compare with it in all the works of art? Then dissect it and begin to examine the most minute particles, with the aid of glasses and scientific knowledge. Admiration becomes heightened—wonder increases—solemnity arises—God is in our thoughts—we try to understand him and are lost in the magnitude of the great idea which seeks to give form and substance to the author of all this perfection.—We are ready to exclaim then with the Psalmist, "We are fearfully and wonderfully made." But look at the new creation and what do we behold. That soul which was all stained with sins of the deepest dye, now washed clean and made white in the blood of the Lamb, standing erect with all its proper proportions in its federal Head and Representative, the second Adam.

All its faculties are in harmony, and the whole frame work knit together by the bands and joints, stays and supporters of God's word with all its precious promises, oaths, declarations, truths, prophecies and fulfillments. It is spiritual, is in a spiritual world and complete in every part. It stands upon a new earth and beneath a new canopy, for the first heaven and the first earth have passed away. Rev. xxi. 1. "Behold all things have become new." Rev. xxi. 5. The soul thus renewed is as pure and spotless as the immaculate Lamb, as holy as God is holy, and sustains the very image of its Creator. Is there any thing to compare with this in all the work of art?

Now dissect it and begin to examine the minuteness of all its parts. It is a child of promise and the promises of God are every where around it. Examine its faith, its hope, its charity, its knowledge, love, fellowship, union, food and raiment. See its helmet of salvation, sword of the spirit, shield of faith and gospel sandals. The more we examine each one of these parts the more we shall discover new beauties, glories and wonders to arise. Our admiration increases, our souls are softened, we seem drawn into the presence of the great Infinity, and being lost in wonder we exclaim, "Wonderfully and fearfully made," a pigmy soul, a rebel worm, a captive spirit redeemed, regenerated and disenthralled, allied to heaven, a part of infinity and possessed of happiness eternal, "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! Rom. xi. 33.

This is the new creature, the second birth and the first resurrection, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." Rev. xx. 6.—This is called a fearful creation, because all those therein created fear God and keep his commandments, this being the whole duty of man; Ecclesiastes xii. 13, that is, they fear to offend their Creator by disobedience. This is a fear however, that hath no torment, for perfect love casteth out that kind of fear. 1 John iv. 18.

The first creation also inspires fear in those who minutely examine it, because of the power and wisdom therein displayed, but that alone will never work to a godly sorrow for sin, or a repentance that needeth not to be repented of. 2 Cor. vii. 10.

When I sometimes conclude that I have a real existence in this new creation, my love and admiration is again called into requisition on account of God's goodness in keeping me therein. I could not stay there one moment without His powerful protection. I should fall off, famish, pine away and die, without His presence to keep my soul alive, and stay me on the Rock of Ages. That same power which creates, also preserves blameless unto the end. "Jude the servant of Jesus Christ and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Jude 1. "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 5.

I cannot, brother Beebe, have a good thought or perform a good action without Christ. I seem to feel every day more and more my need of grace and necessity for faith in my precious Lord and Savior. I do not become better as I grow older, and thereby have less need of divine aid; but the rather discover my necessities to increase as the great Fountain of relief appears more opened to my view. I have to cry, O my leanness! my leanness! Isa. xxiv. 16. When viewing the riches of redeeming grace, and until my change come, (Job xiv. 14,) I desire to plead the merits of the Redeemer's blood, for justification & life. The struggle will not last long, the conflict will soon be over, and if found alive in Christ our Head, we shall presently pass through this poor mortal scene to a far brighter and more enduring state of existence.

Your brother in hope of a glorious immortality,
C. B. HASSELL.

For the Signs of the Times.

Strickersville, Pa., August, 1849.

BROTHER BEEBE:—I find that some of our brethren are extremely sensitive on the subject of controversy. Well, controversy for the sake of controversy or victory, should be discarded by us, as unbecoming the spirit of the gospel. But to maintain the truth of the gospel without controversy, is utterly impossible. The world is full of error, and to confront and expose it is the imperative duty of the servants of God; and that too, whether coming from the open enemies of the truth, or from its professed friends. Thus far, I presume those brethren will go with me, and readily admit that essential errors, whether in or out of the visible church, should be promptly met and refuted. I therefore conclude that their objections are to public discussion through the Signs, of those subjects which involve mere matters of opinion, on which a difference may exist without affecting any fundamental principle. This however depends much on the spirit in which such discussions are conducted. If conducted in an anti-gospel spirit, it should be discarded; but if in the spirit of the gospel, and with a view of either receiving or communicating information, I can see neither danger nor impropriety in it. I believe it is the desire of every honest heart, not only to be correct in all the fundamental truth of the gospel, but also in all his views and opinions in reference to it. It is not yet our happiness to have arrived at the climax of perfection, and hence the differences of opinion that arise among brethren of the same gospel faith and order. But when a difference does exist, both cannot be right; and yet both desire to be right. Now if a candid discussion should result in correcting the one that is wrong, he derives an advantage. But suppose both should continue where they were, others may be benefitted by the discussion; if not in the particular question at issue, they may receive light on some other point brought to view in the discussion. To plady remarked, "When the flint and steel come in contact, they may produce some sparks that will both warm and enlighten." True, in instances where the question at issue involves a simple matter of opinion, the flint and steel may be used with rather too much violence, and produce a little too much fire. But we must remember we are yet in the flesh, and when under the influence of an excited state of feeling, it will develop its deformity, and thus afford cause of regret to our friends and repentance in ourselves.

An allusion has been made, I presume, to a difference of opinion between brother Trott and myself on the "Bond of union." Now I am not conscious of using an unkind expression in the course of my remarks, and if such an expression exists, it has escaped my notice, and I do most solemnly recall it. On the other hand, I saw nothing in brother Trott's to excite any unpleasant feeling in me. I believe all he said was in a brotherly spirit. True, we differed; but if I understand the matter properly, the difference is not essential. I presume we agree as to the facts of

this union; that the union has existed as long as Christ has existed as the Head, and the church as his body. Again, as to the indissoluble nature of that union, and also in relation to the glorious privileges resulting from it to the church. Our difference is therefore simply in reference to that which constitutes the bond by which they are held together. I took occasion in my communication to propose a query on the subject of creation.—My reason for so doing I will now give.—From my first reflection on Eph. ii. 10, I have understood it to have reference to the conversion of the sinner, and particularly gentile sinners; but when I found brethren for whose opinions I entertained the highest respect, and I am sincere in saying that I regarded them as far superior to myself in knowledge and wisdom: I say, when I found such brethren taking a very different view of that text and of its connection, I began to think that, perhaps I was wrong; and, for a considerable time I was agitated on the subject: and indeed, I may say, I was unsettled in my mind on the question; and with the view of getting all the light I could, I proposed the query. Since which I have read and heard in conversation much on the subject, all of which has left me just where I was, until I was led to give it another investigation, and if ever in my life I investigated a subject with an honest and sincere desire to obtain a correct understanding of it, I did so on this occasion; the result of which is a more full confirmation of the correctness of my first view that I took of it, than ever. I am now as fully satisfied, as I am on any subject in the bible, that Paul, or the Holy Ghost through him, was treating, not on what was done for the church in eternity; but what is done for her in time, in the conversion of the gentiles. True all that is done for her in time is the result of what was done for her in eternity. I am aware that, so far as relates to the particular design of the apostle in this case, I am at issue with yourself and others for whom I entertain as high esteem as I ever wish to entertain for any of my fellow beings; for I think I could not entertain a higher esteem for a fellow being than I do for these brethren, without running into idolatry; and of that sin, I know they do not wish me to be guilty. I hope this will not be construed into a design to flatter; for such is not my intention; but it is the fact of being constrained to differ with them in this instance that has prompted me to make this declaration of high personal esteem.

I cannot however see that this difference goes to affect any fundamental principle of the gospel. I fully believe that ever since Christ has existed as the Head, the church has existed as the body, and that her redemption from the curse, by the blood of Christ, her sanctification by the Holy Ghost, and her final glorification are all results of that glorious and indissoluble union: and that we may share an interest in this union, and realize its happy effects, is the prayer of

Yours, as ever,

THOMAS BARTON.

P. S. I have not given any of the particulars

that have led me to adopt the views I have adopted, on the subject of the above, nor do I know that I shall, as it is not my wish to enter into a protracted discussion on the subject. T. B.

For the Signs of the Times.

Mauckport, Ia., August 9, 1849.

MR. BEEBE:—Though personally a stranger to you, I feel a desire to write to you, and through the Signs of the Times, to all the dear children of God throughout the land; but I feel incompetent to write anything of sufficient importance to claim your attention. Still, although I feel so little and so unworthy, perhaps I may say something in regard to my travels that may be edifying. I am not a member of your order; but I believe that salvation is by grace, and that is the doctrine which you are contending for.

About eight years ago I think I saw my condition before God; for if I have seen it at all it was at that time; and since that time I have been traveling along, sometimes in darkness, and sometimes I hope I have seen the light that emanates from the Lord Jesus Christ—from the throne of the eternal God of heaven and earth. It seems to me that I am so much in the dark, that I cannot see any thing aright. I am sometimes so completely bewildered that the adversary suggests to me that I am a hypocrite, and all I have experienced is a delusion, and that I am deceived.— Sometimes my mind becomes so troubled that I resort to the woods, there, if possible to present my case before the gracious Lord, in hope that he will have compassion on me; but when I try to pray, it appears that I am so sinful that I feel as though it was not right for me to try to pray.— But the mist seems sometimes to be driven away, and I by faith see and rejoice in the promises; and this makes me hope that I have a hope in the Lord Jesus Christ. I live in a part of the country where there is no preaching but arminianism. There is no regular Baptist preaching within the distance of twelve miles; and I sometimes go to hear them, if peradventure I may gather some of the crumbs to satisfy my poor hungry soul; but when I hear them, it seems I cannot receive any comfort; because they preach works and then grace, and mix it all up together. As I cannot agree with them, I have to conclude if they are right, I am wrong, and very much in the wrong; and if I am right, then they must be wrong.— With this conflict of mind I can realize no enjoyment in hearing them. They get so happy, and I am such a hard-hearted sinner that it looks as though I must be a lost one; and I am sometimes almost driven to despair. I do believe, if it were not for the goodness of the Lord, I could not be sustained one moment. I think if I was only fit to join the Regular Baptists it would be one of the greatest blessings I could ask; but I am so unworthy that it appears to me that it would be deceitful in me to attempt it. But then again I feel that there is a duty for me to do; but I want to be better prepared to do it. I am so cold that I fear I am not born again: and O, my dear

brother, for if we are not brethren in the church, I hope we are in heart, tell me if there is any thing in this scribble that proves to you that I have experienced a change of heart? And O, pray for me; and may the Lord bless you in your good work—in conducting the "Signs of the Times," and enable you to "Cry aloud, and spare not."

My dear brother, for *brother* I will call you, forgive this intrusion on your patience, and overlook all errors in this communication; and if it is worth anything, insert it in the Signs; and if not, throw it under the table. I could write on—but I will close.

Your unworthy friend, and I hope, brother, in the Lord.

JOSEPH BRANDENBURG.

For the Signs of the Times.

Duchess Co., N. Y., June 20, 1849.

BROTHER BEEBE:—After so long a time I sit down to write you and to make a remittance for your very welcome paper: for it is truly a welcome messenger to me, situated as I am, far from any that preach Christ and him crucified. There are in this section those who cry "Lo! here is Christ, and Lo! there is Christ;" and although the command of Christ, "Go not after them," often occurs to my mind, still my desire for hearing and seeing is so great that I sometimes go; but always feel, like Mary at the Sepulchre, to say, "They have taken away my Lord, and I know not where they have laid him." We have Christ's own words to admonish us, that without him we can do nothing; and in my view it is just as reasonable to suppose that human beings can perform natural works before they are born into the world, as that natural men can perform spiritual acts before they are born of the Spirit. To qualify us for spiritual action or enjoyments, we must be born again, not of man, nor of the will of man, but of God. How deceitful is the natural heart, above all things, and desperately wicked! and who can know it? None but God, who searcheth the hearts and who trieth the reins of men, ever has, and ever can teach poor fallen mortals the depravity of their hearts. But the Holy Spirit can, and does, and I humbly trust that he has taught me, a poor hell-deserving sinner, to know something of the deep depravity of my nature; and in the silent watches of the night, I trust, he makes me cry, Lord be merciful to me, a poor, unworthy and helpless sinner. Sometimes it seems to me as though the Lord has withdrawn his holy Spirit from me, and left me to grope in darkness, and my mind to become engrossed with the things of this world; but still there is in me

"An aching void, the world can never fill;" and I am often constrained to exclaim

"Why is my heart so far from thee,
My God, my chief delight?
Why are my thoughts no more by day
With thee, no more by night?"

Yet notwithstanding all my trials and afflictions, and my barrenness of mind I have a hope that I would not exchange for worlds.

The safety of the church is figuratively set forth by the prophet, Isaiah lvi. 5: "For thy Maker is thy Husband; the Lord of Hosts is his name; thy Redeemer is the Holy One of Israel; the God of the whole earth shall he be called." This whole chapter has of late been opened comfortably to my mind, at least, in one degree. Really the promises contained in this chapter are so great, that my unbelieving heart almost forbids the idea that any of them can be applicable to me. But I will not trespass farther on your time.

Brother Beebe, if it is not asking too much I should like to read your comments on the whole chapter; especially from the 5th to the 15th verse inclusive. I was delighted with Elder Trott's comments on the events of 1848. And I often feel edified in reading the epistles which now and then appear from sisters whom I have never seen, nor expect to see in this world; but I hope through abounding grace to meet them and all the redeemed family, where the wicked will not trouble, and where the weary shall enjoy uninterrupted and everlasting rest.

This letter is at your disposal; if you find any thing in it worthy of a place in the Signs, it may meet the eye of some with whom I am personally acquainted—To all such, and to the whole Israel of God, I tender my christian regards, and desire to be remembered by them all at the throne of grace.

MARY CULVER.

For the Signs of the Times.

Seneca Co., O., March 31, 1849.

BROTHER BEEBE:—If you will publish the following letter, you will very much oblige a lover of the truth of the gospel of Christ.

Yours in hope of eternal life,

ELKANAH SMITH.

Ogle Co., Ill., Feb. 26, 1849.

DEAR BROTHER SMITH:—I trust that although we are strangers in the flesh yet through the mercy and goodness and electing love of God, we are one in Christ Jesus, and heirs to the same inheritance, which is reserved for all those who sincerely love God, and rejoice in the truth.—Your kind letter of January 1st was received the 17th ult., and I embrace the present leisure moment to answer it. I would just remark, that if my weak endeavors have been blessed of God, to the comfort or edification of any of his children I desire that his great and holy name may have all the praise, and all the glory. The doctrine of election, is truly a theme on which my soul delights to dwell. It is all my hope, all my trust, and all my comfort. If the doctrine of God's eternal, electing love for his people could be overthrown, or proved to be false, my hope and my comfort would be all destroyed, and I should have no foundation whereon to trust. The texts you cited in your letter prove the doctrine conclusively to my mind; but they are but a few in comparison to the whole that are in the bible. If I have any just conception of it, the whole bible, from Genesis to the end of Revelation, goes to

prove the doctrine. The Arminian world may wrangle, and quarrel, and war with it as much, and as long as they please, they can never overthrow it; for it will remain a truth as long as eternity lasts, or God exists. And their being at war with it, is very strong evidence that it is true. You tell me that you are "alone, poor, and afflicted." I think I can sympathize with you in your affliction. I have had to travel part of my pilgrimage alone, and I think I know something of the trials attending the lone traveler. But, my dear brother, I consider it much better to be alone, with none but my bible, and my God to comfort me, than to be in Babylon. For the Babylonians do not, and cannot understand the language of Zion. And when the children of Zion undertake to tell their trials and troubles to a Babylonian, it is to them an idle tale, something which they can neither understand nor comprehend. Again, I think it is better to be alone, because the King of Zion has said, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense." Jer. li. 6. "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, the Lord hath redeemed his servant Jacob." Isa. xlviii. 20. No doubt the Lord has people in Babylon, or he would not tell them to "come out of her." Can there be any doubt of the popular professed churches of the present day, being daughters of the "mother of harlots?" Certainly she could not be the "mother of harlots" unless she had daughters that were harlots. And I think if we compare the features of the popular professed churches of the present day, with the features of the old "mother of harlots" we shall find that they resemble each other near enough, so that she need not be ashamed to own them as daughters, if they are to own her as a mother. And I think that an unprejudiced beholder, on taking a fair view of their likenesses, would say at once, that they all belonged to the same family; and were closely connected by the ties of consanguinity. I believe it is admitted and believed by all protestant churches, that the Roman Catholic Church with the Pope at its head, is the woman brought to view in Rev. xviii. with a name written upon her forehead, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH." If that idea is correct, we will compare her features, with the features of the popular professed churches of the present day, and see how near they look alike. And first she forsook the laws and commands of Christ, to follow her own inventions. What a striking likeness this is to the doings of the popular professed churches of the present day. They have left the doctrine, and laws, and commands of Christ, as recorded in the Bible, to follow after their own inventions; such

as Bible, Missionary, Tract, and Temperance Societies, Sabbath School Unions, &c., &c., Protracted Meetings, anxious benches, &c. As the old "mother" thought those who took the example of Christ and his apostles for their guide, and rejected her inventions, and refused to follow them, were unfit to live in the world, and persecuted many of them unto death, so these her daughters manifest the same spirit towards those whom they cannot persuade to leave the doctrine and commands of Christ, and follow their "cunningly devised fables," and help build up and support their societies. They cast out their names as evil and reproach them as being instigated by a bad or evil spirit. And we have every reason to believe, that the only reason why they do not persecute them even unto death, in many instances, is because the laws of our land restrain them.—Again, the old "mother" resorted to the power of civil law, for the support of her religion, and her religious institutions; and so her daughters are trying every means they are capable of, by petitioning state legislatures, and congress, to have laws passed to support and sustain their religious institutions; and for that purpose they hold meetings and conventions, and pass resolutions in which they resolve that it is the imperative duty of every one to aid them to carry their schemes into effect. And they resolve that all those who oppose their measures are very bad people, enemies to God and their country, and ought to be discountenanced. Again the old "mother" slandered the characters of those who took the bible for their guide, and rejected her inventions, and refused to support them, or pointed out their iniquity and abomination; she called them heretics, and accused them of holding and disseminating all manner of false doctrine, and of being guilty of all manner of evil practices; so these her daughters accuse those who oppose their measures, of holding false doctrine and of leading loose and immoral lives. Again, the old "mother" was very anxious to obtain all the money and wealth she could possibly get hold of, and for that purpose made merchandise of her religion by selling benefices, saying masses, &c. &c. So these her daughters are very greedy after "filthy lucre" and for the purpose of obtaining it, make merchandise of their religion by selling memberships, and life memberships, and directorships, and life directorships, in their various societies, &c. The old "mother" was called a harlot, and accused of committing fornication with the kings of the earth, because she left the laws and statutes of the King of Zion, her professed Lord and Husband, and sought affinity with the kings, and great men of the earth, to support and sustain her own inventions and institutions; and these her daughters are manifesting themselves to be harlots, by doing the same things. And while they do these things, they manifest that they are not the bride of Christ; for the bride of Christ is a chaste virgin, espoused to one husband, which is Christ; and she will not follow after other lovers. I might mention many other particulars wherein I think the popular pro-

fessed churches very nearly resemble the old "mother of harlots;" but I forbear, lest I should weary you, and I think it is likely that I have said enough by way of comparison. If the above comparison holds good and proves the popular professed churches of the present day, to be the daughters of the old "mother of harlots;" then we must conclude that they belong to "MYSTERY BABYLON;" and although we would in charity believe that many of the people of God are still left there, in captivity; yet if we love the Savior, we ought to obey his commands and keep aloof from there ourselves; and exhort all others, who we believe are the people of God, to obey his commands, and come out of her, for she will surely be overthrown. Although these daughters of the old "mother" may profess that their object is good, in going after these inventions of men—although they may say, they do it for the purpose of saving souls that would otherwise be lost, and thereby they are adding multitudes to the people of God, and raising up children to him, it will be to their everlasting disgrace; for the children thus raised up, will be considered as no better than bastards; they will all be disowned, and will receive none of the inheritance; for the inheritance is exclusively for the children of promise. See Gal. iii. 18, 29, and iv. 28, 29, 30, 31. What man do you suppose would thank his wife, for cohabiting with other men for the purpose of raising up heirs to his estate? Although she might have many more children by so doing, than she otherwise would, think you that they would be received by the husband as lawful heirs? I think not. I think they would be rejected, and the mother with them, for her adultery. I think the example of old mother Sarah, ought to be sufficient to teach us that God wants none of our help, in producing the children of promise. It seems that as for some reason, God did not immediately fulfill his promise to Abraham, by giving him the promised heir, the old lady thought, as a good many seem to think in these days, that God did not work without means; and he was waiting for them to use means for the fulfillment of the promise. And as a means to accomplish this, she gave her handmaid to Abraham, to be his wife; and no doubt she would have been very proud of her invention, if she had not found that she was afterwards despised in the eyes of her handmaid. Her invention produced a son it is true; but it was not the promised heir, and God would not accept it as such. It had to be cast out; "For the son of the bondwoman shall not be heir with the son of the free woman." And when the time came, God fulfilled his promise to Abraham, and Sarah had a son, which was the child of promise; he was not a child of means, nor produced by human means. Whereas, Ishmael the son of the bondmaid, was emphatically a child of means.—He was a child which was produced by human invention, and like the children which are produced by the inventions of men, at the present day, he was a mocker. And if you follow the history of Ishmael, down to the entrance of the

children of Israel, into the promised land, you will find his descendants not backward in throwing obstacles in the way of the prosperity of the descendants of the promised heir. They were at hand, ready to purchase Joseph, when his brethren were ready to sell him; and they took him to Egypt and sold him again. How much they made by the speculation we are not informed.—They gave 20 pieces of silver for him; but how much they sold him for, we are not told. See Gen. xxxvii. 25, 27, 28, 36. Again, if you will examine Numbers xxii. 4—7, you will find that the elders of Midian, or the Ishmaelites were ready to join the elders of Moab, in hiring Balaam to come and curse Israel. And when Balaam found that God would not let him curse Israel; they were ready to follow his (i. e. Balaam's,) advice, and try to entice Israel to bring a curse on themselves (i. e. the Israelites,) by committing a trespass against the Lord, in going after the daughters of the land. Just read with care and attention the whole of the 22, 23, 24, 25 and 31 chapters of Numbers. You will learn that it was through the advice or counsel of Balaam, that the women of Midian, caused the children of Israel to commit trespass against the Lord, from Num. xxxi. 16. Again, after the children of Israel had entered the promised land, we find the Midianites domineering over them, and greatly impoverishing them. But the Midianites were finally overthrown by the little army of Gideon. See Judges vi, vii, and viii, chapters. You will learn that these Midianites were Ishmaelites, from Judges viii. 24. So we learn that Ishmael, the child of means, was a mocker, and his descendants were always opposed to the children of promise, and were always ready to do them harm whenever they had an opportunity. And so it is with the children of means, or those who are produced by the inventions of men at the present day. They are mockers. They mock at the children of promise, and reproach them as "hard shelled," "iron sided," "do-nothings." They reproach them with all manner of hard names; and accuse them of being opposed to all that is good, and say they have a bad spirit, because they will not leave the statute of the King of Zion, and follow the inventions of men. But the children of promise, who have been well instructed in the laws of Zion, know better than to follow those who teach for doctrines the commandments of men; for they remember that the King has said, "But in vain do they worship me, teaching for doctrines the commandments of men." And also he has said, "That which is highly esteemed among men, is abomination in the sight of God. Matt. xv. 9, Luke xvi. 15. And they are not troubled at the reproaches which are cast upon them, for they remember that the King has said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. v. 11, 12. "They shall put you out of the

synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God's service. And these things will they do unto you, because they have not known the Father, nor me." John xvi. 2, 3. Here we learn the reason why the modern Babylonians and Ishmaelites, hate and reproach the children of promise, who will not turn aside and leave the laws of Zion to help build up the interests and institutions of Babylon. It is because they (the Babylonians and Ishmaelites,) have not known the Father, nor Christ.—But notwithstanding their reproaches and slanders, I would exhort and entreat all who are true Israelites, all who have indeed been circumcised, with that circumcision which is not "outward in the flesh," but which is inwardly "of the heart, in the spirit," (Rom. ii. 28, 29,) to obey the voice of the King of Zion, and come out of Babylon. I would entreat of them (in the language of the prophet,) to "Flee out of Babylon," "Go ye forth out of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth, say ye, The Lord hath redeemed his servant Jacob." Yes I would entreat of them, to tell it even to the end of the earth, to declare it with a voice of singing, tell this, yes, tell it, utter it even to the end of the earth, tell that "The Lord hath redeemed his servant Jacob." Say ye the Lord hath done it; not that men have done it; or that Jacob did it himself. No, no, don't go to say, that men have redeemed Jacob, or that Jacob has redeemed himself; but say, "The Lord hath redeemed" him; and say it boldly and without fear. Yea, declare it with a voice of singing, That the Lord hath done it. And he hath not redeemed him "with corruptible things, as silver and gold;" "But with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. i. 18, 19. The Babylonians and Ishmaelites would fain have us believe that Jacob is not yet redeemed; and that the Lord is waiting for us to give him our silver and gold to redeem him with. They sometimes tell us that his treasury is empty, and we must replenish it with our silver and gold, or a part of Jacob will be lost. That Jacob is not, and cannot be redeemed unless we fill the Lord's treasury with our silver and gold, to redeem him with. What greater or stronger evidence do we need than this, to prove that they have not known the Father or Christ. Surely had they known Him, they would have known that the treasury of the Lord contained an inexhaustible treasure. They would have known that Christ was unsearchably rich. Eph. iii. 8.—In him "are hid all the treasures of wisdom and knowledge." "For in him dwelleth all the fullness of the Godhead bodily. And we are complete in him, which is the head of all principality and power." Col. ii. 3, 9, 10. Surely had they known the Father, they would have known that it was he "who hath made us meet to be partakers of the inheritance of the saints; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son,

in whom we have redemption through his blood, even the forgiveness of sins." Col. i. 12—14. Surely had they known Christ the Lord, they would have known that "with him is plenteous redemption. And he shall redeem Israel from all his iniquities." For in him "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Psa. cxxx. 7, 8, Eph. i. 7. Surely did they know the exceeding riches of Christ, and the powerful efficacy of his blood, they would know better than to think that it needed the help of silver and gold to eke it out, or increase its power. They would know that to Christ, belongs all the honor and glory of our redemption; and that he will give none of it to silver or gold, for "Thus saith the Lord" by the mouth of the prophet, "I am the Lord, that is my name, and my glory will I not give to another." "I, even I, am the Lord, and besides me there is no Savior." Again he says, "There is no Savior besides me." And again he says, by the mouth of the Apostle, "Neither is there salvation in any other; for there is none other name under heaven, given among men whereby we must be saved." Isa. xlii. 8, and xliii. 11, Hos. xiii. 4, Acts iv. 12. This being the case, then let us put our trust in the Lord and endeavor to walk in his footsteps; not fearing what man shall do unto us; for David says, "It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes." Psa. cxviii. 8, 9. "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." Psa. xl. 4. Then let us stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and we shall find rest for our souls. Jer. vi. 16. And although we may have to travel alone through this wilderness world, the Lord will be our refuge; for "The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee."—Psa. ix. 9, 10. But I must stop my unruly pen; for no doubt you will be weary of my scribbling before you read half of it. May the Lord bless what I have written in accordance with his truth, to your comfort and strengthening in the doctrine of Christ; and pardon what is error, and may he guide and direct us, and deliver us from every error, and from every false way, and lead us unto all truth, and make us faithful in his service; for Jesus' sake—is my prayer.

Yours in hope of eternal life, through a crucified and risen Savior,

CLEMENT WEST.

P. S. Brother, if I may call you so, although I have already been, perhaps, too lengthy; yet I wish to add a little more, just to say, that if the above coincides with your view of things, and you think it will do your Arminian friends any good to hear it, you are at liberty to read it to them; or should you wish to see it in the "Signs," and think that brother Beebe would be willing to pub-

lish it, you may send it to him, and let him do as he pleases about it. I should be glad if you would write to me again, and let me know how far you agree with me, and where you disagree. It is always a satisfaction to me to hear from those who love our Lord Jesus Christ, and delight in his truth, "And have no fellowship with the unfruitful works of darkness," (Eph. v. 11,) that so abundantly prevail at the present day.

Please accept this as a token of my regard for you in the truth, as it is in Jesus,

C. WEST.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., SEPT. 15, 1849.

REMARKS ON ISAIAH LIV. 5—15.

In complying with the request of sister Culver, whose letter will be found in this paper, we design only to offer a few general remarks. The prophet had been speaking of the barren and widowed state of the church under the legal dispensation; but by virtue of the redemption so vividly presented in the preceding chapter, the church is called on to break forth into singing, and thus express her joy and gratitude to God for her deliverance and enlargement. From the first to the fourth verse inclusive, assurances are given her that she shall be cared for, all her reproaches wiped away, and she completely shielded against shame and reproach. But as the children of God have always been more or less afflicted with a propensity to doubt and distrust the promises of God, and as these tidings to the church, after she had been so long accustomed to shame, reproach, widowhood, &c., would seem to be too good to be true, the admonition is given in the fourth verse, "Fear not!" These promises are of God in Christ, and they are Yea, and in him Amen, to the glory of God by us; there is no occasion for the church to fear a failure on the part of God to fulfill all that he has promised, nor to fear a repetition of those evils from which her God had delivered her. And to sustain this admonition, and encourage and confirm the faith and confidence of the church, he adds, "For thy Maker is thy Husband." Never were the nuptials of so unequal a match before announced. She that was refused in her youth while blooming in her greatest personal attractions, she who stood degraded, poor, afflicted, friendless and a widow; loaded with the curses of the law of God, pursued by vindictive justice; and unable to deliver herself, joined in holy wedlock to him who is holy, harmless, separate from sinners, and higher than the heavens. In these connubial bands identified manifestly with her Maker. Her husband has made her—her spiritual existence was in his from everlasting; her life is hid with Christ in God; and this makes her one with him, even as he is one with his Father. He has made her all that he is, in form, condition, relationship, and in prospect. This people, he says, have I formed for myself; they shall shew forth my praise. In form—

"He forms her beauty like his own."

And in regard to her condition, she is by him elevated; for,

"He calls and seats her on his throne."

In relationship, she is one with her Lord, vitally, legally, experimentally, and indissolubly, and this truth should forbid her fear. But the character and perfections of her Husband are such as to confirm her faith and confidence in him; "The Lord of Hosts is his name." The commander of all the hosts of heaven; the King of kings and Lord of lords, "The God of the whole earth shall be called." His dominion extending to the Gentile nations and spreading from the rivers to the ends of the earth; possessing all power in heaven and on earth, angels and principalities being subject to his government. This Maker, Redeemer, Holy One of Israel, this Lord of Hosts and God of the whole earth has taken his bride by the right hand, has said unto her, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." "Return unto me, O, backsliding daughter, for I am married unto thee," "I will betroth thee unto me forever; yea I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." And the Lord God hath said that he hateth putting away.—In his marriage he has assumed all the responsibilities of a husband, to love and cherish her as the bone of his bones and flesh of his flesh; to protect and support her to the full extent of his almighty power, to feed her with the Bread of heaven, and comfort her with apples, and refresh her with flagons of wine. He has pledged himself that he will never leave nor forsake her; and he will put his fear into her heart that she shall not depart from him.

"Hail! sacred union, firm and strong!
How great the grace! how sweet the song!
That worms of earth should ever be
One with incarnate Deity!"

Though a woman may forsake her sucking child, yet the Lord will not forsake his bride; she is engraved in the palms of his hands and her walls are continually before him.

"For the Lord hath called thee." Not however when she had rendered herself amiable, beautiful, and lovely; not when she was rich and increased in goods, and had need of nothing; but "As a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused, saith thy God." It was customary in Israel for parties to be espoused to each other by their parents from infancy; but there was a provision by which the espoused husband could refuse his espoused bride, when they came of age; and this was often done; but the refused wife of youth, or of espousal, was subjected thereby to reproach and grief of spirit, and few grooms of respectable standing were willing to marry one who had been thus publicly degraded, or refused. Such was the case of the church, espoused from the ancients of eternity, and the time appointed for the celebration of the marriage in time; but during the law dispensation, she was refused, alienated, degraded and re-

proached. And when John the Baptist came, and raised the midnight cry, "Behold the Bridegroom cometh! Go ye out to meet him!" darkness covered the earth, and gross darkness the people. Under such circumstances she was called; so she has the assurance that He commended his love, in that while she was involved in sin and shame, he gave himself for her, that he might redeem her from all iniquity, and purify to himself a peculiar people, zealous of good works.

"For a small moment have I forsaken thee;" during her bondage under the law, until the impediments should be legally removed; until she should become dead to the law, by the body of Christ, that she should be married unto another, even to him who is raised from the dead, that she should bring forth fruit unto God. "But with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." This is certainly a most precious assurance to the dear church of God. She shall not only partake of his mercy, even of his great mercies; but these mercies shall be ministered to her in everlasting kindness. And for her security she has the word of her God, the Lord, her Redeemer! And in addition to this word of promise, for her strong consolation, her God has graciously added his oath, in the following words, "For this is as the waters of Noah unto me: for, as I have sworn that the waters of Noah shall no more go over the earth; so HAVE I SWORN THAT I WOULD NOT BE WROTH WITH THEE, NOR REBUKE THEE." Is this not enough for Zion's faith to rest upon, under all circumstances? Can she need more than the word, the promise, and the oath of her God who cannot lie? But her God has given her more. "For the mountains shall depart, and hills be removed; but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee." To such gracious promises may not the church respond, "God is our Refuge and strength.—Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

"O thou afflicted, tossed with tempest, and not comforted." God's people are an afflicted and poor people. In the world they shall have tribulation. By the swelling and roaring of the waters, the saints are often tossed with tempest, and often need to be comforted: often feel the need of strong consolation, and a firm foundation to rest upon. Conscious of her utter inability to protect herself, when thus tossed, she is stripped of all confidence in the flesh; and she is ready to enquire, By whom shall Jacob rise? But her faithful God replies, "Behold I will lay thy stones with fair colors." He is the Builder of Jerusalem; and he will bring all her stones from the dark quarries where they are hidden, and he will quicken them, and build them up of lively or

quicken stones—with fair colors, as those precious stones described in Rev. xxi. "And thy foundations with sapphires. And I will make thy windows of agate, and thy gates of carbuncles, and all thy borders of pleasant stones." The foundation on which the church shall rest shall be such as no man can lay; for strength and beauty it shall be worthy of the Man whose name is "THE BRANCH." Zech. vi. This stone which the builders refused is made the head of the corner, and the gates of hell shall not prevail against the church which God hath builded on this Rock.—Her windows are the avenues through which light is communicated; these may signify gifts which God has bestowed on this church; especially apostolic gifts, through them he has poured floods of living light into his church. Her gates are very clearly described in Ezekiel's vision, and all her borders of pleasant stones, "Salvation will God appoint for walls and for bulwarks."

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Our divine Monitor has given us a most blessed comment on this text; "Every one therefore who hath heard and learned of the Father, cometh unto me." None can come to Christ except the Father draw them; but all of Zion's children shall be drawn, shall come, and shall not be cast out. Great shall be the peace of all who are taught of God; for Christ is their peace, and they shall experience peace in their souls, and such peace as the world cannot give nor take away.

"In righteousness shalt thou be established."—Not at the expense of justice, truth or law, but in harmony with all the perfections of Jehovah is the church established. Established in Christ her Righteousness, she shall be far from oppression; for she shall not fear, and from terror, for it shall not come near them. From these assurances however we are not at liberty to infer that the church shall have no enemies to encounter while in her militant state; for "Behold they shall surely gather together, but not by me." Not by any authority which he has given them, and he has provided therefore that, "Whosoever shall gather together against thee, shall fall for thy sake."—The God and Husband of Zion has created the manufacturers as well as the users of means and instrumentalities and as they can have no power or wisdom beyond what he has given them, they are incapable of inventing any manner of instruments which can prosper against the church; for he hath also created the waster to destroy. Consequently, no weapon formed against her shall prosper, and every tongue that shall rise against her in judgment, she shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord.

We have not attempted a full explanation of all that is embraced in the chapter.

May the Bride thus happily wedded to Christ and secured from all harm, appreciate her privilege and walk worthy of her high vocation.

"STAR IN THE EAST, AND APOSTOLIC BAPTIST HERALD."

The second number of this paper has come to hand, and we regret the necessity imposed on us to enter our most decided protest against the doctrine generally advocated by the editor. This necessity we sincerely regret for two reasons.—First, because we so recently attended the examination and ordination of Eld. Gay, to the work of the gospel ministry; and from the declaration of his sentiments at that time and the collateral testimony of his good standing by his brethren, as well as the knowledge we had gained of him through his previous correspondence in the Signs, we entertained the most flattering hopes that God had raised him and his brethren up to rebuke the madness and abominable idolatry of the New England Baptists. The other reason is because there are some views contended for in the Star, which we heartily approve. But notwithstanding all our prepossessions in favor of the editor, we are bound to oppose the dissemination of the following doctrines advocated in the Star.

FIRST. His doctrine that the human family are born into the world free from human depravity, and in the same state of sinless perfection as that in which Adam stood before the fall, is in contradiction of the testimony of the scriptures of truth, and is therefore downright heresy, hostile alike to the record God has given, and to the doctrine of all apostolic Baptists.

SECOND. His address to the unconverted savors of gross arminianism, and is worthy of the pages of the most work-mongrel publication of the nineteenth century.

THIRD. We object to his reckless condemnation of the order laid down in the New Testament by Christ and his apostles, in which it is enjoined on those who partake of the spiritual things of the ministers of the gospel, to communicate to them in return of their carnal things.

The editor of the Star is a retired Physician and Surgeon, without a son or daughter on earth to provide for, and in possession of an ample property to support himself and wife without aid from any other quarter. His utter condemnation of the principle of contributing to the support and comfort of those who have families to provide for, and who, having no other means to provide for them than their daily labor, are by the clearest precepts and examples of the New Testament, to be supplied by those unto whom they are called to minister in holy things.

We have no disposition to dispute the right of the Doctor to preach without remuneration, furnish his own meeting house, as he has done at his own expense, or even to publish his Star gratuitously, seeing that he is able to do so without robbing his family, but we protest against his public declaration that he is a poor man, while he is able to do all this and still retain enough to enable himself and wife to live in princely luxury, and then to lend his aid in muzzling the Lord's oxen that tread out the corn.

Marriage Extraordinary!

GLORIOUS MILLENIUM.—Science ceases to scoff at religion. Religion ceases to frown on Science. Through a happy conjunction of events they have met together, and are kissing each other. Henceforth they will dwell together in unity, and good will. They will mutually illustrate the wisdom, power and grace of God. Science will adorn and enrich religion, religion will ennoble and sanctify science.—*Christian Secretary*.

So, in the midst of the desolations of war, famine, and pestilence, it seems that the Pharisees of the present day have succeeded in discovering a principle by which they claim that the wisdom of men is not only made consistent with the wisdom of God, but actually amalgamated with it.—Christ and Belial have become friends, and Apollyon is in good faith, transporting pilgrims to the Celestial City! These are the days of inventions—"God hath made man upright, but they have sought out many inventions!"

Let not any of the children of the Light be deceived by the brilliant gloss of the scales of this serpent. Let them remember that the everlasting and unchanging truth of God has informed us that the wisdom of this world is foolishness with God.

We are not at all surprised at the audacity of the "*Christian Secretary*" in uttering the above; for when Satan assumes the name of a disciple of Christ—the form of an angel of light—it is not to be expected that he will scruple at giving the lie direct to God himself.—God grant this "*Christian Secretary*" may never be Secretary of State!

Imprudence of the Apostle Paul.

Much is said about Paul as a prudent manager, so careful not to give offence, becoming all things to all men, complying with men's wishes, &c. Let us see how he will compare with our modern advocates of prudence and expediency, and see if he always managed so as not to give offence. Please to turn to the account we have of him in the Acts of the Apostles, and his own Epistles. You will see at once that he was forever getting into difficulties, and might positively be traced almost over the world by the commotions that he raised. His very first preaching produced such a ferment at Damascus, that he had to be "let down over the wall in a basket" to escape not only the Jews, but the civil officers; and no sooner had he arrived at Jerusalem than he gave such offence to the Grecians that they "went about to slay him." Now we have him "disputing with the Jews at Antioch," and "shaking off the dust of his feet against them;" again, exciting the multitude into a rage at Philippi, by breaking up their gains from sooth-saying; directly we have him raising an uproar at Thessalonica, and charged with "turning the world upside down," and interfering with the "decrees of Cæsar," what is now called politics and affairs of State—presently we have him hauled by a mob before Gallio at Corinth—then raising such a stir at Ephesus as "filled the city with confusion," by so preaching against idolatry as to deprive the "craftsmen" of their gains and render useless their stock on hand.

He excited commotions repeatedly by urging points that were considered as interfering with the right of property. He was charged again and again with meddling with politics, and even mov-

ing sedition, by preaching doctrines that tended to change the existing state of things. We have indeed his own confession that all the churches planted by him in Asia, were "turned from him," and from an attachment that made them willing to pluck out their own eyes and give them to him, were become his enemies, so stoutly had he plied them with offensive truth. This, really, at first view looks as if Paul had labored in the gospel to little purpose; and yet he is not more remarkable for the trouble, confusion and everlasting contention of his ministry, than the conclusion he draws respecting the good growing out of them. After he "had five times received forty stripes save one"—"thrice been beaten with rods," "once been stoned," with a thousand adventures to escape more handling of the same sort; we find him writing to the churches, and congratulating himself, while informing them, that what had happened unto him had fallen out rather to the fartherance of the gospel."

That Paul was a faithful preacher none can doubt; but that he was a prudent one according to the above standard, is very questionable. The most earnest attempt recorded of him, to be prudent in the way of giving offence, was at the special request of the Elders at Jerusalem. They knew the fiery temperament of the people; and appear to have adopted to some extent the prudential rule of doing nothing that would give offence. They were desirous that Paul during his visit amongst them, should act on their principles. They kindly furnished him with a plan for getting along smoothly. And Paul really appears in good earnest to have resolved, that for a few days he would be upon his best behavior and avoid giving offence. He had many inducements for so doing. He was at Jerusalem, on a visit to the mother church, in the company of the Apostles and Elders; reports to his disadvantage had gone abroad; and now during the feast, when multitudes were collected from all quarters—he had the best opportunity of putting down those reports. In addition to all these reasons, he had again been prophetically warned that difficulties were before him, and must, if ever he did, have felt the need of prudence and circumspection. Alas! for poor human wisdom and prudence, and management! Seven days had not passed before he had the whole city in an uproar; and the Roman governor, with an army, had to interfere to save his life. All the prudential maxims which his brethren had kindly pressed on him were forgotten in a moment. The ardor of his character returned, increased eleven fold by the restraint of seven days. No sooner is he out of the hands of the multitude, who were about to kill him, than he undertakes to harangue them; and driving at once into the very topics of all under the sun most offensive to them, soon raised a clamour almost sufficient to break the slumbers of the dead.

It is well for Paul's character that he was an Apostle, and lived at the time he did; and especially well that the account we have of him is in the New Testament, and has the approbation of that sacred volume. Nothing else it appears to me, saves him from the charge of being almost uniformly imprudent.—If the proper test be that of giving no offence. How much benefit he would have received from a course of lectures on prudence, by some modern professor of the amiable virtue I know not. I fear, however, but little.—It seems that the Elders at Jerusalem had counseled him to little purpose. He had more contention and strife; and raised up more enemies, than all the rest of the Apostles together; and yet perhaps in the midst of it, did twice as much good as the whole of them.—*Parson*.

POETRY.

For the Signs of the Times.

BROTHER BEEBE:—The following lines which were written by me more than twenty years ago have not been published; I know not whether you will think them worthy a place in the Signs, or even the "Museum." While some say I have changed my sentiments, I remember well that these were my sentiments then, and are now. I think you will object more to the manner than the matter.

EZRA CHATFIELD.

Come ye saints and view how precious,
How secure their standing is,
Who by faith are found in Jesus,
Clothed in his righteousness.

Found in him by precious cov'nant,
Found in him ere earth was made—
Him co-equal with the Father,
Chosen as his church's Head.

Found in him by gospel calling,
Found in him who hath reveal'd
Wondrous love to save the fallen,
And hath by his Spirit seal'd.

Found in him by true repentance,
Found in him by precious faith,
Him who bore the dreadful sentence,
And hath triumphed over death.

Found in him my Brother, Father,
Husband, Lover, Savior, Friend,
Him whose love than death was stronger,
Him whose love shall never end.

Found in him when trouble rages,
Found in him, the Prince of peace,
His sweet peace my soul sustaining—
I can stand in love like this.

Found in him when foes are gathering,
Found in him, the mighty God,
His own arm my soul supporting,
I can fear nor fire nor flood.

Found in him when want assails me,
Found in him, I've all I need,
He hath said, I'll ne'er forsake thee,
He will water, he will feed.

Found in him, by friends deserted,
Found in him, who once did bleed,
Him who has his power exerted,
I possess a friend indeed.

Found in him when near to Jordan,
Found in him, who conquer'd death,
Whilst he sweetly whispers pardon,
I can freely yield my breath.

Found in him when earth is burning,
Found in him, my glorious Rest,
All my interest on him hanging,
I shall live forever blest.

Found in him for ever, ever,
Found in him the Lamb, the King,
Him who saved me—boundless favor!
I shall ever ever sing.

THE SOUL IN SORROW.

What tongue can tell, what pen portray,
The anguish of my wounded mind?
Absorb'd in grief and sad dismay,
What cheering refuge can I find?

My faith, once lively, active, clear,
Presented Jesus to my view,
As always ready, always near,
My drooping spirit to renew.

But now the hour of trial's come;
I faint, I sink beneath my foes,
And faithless wide from Jesus roam,
While guilty shame my heart o'erflows.

No longer does transporting joy
Arising from the Saviour's love
My grateful, quivering lips employ,
Or raise my soul to things above.

No more the smiles of heaven-born peace
Are found within my breast to spring;
But awful gloom does still increase
And sadly pains me while I sing.

And must I always thus complain?
No more the taste of bliss enjoy?
Will heaven my grief and suit disdain,
And always let my foes annoy?

Thou may'st, all-righteous God, I know,
My suit, my grief,—my all despise;
Thou justly may'st add blow to blow,
Nor heed my groans and streaming eyes.

But oh! that mercy call to mind
Which oft to me thou didst extend;
As thou wert then, be ever kind,
And let thy pitying love descend.

Regard thy glorious pleading Son,
Who shed his precious blood for me:
And by that grace which he brought down,
Set thou my troubled spirit free.

My wandering heart restore, renew,
Its guilt and frailties all forgive;
And let me still thy paths pursue,
And in thy kingdom ever live.

MARA.

OBITUARY.

Cincinnati, August 13, 1849.

BROTHER BEEBE:—It becomes my duty to inform you of the death of our brother, **DEA. THOMAS BARNES**. He died of Cholera on Thursday the twenty fourth of July. He was taken sick about three o'clock in the morning, and died at five in the afternoon. I understand that he was not apprehensive of his death until nearly the middle of the day. I did not know of it until the next morning, of course had not an opportunity to be with him in his dying moments; but understand that he was not able to say any thing relative to his future prospects through the severity of the disease. Nevertheless we have reason to believe that he has entered into that glorious rest that remaineth to the people of God, as he possessed that faith that centered in the Lord Jesus Christ, and exhibited a life and conversation becoming the gospel of Christ.

You have also lost one of your subscribers, **BA. THOMAS STANDLEY**, who died of asthma some four or five weeks before brother Barnes; and about a week afterwards his wife was taken away by Cholera; and her eldest son with his wife having come in from the country to his father's funeral she died of Cholera about a week after his mother.

THOMAS FENNER.

Died, in this village, on Saturday evening, the 18th ult. **JAMES SIDNEY**, infant son of Col. Thomas Harding, aged 9 months.

ORDINATION.

BROTHER BEEBE:—At the regular church meeting of the Ramapo Old School Baptist church in Rockland county, N. Y., on the 5th day of August, the church unanimously agreed to invite yourself, and request you to publish through the Signs of the Times, an invitation to the ministers and brethren of our order generally, and to those of the Warwick Association particularly to meet with us at our Meeting House, in Ramapo, Rockland county, on Saturday, the 15th day of September next, at 11 o'clock A. M., for the purpose of examining, and if judged expedient, setting apart to the work of the gospel ministry, by ordination, our beloved brother **James Manser Jr.**

By order of the church,

A. J. FORSHEE, Clerk.

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Thos. Burt	"	2 00
Jas. Van Duzer	"	1 00
T. Chrisman, for Mrs. M. Mitchell	Va.	1 00
James Milton	N. J.	1 00
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Giles Gordon & Thos. F. Hardacre	"	2 00
Eld. Eli Ashbrook	"	2 00
Joseph Brandenburg	Ia.	1 00
Jonathan E. Armstrong	"	7 00
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Chs. S. Tate	Ala.	1 00
Eld. Richard Jones	Mo.	1 00
Eld. T. P. Dudley,	Ky.	3 00

Total

\$28 00

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., SEPTEMBER 1, 1849.

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Gilbert Beebe, Editor,

To whom all communications must be addressed.

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☞ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATED.

For the Signs of the Times.

*Washington, Lincoln county, Maine, }
July 31, 1849. }*

BROTHER BEEBE:—For a long time I have thought of writing you concerning the dealings of the Lord with me, but I have refrained hitherto from a sense of my inability to write any thing that would be interesting or edifying to the dear saints; and I have felt unwilling to crowd out matter of more importance.

I was born on Ballstown Plantation, (now the town of Jefferson,) in the year 1788. For many years the place of my birth remained a plantation for these reasons. What is now the State of Maine, was then the District of Maine, and was under the government of the laws of Massachusetts, and the inhabitants did not relish the laws of that state which compelled every incorporated town to settle and support one of their priests, or pay a fine. The people feeling too independent to do either, refused to apply for an incorporation, until that law was abolished. So there was but little preaching in these parts for many years, and but very few professors of religion. I cannot therefore say as some have, that I have reason to be thankful for pious parents and religious education, &c.; for I had neither, except that my parents held some of the old puritanic traditions concerning catechisms, &c. So you will perceive, my brother, that I was neither taught religion at home nor at school; nor did I ever in those days hear of any such thing as teaching religion. Indeed there was but very little said about religion in that section, until about 1801 or 1802, when the Methodists came in amongst us, and then was the first I ever heard of different orders of religion. They went to work, of course, to have a reformation. They made a beginning in the spring of one of those years, and as a matter of course there was a general *go to meeting disposition* among the people, especially among the young

people. In a short time there was a great excitement, but not without some confusion: for there would be preaching, praying, singing, and exhorting simultaneously performed in almost all parts of the house, together with much weeping and bitter lamentation. I wept with the rest; but I could not tell why; neither can I now tell. An old uncle of mine saw me weep, and asked me if I wanted religion? I told him I did, and he gave me directions how to get it; but I could not believe him. However I got to be pretty good, and they asked me to join them; but I did not, for I could not believe some of their doctrine. I heard one of the preachers say, in a large congregation, "If any of you want religion, go to work, and do the best you can for three months, and my soul for yours, if you are not saved." This I could not believe, nevertheless I got to be quite good myself, and continued so for several months; and that is the only time I ever was good. But during all this time I was totally ignorant of my own heart; and soon all my goodness passed away like the early dew, and I went on drinking in iniquity as the ox drinketh water until the year 1824; but I was not without some occasional reflections of a serious kind. In 1824, I trust it pleased the Lord to bring me to a stand in the following manner: On the first of June there was a meeting appointed in the place where I lived, by a Free Will Baptist woman, and I purposed to attend it; but when the time arrived, I got angry and said, with an oath, (which I believe was my last,) that I would not attend the meeting, and straightway took my axe and went to fence a piece of corn land, which was in sight of the road leading to the meeting, and where I saw the people going, and my wife and children among the rest, and the enmity of my heart arose to that degree, I wanted to destroy them, and while studying how to vent my feelings, as I felled a tree, I heard a sound like that of a tree breaking in the air, I looked up, but could see nothing. But O, I cannot describe the awful sight that appeared to my astonished soul. Sinia with all the thunder of the law of God, seemed ready to burst forth upon my guilty head. Here for the first I believed that the omniscient eye of God was continually on all his works, and that he takes cognizance of every secret thought. I felt myself condemned, and that justly to, and I was without excuse in any sense of the word. I could see no way in which I could possibly escape the wrath of God. Truly the law was holy, and the commandment holy; but I was carnal, unholy, and impure. My heart

seemed hard as steel. I could not repent, nor could I shed a tear if it were to gain a world. I dared not go to a secret place to pray, lest I should add sin to sin. I labored to conceal my feelings from every human being. I attended the Free Will Baptist meetings, there being no other in the place, and I often heard them tell how they were exercised; but generally speaking, their exercises and mine did not agree. They seemed willing to come forward boldly and tell what the Lord was doing and what they intended to do; but I was fearful and faint hearted, nor could I do any thing to make me better; for the more I did, the worse I grew. If I tried to pray I had to get into some secret place, for fear some one would see me; and when trying to pray, the heavens seemed like brass, and my prayers were shut out, and every thing in nature seemed to wear a gloomy aspect. I felt as though I stood on the very verge of eternity, and without hope; still all this time I felt no fear of hell, and this caused me to conclude my exercises amounted to nothing; and I could sleep nights, and that also seemed to be a witness against me. I was vile and polluted, and felt myself to be a mass of sin from head to foot, in soul and body, in thoughts, words and deeds; and how could I ever see the Holy God in peace! From day to day I labored to do something, but the more I tried, the worse I grew, in my own estimation. I tried to shake off my gloomy feelings and to mingle with merry company, but this only added fuel to the flame, and sunk me in greater distress. I envied the very reptiles, their condition seemed far preferable to mine. At about this time I began to examine my motives, and to question whether they were not all selfish; but I found I was all sin and defilement. I was infected with a loathsome disease, from the sole of my feet even to the head, and had nothing to commend me to the Holy God. I was completely helpless and altogether at his disposal; yet, strange as it may seem, I still kept on trying to do something until the Lord was pleased to show me that nothing short of perfect holiness could be acceptable to him.—Here I was stripped of all, and I saw plainly that nothing short of sovereign mercy could prevent my ruin; but I could see no way in which he could extend his mercy to me and still maintain his inflexible justice. Although I was condemned, the harmony and beauty of his attributes, as displayed in the divine economy, appeared so glorious and so worthy of a God, I could not ask for them to be changed. Sometimes I felt a little hope that the Lord could see some way in

which he could extend his mercy to me, although I could not. I did not doubt that the power of Christ was sufficient to save the vilest of the vile, and such I felt myself to be; but, Is he willing? was the question with me. If saved at all I saw it must be by his rich, free and sovereign grace, and that alone; for I could look for help from no other quarter. Here my burden left me; but I had no hope. I looked for my burden, but could not find it. I mourned because I could not mourn; and I tried to feel again my distress; but I could not. I came almost to the conclusion that the Lord had opened my eyes to see my awful estate and then had given me over to hardness of heart and a reprobate mind. Under these impressions I often thought, if I could have some place assigned me where I should not blaspheme the name of the Lord, nor hear it blasphemed by others, it would afford me some consolation. I continued about ten days in this state of mind, when, on the ninth day of August, I went to the door, just as the sun was rising, and all creation was changed! Every thing spake forth the glory of God: Jesus was All, and in all. I believed he was my Savior; and I then saw how God could be just and have mercy on such a poor guilty sinner.— But I did not feel, as I have heard some relate, free from all sin; for I never lost sight of the old man entirely, so I have always had enough to check my claim to perfection in the flesh, and to convince me that all my strength is weakness, and that I can of myself do nothing. Doubts and fears have been my constant companions, and I suppose this is a reason why I was led to criticize the doctrine of the Free Will Baptists. I followed up their meetings until I found I was not of them; for it was their privilege to live above doubts and fears; but I was full of them, nor could I get rid of them. So after five years of alternate joy and sorrow, peace and trouble, I united with a Baptist church, which was then considered sound in the faith.

Soon after my connection with the church, I met with a new source of trial; for I felt deeply impressed that it was my duty to try to preach the gospel; but my gift was small, and I had no confidence to speak or to pray in our social conference meetings, therefore, like Jeremiah, I said, "I cannot speak for I am a child," and of a stammering tongue, I could see many whom I considered far better qualified for so great a work. I had no education, and I truly felt that I was the least of all God's children. I often tried to pray that the Lord would relieve me of my trials on that subject; but all in vain; for my trials increased, and became more and more pungent from day to day, until I was brought down so low that I could not labor. I wished rather to die than to attempt so great a work; for I feared that it was not of the Lord. My mind was not opened to understand the scriptures then, as I trust it has since been, at least in some small degree.— I have heard some tell what distress they felt, in their call, for the unconverted; this I know nothing about, I felt nothing of it in my exercises on

the subject of my calling to the work of the ministry; but my mind was drawn out after the sheep and lambs of Christ, and I desired to point them to the Lamb of God.

I have written more than I intended, but having begun I knew not where to leave off. Do what you please with this scribble, and you will not offend your poor, unworthy and afflicted brother,

DANIEL WHITEHOUSE.

For the Signs of the Times.

Near Sharpsburg, Bath county, Ky. }
June 28, 1849: }

BROTHER BEEBE:—Having to make you a remittance, I will also send you some of my thoughts on the salvation of sinners by grace.— As we stand related to our earthly head as fallen sinners, we are dead in sins; and must remain in that state until quickened and made alive. If it be asked what is made alive? I answer, the man that is born again; and the man that is born again, is not the flesh and bones, but that which constitutes the man. The immaterial or invisible part, the soul or spirit of man, is evidently in scripture called the man. "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell, God knoweth;) such a one caught up to the third heaven." 2 Cor. xii. 2. Paul calls the body an house; and it is evident that the man dwells in this house. "For we know that if our earthly house of this tabernacle were dissolved, we have a building," &c. 2 Cor. v. 1. At the transfiguration of Christ, Matth. xvii. 3. Moses and Elias appeared and talked with him. Not their bodies. And Jesus said unto the thief on the cross. "To day shalt thou be with me in paradise." (Luke xxii. 43.) Notwithstanding his body was on earth a lifeless corpse. The Lord has also used such terms, as meaning the same thing, as soul, spirit, &c. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." The body may be in the agonies of death while the spirit is longing to be absent from the body, and present with the Lord.

The words, *dead in sins*, in their scriptural import, do not mean, that we are destitute of animal life; nor that we have not a soul which must exist in weal or woe, forever; but that our sins have separated us from God; for death is a separating. It is admitted that we are sinners by nature, or we could not die; and in this state we are destitute of that life which qualifies us to live in the presence of God. To be destitute of life is to be in a state of death. All men have not Christ in them, and as he is life, to not have him, is to be in death. 1 John v. 12. He that hath the Son, hath life; and he that hath not the Son, hath not life. And as all who have not Christ in them the hope of glory are in death, we see the necessity of being born again—of being made partakers of his divine nature, or life. When born again, we pass from death unto life; but if

we had not had life in our earthly head previously, we could not have died; but that life we forfeited by sin, and fell into death. In regeneration there is a life given to all the people of God, that never had a beginning in time, nor will it ever have an end. Having this divine life and nature given us, we are by it enabled to see the justice of God's law and of our condemnation as the transgressors of it. The quickened sinner is made to cry to God for mercy, as did the publican.— "God be merciful to me, a sinner." The things which he once hated, he is constrained to love; and the things he once loved he now hates. The children of God are passive in their spiritual birth, but active in repentance. They repent before God, but it seems to them that they cannot repent aright, they cannot abase themselves low enough in humility; and when they pray, sin seems mixed with all they do; they loathe and abhor themselves on account of it, and feel constrained to acknowledge with the poet,

"Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well."

But the fear of hell is not so dreadful to them as the thought of being banished from his peaceful presence, and from the glory of his power. They have fallen in love with him, and being tired of sin, they desire to be holy. The writer of this believed himself to be too great a sinner to use the name of the Lord when trying to pray. The name of God seemed too holy to be taken on his polluted lips; but before he was aware, he was calling on the name of the Lord for mercy; and it was his prayer, if sent to hell, that he might be preserved from blaspheming and from hearing others blaspheme the name of God. Tears were now at times made to flow from the eye; not because the eye was affected, but the heart. It feels its own bitterness, and mourns on account of sin. Instead of growing better in their own estimation, they grow worse; and by a divine light they see the exceeding sinfulness of sin. Now when they read in the scripture, that the heart is deceitful, and desperately wicked, they feel the truth of it in their own case; and, with David, they acknowledge, "O Lord! thou hast searched me, and known me; thou knowest my down-sitting and mine uprising: thou understandest my thoughts afar off; for there is not a word in my tongue, but thou knowest it altogether." They view him as possessing the attributes of omniscience, omnipresence, & omnipotence, and they are convinced that with him the day and the night are alike; nothing can be hidden from his all-seeing eye; but how he can be just, and the Savior of sinners, is not yet made plain to them; but when they become dead to their legal hopes, it is then the Lord is pleased to remove their burden, and reveal Christ to them as the Way, and the Truth, and the Life. They are enabled to see that there is no other way in which God can be just and save a sinner, only in Jesus. In him they see a way which is just with God, and safe to his people. But the question arises in their minds, Am I one of that

people, or have I caught at the substance and laid hold only of the shadow. Here doubts and fears often arise in their minds, and they begin to look within themselves to see if they can find any evidence that they are children of God. They yet see and feel that they are sinners, and if saved at all, it must be by grace, free and sovereign grace alone. For grace is favor, and it is bestowed upon the unworthy; and there is in them a hope that God, for Christ's sake has bestowed that grace on them. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus." Hence they are willing to ascribe their whole salvation to him, from first to last, of both soul and body. If any child of God concludes that he is not a subject of grace because of the trials he meets with, he is mistaken. The devil is always ready to attack the children of grace, on their weakest points; hence it is needful that we should take to us the whole armour of God, that we may be able to withstand, in the evil day; and having done all to stand. Denying ungodliness and worldly lusts, we are to live soberly, righteously and godly in this present world. Let us endeavor to keep the unity of the spirit in the bonds of peace. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Yours in hope of Immortality,

MATHIAS GOSSETT.

P. S. Brother Beebe, as one of the Licking Association, I would like to see you at our association in September next: it is to be held at the Rockbridge Meeting House, with the church of which I am a member; and I affectionately invite you to come.

M. G.

We would be exceedingly happy to accept the kind invitation of brother Gossett and other brethren in his vicinity, but circumstances in providence seem to render it impracticable.

Ed.

For the Signs of the Times.

Moreland, Bourbon Co., Ky.,
August 3, 1849.

BROTHER BEEBE:—Your favour, in answer to my enquiry, is duly received and acknowledged.

I do not desire to be troublesome; but we have to measure the worth of any thing by our understanding of it. And as you seem not to have appreciated fully, the object of my enquiry, I feel to tax your good nature a little further; the more particularly as you seem free to give such views as you have for what they are worth.

I freely confess that I do attach importance, to your opinions, on the great work of Redemption and Salvation.

I have some how or other gotten under the impression that the "Living Souls" that were created in Adam and fell under the curse and condemnatory sentence of God's Almighty Law, are the subjects that need Redemption and sanctification; as also Regeneration and Resurrection, by

the quickening influences of the Holy Ghost.—And it seems to be generally admitted, that some kind of union or relation must exist between the parties concerned, in order to the Redemption of the delinquent party. Hence I wished to know what kind of union and relation existed between Jesus Christ the second or spiritual Adam, and the living souls of the first or natural Adam in order to their Redemption and Salvation.

You will pardon our ignorance when we inquire whether we are to understand you, when you speak of seminal union and simultaneous existence of the Church or seed of Christ, that the essential substance of what is termed the "New Man" in the christian, "Who after God is Created in Righteousness and true Holiness," is Created in and simultaneously with Jesus Christ in eternity, and in Regeneration is implanted in this earthly tabernacle; while it takes both soul and body that pertain to the Adamic Man, to constitute the "Old Man" of the Christian, "Who is corrupt according to the deceitful lusts." Or are we to understand you; that simply, "that life which was hid with Christ in God," is imparted in Regeneration, to so many of the living souls, that were Created in Adam as "the Father had given him," by which the soul of the Adamic Man is quickened, regenerated, and born again, and resurrected from its state of death in trespasses and sins, and becomes the New Man of the Christian; while the body of flesh and blood remains in its corrupt and depraved state with all its lusts and sinful propensities, until the dust returns to its dust again, and constitutes the "Old Man" of the christian. In short are we to understand you to teach a Created Union and relationship, or a Covenant Union and relation between Jesus Christ and the fallen sons and daughters of Adam.

If the existence, merely, of the life of the Church in Christ justifies the idea of seminal union, may we not also claim seminal union on account of the Natural life: seeing that we derive both from God. He bestows the one in generation, and the other in Regeneration.

I take leave of the subject for the present; hoping that such reply as you may think proper to make, may subserve the cause of truth; and be comforting and edifying to those who know the truth upon the subject. For myself I frankly confess my ignorance of all those "Eternal Created things." I trust however to be enabled to enter into righteous judgment upon the subject, and hope to be edified thereby.

Yours in christian regard,

E. S. DUDLEY.

For the Signs of the Times.

"He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?"—Isa. xxi. 11.

BROTHER BEEBE:—The above scripture has occupied my thoughts for some days past, and such conclusions as I have arrived at, I will, with your permission, submit to the consideration of those brethren who peruse your columns, hoping

that they may be entertaining and profitable to some of the household of faith. The prophet Ezekiel is informed of the duties and responsibilities that rest upon a watchman whom the people of any land have appointed to that station, in case of foreign invasion, and he is expressly told that he is set a watchman unto the house of Israel; and he is accordingly admonished of the fearful responsibilities that he is placed under.—Isaiah, occupying a similar position in regard to national Israel, we conclude was also a watchman, in the same sense that Ezekiel was. The expression before us, I think simply presents the Edomites, or inhabitants of Mt. Seir, as mocking the prophet. If that be correct I will leave it there, as I designed only to have to do with the subject matter of the inquiry, Watchman, what of the night? In the first place let me say to you, that the night dispensation has passed away; that the reflected light that shone from Jewish rites and ceremonies, as of moon and stars, is lost in the glorious beams of our rising sun. Hence, this inquiry, which was one of vast moment to the saints of that day and time, is of little importance to us. The shadows of the night have fled, and the sun has risen. Now the saints are children of the light, and children of the day; and not of the night, nor of darkness. 1 Thess. v. 5. The calling and duties of a watchman are taken and made use of as a figure, or perhaps as a parable in the instance we have cited, to show to the prophet some important truth which would be more forcibly conveyed by such a figure than in any other way. We do not understand a watchman to fully represent one of the Lord's prophets, but only to be a fit representation in that particular in which he designed to instruct the prophet. This I believe is the case with all the figures or parables made use of in the scriptures. The particular point of similitude in the figure before us, I take to be this, that as a watchman, in case of neglect or refusal to blow the trumpet and sound the alarm when he saw the sword come upon the land, was held answerable for the slain; so the prophet who should neglect or refuse to bear the word from the mouth of the Lord unto the house of Israel, the blood of those who perished (naturally,) out of the nation of Israel would be required at his hand. This is probably as far as the resemblance goes. There are at least some points in which there appears to be no resemblance. As for instance, the citizens always select and appoint their own watchmen; but the prophets received not their appointment of national Israel.—There was also a wide difference in the messages they had to bear, one being the word of the Lord, and the other, an alarm from the approach of a foreign foe.

We will now proceed to inquire, whether ministers are watchmen in the sense that the prophet was, or whether there are watchmen at all in that sense in the gospel church.

To the first inquiry, although many ministers, I doubt not, have considered this figure to be applicable to themselves, I shall answer negatively.

A very large amount of evidence appears to me to rest against such an understanding of this subject. In the first place the church of Christ does not stand in need of watchmen in that sense.—They are designed for the night; but it is said of the Zion of God, that there shall be no night there. They are designed for a season of warfare, but the message to Jerusalem is, that her warfare is accomplished. Their place is upon the walls of the city, but Jerusalem is encompassed with a wall of fire that no enemy can ever approach.—Among all the numerous gifts for the edification of the church, there are no watchmen, neither are they any where named after the organization of the gospel church. It seems to me that any minister who understands this figure as applicable to himself must shrink from the fearful responsibility. That is, understanding it spiritually as it is applied to Israel naturally. But not so: That such responsibility rests upon the minister, I think is nowhere taught in the word, neither is his calling at all similar to theirs. The gift of the ministry is declared to be, for the perfecting of the saints, for the edifying of the body of Christ.—Their message is not one of war, but of peace, "How beautiful upon the mountains are the feet of him that publisheth peace." It is not to bring evil tidings, but good, even good tidings of good. Destruction is no more to be feared, for the city is walled with salvation. Although the gates are opened continually, no watchman need be there, devouring beasts of prey need not be feared: no lion or any ravenous beast shall be there, neither shall there in any wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie. All these things love darkness and will not come to the light; but in this city as we have said it is light. No brethren, who ever heard of watchmen being set, in the day time, in time of peace? He will make her officers peace, and violence shall no more be heard in the land, wasting nor destruction within her borders. We can see no more resemblance between a watchman, and a minister of the New Testament than between light and darkness. Instead of the painful task of alarming and terrifying the daughter of Zion with threatenings from the fiery mount, or with the rapid strides that the man of sin is making, it becomes the privilege of the minister to say unto her, "Thy God reigneth." Fear not, "Behold, thy King cometh unto thee; he is just and having salvation." Though a sword should come against Jerusalem, it is declared that no weapon that is formed against her shall prosper, and every tongue that shall rise in judgment against her she shall condemn.

To sum up then in few words: we do not believe that any sword will ever come upon Zion to take away any person from among them, and consequently their blood cannot be required at any minister's hand. The gospel message is a joyful sound, it is the publication of salvation, it is good tidings unto the meek, it is setting at liberty the captives, and the opening of the prison to them that are bound. Moreover it is food for

the hungry, it is water of life for the thirsty, and it is comfort for all that mourn. It is the delightful privilege of the minister to bear witness of these things. They are the Savior's witnesses, and they testify of him. Perhaps I have written enough on the subject. Let those who desire to know the truth, carefully examine the scriptures whether these things are so. The following are the passages which have a bearing upon this inquiry, Ezekiel iii. 17—21, and xxxiii. 1—10, and Isa. lii. 8, 62, and Jer. xxxi. 6. If we allow ministers to be watchmen at all, we must confine their duties as such to spiritual Israel, and not to the world at large, and the dying in iniquity spoken of, to something else than eternal death. But you may understand me as dissenting from such a view of it. The duty of *watchfulness* is common to all the saints: "What I say unto one I say unto all, watch." As individuals the case is different. There is a constant warfare between the flesh and spirit, and we have need to be ever upon the alert. If the term *Watchman* is admissible at all in a gospel church, I will not confine it to the ministry, to the exclusion of all the rest of the saints; for I think there is no sense in which it will apply to them, but what it will apply with equal force to others whose privilege it is to see the kingdom of God.

In conclusion, let this song be sung in the land of Judah. We have a strong city, salvation will God appoint for walls and bulwarks.

Yours in the fellowship of the gospel,

E. RITTENHOUSE.

Kingwood, N. J., August 6, 1849.

For the Signs of the Times.

Cheshire, Mass., July 26, 1849.

BROTHER BEEBE:—"Behold the third time I am ready to come unto you," by way of communication, but, "I will not be burdensome unto you." I feel quite delicate on the subject of writing at all, when I consider how many abler pens than mine are employed to fill up & adorn your columns with the important truth of the gospel of Jesus Christ, which is calculated to direct us in the right way and to instruct us in the precepts of religion. I need instruction in the good old way, and I am not so old as not to need good advice; let it come from where it may. An apostle once said, "Silver and gold, I have none, but such as I have, give I unto thee." Like Elihu, I will also show my opinion. In consideration of the sore trials that await the dear children of God while here below, the divine assurance that as their days so their strength shall be, affords a ray of consolation and comfort. He never has, nor will he ever fail to support those who lean upon his arm, and repose upon his bosom. "He gives power to the faint, and to them that have no might, he increaseth strength." He protected the three worthies, who refused to worship the king's golden idol, when they were cast into the fiery furnace, their Lord was there and accompanied them in what to human appearance seemed to be a scene of wo; but while enveloped in flames, they were

wrapped in the panoply of heaven. When imprisoned in dungeons, God's presence makes the place a heaven to their souls. The prophet Daniel when consigned to a den of lions, suffered no injury, for God sent his angel and closed the lions' jaws, so that they were unable to hurt him. The prison was unable to hold the apostles. Surely "the angels are ministering spirits," sent to minister unto the heirs of salvation.

Sometimes my mind is drawn out after my dear brethren and sisters who bear the image of my heavenly Master, and are pressing onward to Zion's blooming hill, through trials and tribulations. They are my companions, and with them I desire always to associate. They are children of my Heavenly Father. I would hail them, as heaven born souls, followers of the meek and lowly Jesus. There is a rest for weary pilgrims, where the storms of this life cannot beat, and where the waves of death forever cease to roll.

I find that internal religion admits of no change, it is always the same; but still there are seasons of depression of spirits and languor of soul; but God will maintain and perfect the work which he has wrought in the heart of his people. External religion, like the chameleon, may often change from bad to worse; for it goes with the popular current, and may be known by the garb it wears.

Not long since I had a little conversation with a New School Baptist preacher, who lives about a dozen miles from me, who spoke very indecently of the Signs of the Times. He called himself an old fashioned Baptist, as his father before him was; he formed the conclusion that your valuable paper had a tendency to do more harm than real good. I requested him to state his reasons and show me what there was in the Signs, so obnoxious. He replied that it opposed the true system of educating pious young men for the ministry; and openly opposed the cause of missions in the different parts of the world; and that it did not in any shape sustain the benevolent institutions of the day.—Here the conversation ceased; but I was left with a train of reflections. "The Lord knoweth them that are his." Not every one that saith Lord, Lord, shall enter into his kingdom. Though they may say, and with plausibility too, "We have eaten and drunken in thy presence, and thou hast taught in our streets."—But all this will avail them nothing in that great and trying day. He shall say, "Depart, ye workers of iniquity, I never knew you." We find many professors in this day who have lamps, but no oil! I tremble for them, when the great midnight cry shall be made, "Behold the Bridegroom cometh, go ye out to meet him." The foolish ones were destitute of the one thing needful!—The children of God have ample provision made to sustain them.—They have an armor that is proof against all the assaults of wickedness; they are not contented with a few faint desires, or lazy wishes.—They put all on board Zion's ship, and, come fair weather or foul—come life or come death—their way is onward: they run when they can; and when they are hindered their mind is

beyond the vail of time and beyond the Jordan of death. But the waves of death cannot overflow them, for God directs the storm, and he will bear them safely through.

Yours, in christian love,

JOHN VINCENT.

For the Signs of the Times.

Lebanon, Warren Co., Ohio, }
August 6, 1849. }

BROTHER BEEBE:—I have just received the 14th No., present Vol. of the Signs, containing a number of questions from my esteemed brother J. P. Bartley of Indiana. I find by experience it is much easier to ask questions, than to answer them. But I will give one general answer, which may suffice for an answer to his ten questions.—All that are now in heaven (whether they went there anterior to the crucifixion of Christ, or subsequent to that great event) went there in consequence of the death, resurrection, and ascension of the adorable Redeemer of mankind: and as proof that I am correct in this answer, I refer the reader to Rev. v. 9. Here, the redeemed ascribe their salvation to the "blood of the Lamb," and to nothing else; whether it be called eternal union, or eternal justification, or by any other name. I was much pleased in reading the request of brother E. S. Dudley in the 13th No. of the present Vol., of the Signs, hoping in your compliance therewith to gain some information on a subject concerning which my mind has been much confused, to wit—*When* did (or do) the children of God partake of "flesh and blood?" But, I believe brother Beebe in his reply, has said nothing on that particular subject. I would be really glad if some brother would answer that question through the Signs of the Times. I will also propose a few other questions for the consideration of brother Bartley, or any other person that may feel disposed to answer them. I believe that a proper understanding of the aforesaid question, and of the following ones, would be productive of a union of sentiment among brethren, where now there appears to be some discrepancy.

1. Did the children of God actually exist, prior to the creation of the natural Adam?
2. Were they in Adam, when he sinned?
3. If so, was not Adam spiritual?
4. If they were not in Adam when he sinned, when did they become sinners?
5. Was there a literal relationship existing between any of those who sinned in Adam, and the Lord Jesus Christ?
6. If not, how could justice punish Him, and spare them?
7. Were the children of God always spiritual?
8. If so, did they ever sin?
9. If they never sinned, do they need a Savior.

I have not proposed the forgoing questions my dear brother, for the sake of producing discord and strife among brethren. If I know my own desire, I can truly say, I desire to see harmony and a oneness of sentiment prevailing among the Redeemer's children, throughout the wide world.—

Controversy among brethren on disputed points of doctrine, if conducted in a proper manner can do no harm. When we labor for the good of those who may differ with us, and for our own information, our labors will have a salutary effect. But, where we labor merely for the mastery, and all who differ with us must fall under the ban of our censure—the effects that follow such labors will be most pernicious. I have received some information from some things of a controversial nature published in the Signs of late: not, that I agree with all that I find in those communications; but those communications have been the "means" of causing me to examine the scriptures more closely on those controverted points, than I otherwise should have done.

We are indebted to the Holy Spirit for a proper understanding of any portion of the scriptures. And when that Spirit gives us an understanding of any part of the scriptures, we do not speak of the meaning of the scriptures in a doubtful manner, but feel in our souls that our views are correct, by a harmony of agreement between those views with every other portion of the sacred book.

SAMUEL WILLIAMS.

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., SEPT., 1, 1849.

REPLY TO BROTHER E. S. DUDLEY:—We profess but little acquaintance with metaphysics, and our style and manner of writing may be too awkward and clumsy to be readily comprehended by brethren of more refined attainments. We have in the honesty and simplicity of our heart, labored to make ourself understood by our brethren—but from the numerous questions sent in, it would seem that all we have said has served only to mystify the subject of the vital union and relationship of Christ and his church, and to perplex and bewilder the minds of the dear saints of God.

We wish it distinctly understood that there are a thousand questions which may be started in reference to our natural and spiritual existence, that we are altogether inadequate to answer. A striking specimen of them may be read in 38—41st chapters of the book of Job. And certainly in regard to spiritual things, the more we have learned of them in the school of Christ, the more sensibly do we feel our own nothingness and ignorance.

With our brother Dudley, we have believed and we do still believe, "that the *Living souls* that were created in Adam, and fell under the curse and condemnation of God's Almighty Law, are the subjects that need Redemption and Sanctification, as also Regeneration and Resurrection." But not by any *influence* (if we properly understand the term) of the Holy Ghost, or of any other agent. But their Redemption is by the blood of Christ; their sanctification, so far as it relates to their obedience, and the sprinkling of the blood of Jesus Christ, is by the Spirit. Their Regeneration is a communication of spiritual life

from Christ the Quickening Spirit, and seminal Head of all his people, and the final Resurrection of their bodies at the last day is to be effected by him who is their Resurrection and their Life.—The "kind of union and relationship which existed between Jesus Christ, the second or spiritual Adam, and the living souls of the first or natural Adam, in order to their Redemption or Salvation," was, so far as we can trace it, on this wise. The spiritual life and immortality of all the heirs of glory, had a seminal existence in Christ, as their Mediatorial Head, as long as Christ in his mediatorial character has existed; and which God has informed us was from everlasting.

The natural life and human nature of Christ himself personally, and that of all his members generally existed seminally in the natural Adam, as early as the beginning of the natural existence of Adam. If therefore the seminal existence of our human nature in the first Adam united us vitally to him, from the date of his creation; so the seminal existence of our spiritual nature in Christ constituted a real vital union and identity with him, from everlasting. And as by virtue of our seminal existence in Adam, we were justly subjected to the guilt of his transgression, and we actually sinned and fell *in him* under the sentence of the law of God; so by virtue of a spiritual life given us in Christ as our seminal spiritual Head, we are in him, "Saved and called with an holy calling; not according to our works, but according to his own purpose and grace which was *given us* in Christ Jesus, before the world began."

And if by natural generation we have come into this natural world, at the time appointed, by virtue of a seminal existence in the first or natural Adam, so in the fulness of the time ordained of God, we are regenerated and born of God, and developed as the *seed or generation* of Jesus Christ, by virtue of our spiritual life being in him before the world began. Hence, in answer to the inquiry as to the *kind* of relationship and union on which Redemption and Salvation rests; we arrive at the conclusion, that as the church, the seed, the chosen and legitimate generation of our Lord existed in him before the world began; and as his human body which was made in all points like theirs, had a seminal existence in the original stock of the human family, he is beyond all cavil the nearest of kin to those whom he came into the world to redeem. And as we understand the subject it was necessary that the church should have existed spiritually in Christ before they were involved by being "partakers of flesh and blood," as it was that Christ should himself be made flesh, and made of a woman, in order to come under the law, to redeem them that were under the law.

This union and relationship shows that the people whom Christ came to save were his before they became partakers of flesh and blood, consequently his claim on them was prior to their being involved in sin, and the curse of the law, and the original right of property in them being indisputably in him before they went into captivity, con-

stituted his right to redeem and save them: but as they were transgressors of the law under which Adam was created and under the condemnation of which he and all his posterity in him fell; it was indispensable that Christ should *take part of the same* flesh and blood which they had partaken of in order to come under the law which held them in bondage, and his incarnation was provided for by seminal union with the first parent of our race; and he was spoken of in the morning of the creation as the seed of the woman which should bruise the serpent's head.

Our beloved brother inquires, "If the existence, merely, of the life of the church, in Christ justifies the idea of seminal union, may we not also claim seminal union on account of the natural life; seeing that we derive both from God?"

If our dear brother can perceive, from his own experience, from his own reading of the scriptures, and from all that has been said and written on this important subject, no higher relationship than that the children of God exist in their spiritual life only as creatures of the creative power of God, we must despair of being able to enlighten him by anything we can say. But we suspect the question is only designed to draw us out more fully, and brother Dudley fully believes that the heirs of salvation stand in a relationship to God in Christ which makes them as truly and properly the sons of God, as they are in their human natures the sons of Adam. For if they are not sons, or children, then they are not heirs of God, nor joint heirs with Christ. And if this sonship which constitutes them heirs of God, is only *creatureship*, then all the creatures of God, whether men, angels, or devils, are heirs of God, equally with the saints. God is truly the author of the existence of all beings; for without him (Christ,) was not any thing made that was made.

But our brother adds, "He bestows one in generation and the other in regeneration." This is true, God is the author of both natural and spiritual life, and the former he gave us in Adam, and it is developed in us personally in generation, and it is also true that he gave us spiritual life in Christ, our second or anti-typical Adam, and that that spiritual life is communicated to the saints by regeneration; but what is generation? And what is regeneration? The former is a manifestation or development of that natural seed, which in the natural creation God created in the natural Adam. Nothing can by generation be produced in that relation to Adam that had no seminal existence, in him. Regeneration is the communication of that spiritual life which God gave us in Christ, and which Christ as the Son of God is to his children. Generation manifests us in the same relation to God that Adam sustained, and regeneration reveals the heirs of glory in the same relation to God which Christ as a Son sustains so far as relationship is concerned, for their sonship is in his sonship, their life in his life, their righteousness in his righteousness, and their heirship is jointly with his; and they are *one with Christ even as Christ* is one with the Father. And as

the "Fullness of the Godhead bodily dwells in Christ," as the Son, so also the fullness of the church dwells in him as the fullness of him that filleth all in all. In him they (the church,) are all made perfect in one; and the world shall know that the Father has loved them even as he has loved him. And herein is made manifest his mediatorial relation, as the one Mediator between God and man. And while he is the perfect and complete embodiment of all the fullness of the Godhead, he is equally in his mediatorial sonship the complete and perfect embodiment of all his church; they are his body, his flesh and his bones. Regeneration therefore in forming Christ in us the hope of glory, or in other words communicating the life which God gave us in Christ, to us, brings us experimentally and manifestatively into a relationship with God, which natural generation does not.

In the conclusion of our brother's letter, he speaks of his ignorance of those "*eternal created things*." His closing remarks have suggested the following inquiries in our mind; and if it be lawful for us in our turn to ask questions, we will submit them to our brother for a solution.

First. Has the church an existence really and vitally in Jesus Christ, or not?

Second. If she has, is it a created or a self-existent existence?

Third. If the church was created in Christ Jesus unto good works which God hath foreordained that she shall walk in them, and if Christ has been her dwelling place from everlasting, &c., was she created in Christ before the world began, or did this creation take place subsequently to that event?

Fourth. If as the scriptures affirm, Christ is the same yesterday, to-day and forever, and the church of God is his body, his flesh and his bones; and if she was created in him, chosen in him, sanctified in him, saved and called according to his own purpose and grace which was given her in him before the world began; did Christ, as the Mediatorial Life and Head of the church ever exist without the church existing in him?

If brother Dudley with some others will take the position that the church had no real existence in Christ before the world began, and only prospectively, or in purpose existed in him; we will ask,

Fifth. Does the church now exist in Christ differently from that prospective or pre-ordained sense? and if she does, when did the change take place, and where shall we find the record of such a change? and how shall we reconcile that change with the immutability of Christ, as declared in the above text?

Sixth. If the church only exists in Christ prospectively, or in purpose now; will she ever exist in him in any other sense?

Seventh. Would a prospective or predestinated existence in Christ, constitute any vital relationship between Christ and his people?—But we will stop.—We might multiply questions *ad infinitum*.

The National Fast.

We have just witnessed the observance of the day appointed by the Chief Magistrate of our nation, for fasting and prayer. We have not, neither could we conscientiously take any part in it, for the following reasons,

First. We cannot consent to recognize in any Chief Magistrate a right to interfere officially in ecclesiastical matters, not even in leading in our devotional exercises, by an attempt to produce uniformity in opinion, time, or practice in religious matters. Our constitution has forbidden all authoritative interference, and we do not choose to voluntarily surrender to either the legislative or executive civil authorities, that which we hold to be the inalienable religious right of the people.

Second. Our compliance with the president's recommendation is most positively interdicted by the express command of the King of Zion, whose we are, and whom we desire alone to serve and obey in all spiritual things. "Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head and wash thy face; THAT THOU APPEAR NOT UNTO MEN TO FAST, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly."

We copy below a letter of Thomas Jefferson, which is in point on the subject, which will show how the subject of executive or legislative intermeddling with religious matters was viewed by the writer of our Declaration of Independence.

From Jefferson's Correspondence, vol. iv. p. 103.
"To the Rev. Mr. Miller.

Washington, January 23, 1808.

Sir: I have duly received your favor of the 18th, and am thankful to you for having written it, because it is more agreeable to prevent than to refuse what I do not think myself authorized to comply with. I CONSIDER THE GOVERNMENT OF THE UNITED STATES AS INTERDICTED BY THE CONSTITUTION FROM INTERMEDDLING WITH RELIGIOUS INSTITUTIONS, THEIR DOCTRINES, DISCIPLINE, OR EXERCISES. This results not only from the provision that no law shall be made respecting the establishing or free exercise of religion, but from that also which reserves to the states the powers not delegated to the United States.—Certainly, no power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to the general government. It must then rest with the States, as far as it can be in any human authority. BUT IT IS ONLY PROPOSED THAT I SHOULD RECOMMEND, NOT PRESCRIBE, A DAY OF FASTING AND PRAYER;—THAT IS, THAT I SHOULD INDIRECTLY ASSUME TO THE UNITED STATES AN AUTHORITY OVER RELIGIOUS EXERCISES, WHICH THE CONSTITUTION HAS DIRECTLY PRECLUDED THEM FROM. It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it, not indeed of fine and imprisonment, but of some degree of proscription perhaps in public opinion. And does the change in the nature of the penalty make the recommendation the less a law of conduct for those to whom it is directed? I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor

of religious societies, *that the general government should be invested with the power of effecting any uniformity of time or matter among them.* FASTING AND PRAYER ARE RELIGIOUS EXERCISES; THE ENJOINING THEM AN ACT OF DISCIPLINE. Every religious society has a right to determine for itself the times for their exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the constitution has deposited it.

I am aware that the practice of my predecessors may be quoted. But I have ever believed that the example of state executives led to the assumption of that authority by the general government without due examination, which would have discovered that what MIGHT BE A RIGHT IN A STATE GOVERNMENT, WAS A VIOLATION OF THAT RIGHT WHEN ASSUMED BY ANOTHER. Be this as it may, every one must act according to the dictates of his own reason, and mine tells me that *civil powers alone have been given to the President of the United States.* AND NO AUTHORITY TO DIRECT THE RELIGIOUS EXERCISES OF HIS CONSTITUENTS.

I again express my satisfaction that you have been so good as to give me an opportunity of explaining myself in a private letter, in which I could give my reasons more in detail than might have been done in a public answer; and I pray you to accept the assurances of my high esteem and respect.

TH. JEFFERSON.

TO BROTHER SAMUEL WILLIAMS.—We did not understand brother E. S. Dudley to ask our opinion in regard to the time when God's children became partakers of flesh and blood; and we still presume that he had no such intention; but as the question is now before us, and our brother desires our views on the subject, we give it as our understanding of the subject, that God's children became partakers of flesh and blood *seminally*, as soon as God breathed into the nostrils of Adam the breath of life, and man became a living soul; *genitively*, when generated and born into this natural world; *experimentally and manifestatively*, when born again. As the nine other questions stated by brother Williams, are directed to brother Bartley, or some other brother, we will, for the present forbear to remark on them.

Mr. F. A. Packard, well known as the head of the American Sunday School Union, has been elected President of Girard College.—*Chronotype.*

So it appears *Old Madam Benevolence* has succeeded at last, in her pious and persevering efforts to thwart the express design of the deceased testator. She has labored long and ardently, feeling lawyers, if not corrupting courts of judicature, to break the will of Girard, and rob the orphans of their invaluable legacy. When will the prophecy of Isaiah xxxii. 5—8, be fulfilled?

NOTICES.

Wilmington, Del., August 4, 1849.

BROTHER BEEBE:—I am authorized by the Old School Baptist church of Wilmington, Delaware, to invite brethren of the Old School Baptist faith and order to visit and preach for us. We hold the same faith and maintain the same order now, that we were constituted in many years ago; and notwithstanding all the trouble we have pass-

ed through, we have always been willing to hear Old School Baptist preaching. True, in our past troubles, of which you have been informed, some of us permitted other ministers to occupy our pulpit; but we hope the one who caused the church to get into this low state, will repent as well as us. We are all prone to err; and we believe the Lord, in his wisdom, sometimes permits his church to get involved in trouble for some wise and good purpose, and we sincerely hope this may work for our good.

We have a resolution recorded in our church Book, that no New School preaching shall be admitted in our pulpit. We cordially invite you, and all Old School Baptist ministering brethren to visit and preach for us at any time when convenient. We have not had much preaching for a long time; and we are very small in number; but we still have our Meeting House, opened on Lord's days, and hold prayer meetings.

We wish you to publish this in the Signs of the Times.

By order of the church,

WILLIAM BANNAR.*

ORDINATION.

BROTHER BEEBE:—At the regular church meeting of the Ramapo Old School Baptist church in Rockland county, N. Y., on the 5th day of August, the church unanimously agreed to invite yourself, and request you to publish through the Signs of the Times, an invitation to the ministers and brethren of our order generally, and to those of the Warwick Association particularly to meet with us at our Meeting House, in Ramapo, Rockland county, on Saturday, the 15th day of September next, at 11 o'clock A. M., for the purpose of examining, and if judged expedient, setting apart to the work of the gospel ministry, by ordination, our beloved brother James Manser Jr.

By order of the church,

A. J. FORSHEE, Clerk.

✠ Elder C. B. Hassell of Williamston, N. C., will preach, (the Lord willing,) for the Mt. Zion church in the city of New York, on the second Sunday of this month, and on the Sunday following, at 10 o'clock, A. M. at New Vernon, and at 3, P. M., at the Lyceum Hall, in this village.

OBITUARY.

Union, Boone Co., Ky., July 30, 1849.

BROTHER BEEBE:—It has become my painful duty to inform you of the death of our venerable and much beloved brother, ELDER WILLIAM HUME, of Kenton County, Kentucky. Elder William Hume was born March 30, 1786, baptized October 12, 1810, and ordained to the ministry February 13, 1819. In the same year the church of Crew's Creek was constituted, and being called there, as pastor, he removed his membership to Crew's Creek, and remained a member and pastor of that church, until he departed this life, July 8, 1849. On Saturday, the 7th, he attended as usual his church meeting, acted as moderator, preached, went from there to his house with several of the brethren, eat a hearty dinner and con-

versed with them. In the afternoon he was attacked with the Cholera, and expired after nine hours illness. As a man, Elder Hume was firm, candid and courteous; a kind husband, a tender father and good neighbour. As a christian, he was firmly established in the faith of God's elect, believing that salvation is of God and not of men, of grace and not of works, that they who work not but believe in him who justifieth the ungodly, their faith is counted for righteousness. He believed that without faith it was impossible to please God, that all men have not faith, that true faith is the gift of God, and is given to those only who were chosen in Christ before the foundation of the world, and were predestinated to be conformed to the image of his Son. He believed that good works are the effects of faith and not the cause; that God's elect were created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. His walk was such as to show his faith by his works; he took the scriptures for his rule of practice as well as faith, and out of them recognized no Christian duty. As a minister of the gospel, he was sober, grave, temperate, sound in the faith, in charity, in patience, in all things showing himself a pattern of good works, in doctrine showing incorruptness; endeavoring to keep the unity of the spirit in the bond of peace. He has now departed, and we are left to mourn the loss of a father in Israel, but not as those who have no hope; for we expect to see him again with our blessed Redeemer, standing upon the earth in the latter day; and though we have sustained a great loss, we know that it is his gain, for he has left a world of affliction, and his immortal spirit has reached that delightful place where sin and pain, sickness and sorrow can no more interrupt him.

I remain your unworthy brother, in hope of eternal life,

MORRIS LASSING.

Died, at New Vernon, on Thursday the 9th ult., MRS. MARY HARDING, consort of the late John Harding, aged about 65 years.

Sister Harding was for many years a member of the New Vernon church; firm and unwavering in her adherence to the doctrine and order of the gospel, exemplary in her uniform deportment, and remarkably experimental in her conversation. A few days before her death, she had, for the first time in two years, ventured into the yard where some of the family were engaged in milking the cows; and from some cause the cows became uneasy, and she being very feeble, was pushed down and severely injured, some bones were broken, and she was otherwise severely bruised, so that she survived her wounds but a few days. Her mind was remarkably tranquil, and her hope and confidence in God unshaken. She saw his hand manifestly in the providence which had led her without any apparent human cause, to go into the yard, and there receive the injury of which she was to receive her discharge from the warfare and conflicts of human life.

Utica, August 6, 1849.

BROTHER BEEBE:—Will you have the kindness to publish in the Signs a notice of the death of our aged and respected sister, ANN BROWN of Whitestown, who departed this life March 22, 1849, in the 73d year of her age.

If my memory does not deceive me, sister Brown has been a member of the Old School Baptist church nearly sixty years, and she was a woman who always manifested an ardent love to the truths of the gospel of the Son of God, and also to those who gave evidence that they were born of God—She always delighted to attend our general meetings whenever they came within her reach, and I believe she highly respected all our Ministers for Christ's sake—nor was it inclemency of weather that would pre-

vent her being present at such meetings—Yet, notwithstanding the love she evinced, and the satisfactory evidence she gave to all her brethren and sisters of her interest in Jesus, she herself was a mourning soul—She knew the truth and loved it, but was almost always afraid she was not one of God's children.—It was her lot in the providence of God to ride on a stormy and tempestuous sea, as it regards the circumstances which attended her through this world, one wave after another almost in constant succession beat upon her soul—she would sometimes say to me, "I know that God has promised his children that as their day, their strength shall be, and I have often found it so; but I want a greater manifestation of his love, I want more light, I want more comfort."—Her last illness continued from the early part of January to the date above mentioned, when it was thought by the family she would revive; but quite on a sudden those in attendance discovered a change, and in a few hours her soul dropped safely in the arms of her Redeemer, for I have no more doubt that God has wiped all tears from her eyes, than I have that there is a Heaven.

Yours in love,

THOMAS HILL.

Cheshire, Mass., July 26, 1849.

BROTHER BEEBE:—Please notice through the *Signs*, the death of sister SUSANNA SHREAVES, of this place. Being considerably advanced in years she died on the last day of April last, after a short and distressing illness. Having been a consistent Old School Baptist for many years, she died in the triumphs of faith, leaving this world of sorrow and distress that she might join the church triumphant, and mingle with those whose names are written in Heaven—enrolled in the Lamb's book of life.

There is a land of heavenly rest
Where saints will be forever blest—
Jesus will bear them safe above
Encircled with eternal love.

Yours, &c.,

JOHN VINCENT.

POETRY.

For the *Signs of the Times*.

The following verses were composed after a hard and sharp conflict, with a professed sister—on the institutions of the day commonly called the "*Benevolent Institutions*."

THE REIGN OF GRACE.

Grace shall reign in endless day,
Through the Life, the Truth, the Way,
Grace through righteousness shall reign,
Sound it o'er the heavenly plain.

In our first and federal head
Grace beheld us wholly dead.
Law and justice loudly cri'd
We'll not clear, till satisfied.

But the second Adam came—
(Jesus is the conq'or's name,)—
Satisf'd the holy law—
Kept the whole, without a flaw.

The glittering sword awoke from sleep
Smote the Shepherd, not the sheep,
And the Shepherd stoop'd and died—
Law and justice satisfi'd.

Help alone on him was laid,
He its jots and titles paid,
Thus the Savior deign'd to bleed
That the guilty might be free'd.

Join ye seraphs all to praise
Th' Ancient of eternal days,
Sing aloud, ye heavenly choir,
Glory, honor, praise and power.
Let the heavenly arches ring
With the praises to our king,
None but Adam's ruined race
Sings this song, "REDEEMING GRACE,"
Grace works all things for the best,
Brings the soul to heavenly rest;
Grace seeks out and saves the lost,
Brings them to the heav'nly host.

Grace was given us in our Head—
E'er He, earth's foundation laid;
All ye blood bought flock rejoice,
For you are the Savior's choice.

Thus the holy scriptures say,
When the sun and moon decay,
Grace triumphant still shall be
Lasting as Eternity:

Grace shall still maintain its hold,
As the prophets long foretold,
Hills and mountains be forgot—
But, God's covenant shall not.

In the scripture glass we see
Man compared to vanity,
In the same we often read
Man is naked, blind and dead.

Still, the boasting heart replies,
What! the worthy and the wise,
Friends of temperance and peace,
Have not these—A RIGHTEOUSNESS.

Banished be each vain pretence
Built on human excellence,
Perish, every thing in man—
But that GRACE that never can.

Grace still triumphs on the throne
And a rival will not own.—
Reigns and rules in righteousness,
O, my soul, adore this grace.

It's not of him that wills, nor runs,
Grace must take and make us sons,
Grace must keep and hold us fast
Grace must save, from first to last.

Heaven and earth unite and sing
The praise of Jesus Christ our king,
Whose grace sav'd a wretch like me
Praise his name continually.

JOHN CRABTREE.

ASSOCIATIONAL MEETINGS.

The Predestinarian Baptist Association of Maine will be held, if God permit, with the North Anson church Somerset Co. Me., (about sixty four miles from Richmond) commencing on Friday the 14th day of Sept. 1849 at 10 o'clock A. M.

Lexington Association, will meet with the church of Olive and Hurley—about 13 miles west of Kingston, Ulster county N. Y., on the first Wednesday and Thursday in September, commencing on Wednesday 10 o'clock A. M.

OLD SCHOOL MEETING.

Lexington, Green Co., N. Y., July 25, 1849.

BROTHER BEEBE:—Will you give notice in your paper, that we have appointed a general meeting at our Meeting-house, to be held on the Saturday and Sunday following the meeting of our (Lexington) Association, and earnestly wish our brethren in the ministry and as many others as can, to attend. I feel more than usually anxious to see as many as can attend, inasmuch as my health is declining and I am not able to visit them as I once was; and probably I never shall be. I most gladly would come into your parts again if my health would admit of it; there are many there whom I hope to meet in a better world, when freed from disease and death, when former things shall be passed away. Please remember me affectionately to your family, and to all the brethren, especially to Dea. Jas. Burt, if he has not yet passed over Jordan. My own health and that of my family is but feeble.

Yours in christian love.

HEZEKIAH PETTIT.

RECEIPTS.

Wm. L. Benedict	N. Y.	\$1 00
Walker Wakeman	"	1 00
John Parkinson	"	1 00
Victor E. Baird	"	.50
J. F. Croshaw	"	1 00
John P. Shutz	Pa.	5 00
E. Hutchins	Ia.	1 00
John Brown	Ala.	1 00
M. P. Lee, Esq.	Va.	1 00
David Shreves	N. C.	1 00
Morris Lassing, for Wm. Brown	Ky.	1 00

Total

14 50

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The following agents for the *Signs of the Times*, are duly authorised to receive, collect and transmit all monies due the editor, on account of subscription, and are requested to aid in extending our circulation.

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., OCTOBER 1, 1849.

NO. 19.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

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To whom all communications must be addressed.

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☐ All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATED.

For the Signs of the Times.

Lebanon, Warren Co., Ohio, }
Aug. 16, 1849. }

Remarks on Elder Trott's letter and queries.

BROTHER BEEBE:—For the satisfaction of brother Trott, and all others concerned, I feel called upon to make a few remarks on the aforesaid letter and queries. I have no desire to enter into a labored controversy with any of my brethren on the subjects contained in said letter. When in a former letter, I exhorted brethren to be willing to be "little christians," I simply meant, that they should be content with what the Holy Spirit may from time to time reveal to them, and not be anxious to find out something that never was known before by the church. I believe that the apostles and primitive christians, knew as much about the King of Zion, and the mysteries of his kingdom, as any other set of men have, or ever will, while in this militant state. I believe that the most important knowledge men can possess in this life, is to know that "Jesus Christ is the Savior of sinners, and that they have pardon through his blood." Paul, whose knowledge of spiritual things was doubtless as extensive as any man's of modern times—said, "For I determined not to 'know' any thing among you, save Jesus Christ, and him crucified." And when the Apostle said—"But strong meat belongeth to them that are of full age," he meant nothing more than that complete, full, and perfect redemption, which the saints have through the blood of Jesus Christ, independent of the "blood of bulls and of goats, and the ashes of a heifer." Jesus said—"My flesh is meat indeed." I desire no STRONGER MEAT, neither in sickness, nor in health; in life, or in death; in time, or in eternity. Does brother Trott know of any meat more substantial? When the Apostle prayed that his brethren might *abound more and more in knowledge and in all*

judgment; and be filled with the knowledge of his will in all wisdom and spiritual understanding, in my humble opinion, he only desired that they might be diligently enquiring what God would have them do; and how they should conduct themselves under the trials through which they were passing, as the contexts plainly show. Brother Trott calls brother Beebe's reply to my letter "able;" from which I gather that he agrees with the sentiments expressed by brother Beebe in that reply. Does brother Trott believe the sentiment contained in the following quotation from that reply? "We understand that the soul, not the natural body of the saint, is quickened in being born again. And this quickening is the communication of new life to the soul, which was dead, by the which that soul is made alive, and becomes a new creature." If brother Trott believes that sentiment, there is no difference between us on that subject. I believe that the soul that was dead, is made alive; that was darkness, is light; that was filthy, is washed; and that great work is effected by Jesus Christ entering the souls of the elect, and there abiding, *the hope of glory.*—If the extract taken from brother Dudley's pamphlet by brother Trott, agrees with the aforesaid sentiment, then have I given a "false coloring" to that extract—But God knows that I did not so intend. I am satisfied, that the Life of the church was not created in Adam; was not put forth in Adam; consequently did not fall in him; therefore, "did not need salvation any more than did Christ personally." But nevertheless I believe the *body* of which Jesus Christ is *the life*—was created in Adam, did fall in him, and consequently, did need salvation: and the members of that body are called sheep—"All we like sheep have gone astray." But the Life of those sheep never went astray. The body being deceived was in the transgression; but the Life never transgressed. The body was a "stranger and foreigner," hence the necessity of adoption: but the Life was never a *stranger and foreigner*: hence He is called—THE ONLY BEGOTTEN OF THE FATHER. The body, was in a state of irreconciliation—but the Life never was. The members of that body in their fallen state were—"fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, extortioners;" but the Life of the body ever was "holy, harmless, undefiled, separate from sinners." Well might the Apostle say—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

"Twas his own purpose that begun,
To rescue rebels doomed to die!
He gave us grace in Christ his Son,
Before he spread the starry sky."

If on this subject brother Trott cannot now understand me where I am, I despair of ever being understood by him. I hardly know what to think or say about his remarks in the sixth division of his letter relative to a quotation from my letter. I do not know whether he approves, or condemns, the sentiment of that quotation. I said (in that quotation) to the saints, speaking of their first acquaintance with the Savior—"you did not then think of an eternal actual existence with Christ." Brother Trott tells us what he experienced at that time, but does not say that he himself ever experienced any such thing; but merely, that he viewed Christ dying as his substitute, and was led to contemplate the provision as made in eternity. These were my own reflections at that joyful, never to be forgotten moment. I was then led to enquire—Oh! why such love for me a rebel worm, that Jesus the spotless Lamb of God should die, that I might live with him on high? I could give no reason then but—"Even so, Father; for so it seemed good in thy sight." And I have never been able to give any other reason to the present day. Brother Trott exhorts me to leave the *a, b, c, of the doctrine of Christ, and go on to perfection.* I do not know what brother Trott means by the *a, b, c, &c.* I think that I understand what the Apostle meant by exhorting his Hebrew brethren "to leave, and go on." He was exhorting them to leave the types and shadows of the ceremonial law, and go on to an unshaken confidence in the blood of Christ for purification—"For by one offering he hath perfected forever them that are sanctified." For as long as they were clinging to shadows, they were laying a foundation for "repentance from dead works, &c."

Brother Trott, you have not offended me, and if you had, I should be under obligation to forgive you, or quit praying—"Forgive us our debts, as we forgive those who trespass against us." Oh! that we could all give heed to the following exhortation—"I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

I remain, as ever,

Yours, in hope of eternal life,

SAMUEL WILLIAMS.

For the Signs of the Times.

Licking County, O., August 13, 1849.

BROTHER BEEBE:—By request of many brethren among whom I have traveled, I will write a few lines for their satisfaction. I returned home from my long journey to the West, on the 4th inst., having traveled 1733 miles, and tried to preach 55 times, with eighteen churches and in other places. In my journey I have seen many dear brethren and sisters whom I never saw before, and thirty-one of our preachers. What a blessed privilege to see so many of my Father's children which are scattered abroad over so wide a section of our country, and all speaking the same things and all experiencing the same sorrows and joys, the same doubts, fears, conflicts and victories, and all having the same hope, even Christ in them the hope of glory, and having no confidence in the flesh. Truly we are poor, weak and dependent mortals, having no power to help ourselves. May the Lord strengthen us and give us faith in him, and enable us to do his will in all things while here below. I see the way worn travelers are falling on every side, and why this poor unworthy worm is spared, is only known to God. O, for a heart to praise a blessed name for life and all the blessings bestowed; especially for a knowledge of the way of life and salvation through our glorious Redeemer.

Nearly fifty years ago I was made alive; (if ever I was) but O, how little have I learned of divine things, yet I glory in that little, because it is of that divine teaching that none but God can teach, and it cannot be forgotten, because he makes his works to be remembered. Great are the works of the Lord! They are sought after by all who have pleasure in them.

The state of religion is at a low ebb generally, but few additions are made to our churches, and great negligence is manifested in attending the regular appointments for meeting. I think the carelessness of pastors is one great cause; they do not fill their places as they ought. I see in my travels great need of faithful admonition to pastors and people. May the Lord revive his blessed work in the midst of these years, and spread abroad his glorious conquests, and say to the North, Give up, and to the South, Keep not back. Bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by his name. This people has the Lord formed for himself, they shall show forth his praise. How striking is the contrast between God's *shalls* and man's *wills*! I will be their God, and they shall be my people, saith the Lord. We *may* be his people, and he *may* be our God, *if we will*, says man. "Thy people shall be a willing people in the day of thy power, says God; but men say, *we may be willing if we will*!" "The Redeemer shall walk there," saith the Lord. *May walk there*, says the free-willer. How do they pervert the word of God, to make the salvation of souls appear to depend on an enemy to God. How astonishingly strange does the arminian plan appear when contrasted with the testimony of God. It

is not into nothing, and does not do nothing; for it is all a delusion. Salvation by grace exhibits the glorious perfections of the captain of our Salvation: his wisdom, power, justice, faith, fullness, righteousness, truth and holiness, together with all his fullness to supply his needy children in all their varied circumstances throughout all time, and to crown them with endless felicity, and the whole body, without the lack of a single member, shall participate that bliss; for if one member should fail, the failure would so impair the wisdom, power and goodness of God that he would not be the God that the church adores. My soul mourns on account of the contempt men cast on our God, blaspheming his holy name. "I will talk of his wisdom and tell of his power." Mercy's Building shall be built up forever.

In closing this I will say to the brethren and sisters with whom I have formed an acquaintance, if I see you no more in the flesh, it is my prayer that God may abundantly bless you all, in soul and body; and I entertain a hope that we shall meet again where there will be no parting, and where sorrowing will be done away forever.

Farewell in the Lord.
ELI ASHBROOK.

For the Signs of the Times.

Chambers Co., Ala., Aug. 24, 1849.

BR. BEEBE:—In ancient times when the most of national Israel had forsaken the Lord and said it is vain to serve God—

"**THEN THEY THAT FEARED THE LORD SPAKE OFTEN ONE TO ANOTHER; AND THE LORD HEARKENED AND HEARD IT.**"—*Mal. iii. 14-16.*

What was then true of national Israel is now true of nominal Israel; and from this fact I found an argument for the absolute necessity of those who fear the Lord, speaking often one to another. It is true that the "little flock" is scattered over a large extent of territory and can seldom have opportunity of speaking face to face,—hence the necessity and utility of an epistolary correspondence among the saints,—as a medium of which the Signs and Monitor is highly esteemed by many, and especially so by me. It is truly a time when the Israel of God should speak often one to another, as well as to cry both day and night unto God, that he would avenge her of her adversary; and we have the blessed assurance that God will avenge *his own* elect that cry day and night unto him, though he bear long with them, *Luke vii. 7.* We are informed that whatsoever things were written aforetime, were written for our learning, and I have thought something might be learned from a circumstance recorded in the 16th chapter of Numbers, where we have an account of the rebellion of Korah, Dathan and Abiram, in virtually denying God's prerogative to choose Moses and Aaron and place them over the congregation of Israel, by saying unto them—"Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift you up yourselves above the congregation of the Lord?"—For this

sir we find that the "earth opened her mouth and swallowed them up, and their houses and all that pertained unto Korah."—Now if we are to learn anything from this, and if it has any spiritual application in our day, as I verily believe it has, may we not learn that those who in our day, deny God's prerogative to choose, call and qualify able ministers of the New Testament, that the earth is opening her mouth, and is now fast swallowing them up in all those worldly or earthly and carnal institutions after the traditions and commandments of men, and not after Christ. It does seem to me that all denominations except the Old School Baptist will shortly be swallowed up of the carnal ordinance of the world, and I doubt not but this will be that second beast that rose out of the earth having *all the power* of the first beast before him. But enough of this.

I wish now to say a word or two respecting the Zion of God here. We have stood as a separate and distinct people, and not been reckoned among the religious nations of the earth, nor held in our connection or fellowship any who wear a "Babylonish garment," or who speak in the Ashdod tongue; but we have been endeavoring, under the teaching of divine grace, as we trust, to live soberly & to keep the unity of the faith in the bonds of peace, that we may be perfectly joined together in the same judgment, and with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. *Rom. xv. 6.* I think I have witnessed the truth of that scripture which says, "Behold how good and how pleasant it is for brethren to dwell together in unity; it is as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." *Psa. cxxxiii.* Brother Beebe, I do believe that the Lord has commanded his special blessing upon his Zion here, and we are made occasionally to sit together in heavenly places in Christ Jesus, and to rejoice with joy unspeakable and full of glory. We have passed through a long wintry time, and suffered much reproach and derision from nominal Israel because we would not become warm by *their* fire, nor encompass ourselves about with sparks of our own kindling; but all this we disregard so long as the borders of Zion are blessed with peace. We are taught to believe that christian union, communion and fellowship, is the effect of God's love being shed abroad in the soul, and of the sealing of the Spirit, engraving the image of Jesus on the soul of every true believer, and imparting holy and divine principles whereby each humble soul is brought into a sensible and experimental relationship to him who is "holy, harmless, and separate from sinners." The saints are denominated "children of light and children of the day," and Jesus Christ is their only Sun, the fountain of light and heat; he is the "True light," and in him is no darkness at all. (*1 John, i. 5.*) Natural or unregenerate persons are denominated "darkness," (*Eph. v. 8*) and their works are called "*works of darkness*," and this is one reason why the saints cannot be in union and fellowship with

those who only have a form of godliness, but deny or know nothing of the power thereof,—what communion, says Paul, hath *light* with *darkness*? (2 Cor. vi. 14.) So gross is the darkness and blindness of fallen man that nothing short of the merits of Jesus, and the almighty power of God's spirit can expel the darkness and give the light of the knowledge of the glory of God in the face of Jesus Christ. Through this efficacious medium the saints are said to be "delivered from the power of darkness, and translated into the kingdom of God's dear Son." Col. i. 13. The saints being called by the mighty power of God to the fellowship of his Son Jesus Christ, they are united to him—are one with him, are in him, and in him is "no darkness;" and so it is said, "now are ye *light in the Lord*." All the attempts of man to produce such a light as that which shines forth from Zion will ever fail, for the Lord God himself is a Sun and Shield to his people, and so it is said, "Out of Zion the perfection of beauty, *God hath shined*." This is a light that cannot be hid, such as Saul of Tarsus saw as he journeyed to Damascus—a light above the brightness of the sun.

But I must bring my remarks to a close. I have tried to be as concise as I well could, so much so that I fear what I have written will be too obscure for "godly edifying," but I hope the scriptures to which I have referred may be examined by the reader. Many precious things have been presented to my mind while writing, which the circumscribed limits of a communication of this sort would not allow that I should present at large.

Some communications which I have seen in the "Signs" are too deep for my limited capacity, yet I have no disposition to pull out the eyes of brethren, simply because they can see further than my weak vision is able to penetrate.

Yours, &c.

WM. M. MITCHELL.

For the Signs of the Times.

Pickaway Co., Ohio, June, 1849.

DEAR BROTHER BEEBE:—Indulged with comfortable health and enjoying a few quiet moments, I have just employed them in reading the First Epistle general of Peter, led to it perhaps by your remarks in reply to brother Hood, "Who hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." I have often wished for an epitome of christian duties, or a discipline of a christian church, or a rule of conduct for us individually, or in social capacity. Here I have it all laid down before me, in this very same epistle, with reasons annexed motives inducing, and principles conducing to a holy walk and conversation. I will say nothing about the spiritual privileges great and high, bestowed freely, which was prophesied of, believed in ages before, and were now enjoyed by those same strangers and pilgrims to whom the apostle wrote. My mind seemed to inquire more about, how I, who belong to that same family, shall attain to

that high privilege to walk as directed by the apostle, and I thought, as I have none to converse with, I would just place a few thoughts on paper and send them to you as a medium of relief from harassing doubts, and perplexing fears, so far as my own likeness appears, viewed in the divine glass. I am certainly more conscious of sin than any other person can possibly be respecting me, and though I have been trying to discipline the old man these many years, yet I find, he is still lively & active. I did hope in length of years and severe regimen he would have been subdued, and by a continual course of severe providential suffering and afflictions, he would have become extinct. Not so: I have still to groan, Oh, wretched man! When first called to participate in the christian hope and righteousness, by the revelation of Jesus Christ, as the Way, the Truth and the Life: great was my joy and happiness, in that light and life, for indeed I had been years toiling under that dispensation of darkness and death that rendered to bondage. I said in my heart, that whoever were the people that so professed Christ they should be my people, and their God my God. I committed myself to the divine guidance to direct to that people, for I knew not at that time there was a people on earth that so believed in Christ Jesus doctrinally and practically, as I believed; to the Old Baptists I was almost immediately led.—But Oh, the fears and searchings of heart, and the scriptures on the subject, before I could consent to make an open confession of Christ, as in primitive times; but by the word of God, and a dream on the subject of baptism, and with regard to sin, and my fears lest I should bring a scandal on that cause, of all others the most dear to me, I was silenced by relying on the divine faithfulness, and grace, and not from myself. But I still find I am ever prone to go to that broken cistern, self, for help; but it fails, and fills me with distress, and yet I am not wearied, God in his wisdom has been pleased to lead me by way of the wilderness, and I have murmured too, but through grace I am still preserved.

The Signs, to me, is a medium of spiritual enjoyment and converse with my elder brethren, those who have endured the heat and burthen of the day, they comfort me by their experience. I do hope that toil-worn servant of Christ, brother Trott, will continue his thoughts and observations on Revelation, in connection with passing events. Do as you please with this. In christian fellowship and love I subscribe myself yours sincerely,

FRANCES A. NEILL.

For the Signs of the Times.

Near Lexington Ky., Aug. 15, 1849.

MY DEAR BROTHER BEEBE:—

From the moment I read your response to Elder Williams' queries in No. 12 "Signs," I have had it in contemplation to write to you, and drop some suggestions for your consideration—knowing Elder Williams, and being satisfied that I know the motive which prompted him in propounding the queries to you, I was prepared for his exultation

at your admitting that the *soul* is regenerated.—That brother Beebe, has committed himself in his reply to Elder W., I think will be manifest upon his re-examining the following positions taken in his reply.

"If what we have thus far written on this query be correct, then *nothing in the christian is a new creature, but what was actually in Christ*."

A little lower down on the same page you say

"And this quickening is the communication of *new life to the soul*, which was dead, by the which *that soul is made alive, and becomes a new creature*."

Now, I ask brother Beebe, was the soul actually in Christ? If not, and I think on reflection, brother Beebe will admit it was not, are you not found in conflict with yourself? "And so it is written the first man Adam, was made a *living soul*." "And he called their name Adam." "The last Adam was made a *quickening spirit*, even every one that is called by my name." "As is the *earthly, such are they that are earthly*; and as is the *heavenly, such are they also that are heavenly*."

I submit several questions, a solution of which may rid the subject of some obscurity. 1. What do you understand *the soul to be*? 2. Did the soul compose any part of the Adamic man? 3. Were living souls created in the first or the last Adam? 4. Does any thing descend from within the first or the last Adam, which was not created in him? 5. Is it not the soul which distinguishes man from the rest of creation, and renders him a *rational, intelligent, responsible being*? 6. Was man capable of vice or virtue until the Lord God "Breathed into his nostrils the breath of life and man became a living soul"? 7. What is it that exercises volition for the body, and prompts it to action? 8. Is it the *act* or the intention to commit the act, which constitutes crime? 9. Can any other than an intelligent being, commit crime and draw down the curse of God upon him? 10. Is any thing ever developed from seed, which was not in the germ? 11. Does Jehovah take any part of the Adamic man, out of which to form the "new man"? 12. If the soul is regenerated, or more properly, remodded, and by this remodding becomes the "new man," is it not a transformation, instead of regeneration? 13. Is it not an abuse of terms, to call the *soul* the "new man," when in truth, the soul existed prior to regeneration; and would it not be rather the "old man" dressed up in *new livery*? 14. If the soul is regenerated, or born again, and it is that which exercises volition for the body, would not every act of the body, and its members, be conformed to the strictest principles of holiness; seeing that "whoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God"? 15. If the soul is the intelligent part of man, which renders him responsible, and that soul being regenerated, cannot prompt the members of the body to sin, how are we to understand the Apostle John. "If we say we have no sin, we deceive ourselves and the truth is not in us." If we confess our sins, he is faith-

ful and just to forgive us our sins and to cleanse us from unrighteousness—have the goodness to reconcile 1 John i. 8 9, with iii. 9? 16. Would God chastise beings entirely devoid of intelligence? 17. Could the flesh and blood of David, Peter, or any other child of God rebel against the divine throne and bring down the rod upon him, if that part which rebelled, was destitute of an intelligent principle? 18. Was Jesus Christ (the husband) composed of two whole and distinct natures, the divine and the human—did either compose a part of the other nature. If christians (the bride the Lamb's wife) be composed *not* of two whole and distinct natures, or if either, composed part of the other nature in her, can we realize what the Apostle said, "But we know that when he shall appear, we shall be *like him*, for we shall see him as he is?" 19. Are there indeed, two men in the christian, "The old man, which is corrupt according to the deceitful lusts;" and "the new man, which is renewed in knowledge after the image of him that created him?" Is the "new man after God, created in righteousness and true holiness?" 20. Are not the two men in, or composing the christian as developed, here upon earth, fed upon radically different elements, and possessed of radically different lives?

I rose up from an attentive perusal of Doctor Watson's review of the Licking circular, with this strong conviction of mind, the most appropriate answer Licking could give the Doctor is, "What I have written, I have written."—That is, what we have written is true, and the Doctor's sophistry cannot overturn it. I was much pleased with, and most cordially adopted your reply to the Doct. I was also much pleased with your reply to Elder Williams' queries with the exception I have taken in the early part of this communication. From the time you left us, I was strongly urged by many brethren to publish the circular on the "origin, nature and effects of the christian warfare," but declined, until the extensive and palpable misrepresentations of that letter and of my views, seemed to render it necessary to my own vindication. I forwarded copies to you immediately after its publication, and have been led to conjecture, that if you received them, you were deterred from its publication, by the consideration that it would produce controversy. Those in this country, or some of them, who have made war upon that circular are beginning to see the inconsistency of advocating the doctrine of eternal union and opposing the circular, hence they are denying union, except in purpose.

I submit it to you, whether as the circular has been referred to by more than one of your correspondents, justice to all parties, does not require its publication?

Most truly and affectionately your brother,
THOMAS P. DUDLEY.

For the Signs of the Times.

Muskingum Co., O., July 4, 1849.

BROTHER BEEBE:—I feel inclined to write to you, and to the readers of the Signs, an account

of the way in which I trust the Lord was pleased to bring me out of darkness into marvelous light. It is now about three years since I trust the Lord showed me that I was a vile, guilty sinner, and that I had been sinning against him all my days, that from my infancy I had been a rebel against my God. In May, 1846, I was made to see my condition, and to feel what a hard and sinful heart I had, and that I was traveling in the broad road that leads to destruction; but it appeared to me that I had come to the end of that road, and that divine justice must have its demands, and I must sink down to hell, and I was compelled to say that it was just; for I felt that I deserved nothing less. My mouth was stopped, and I could only cry, "Lord save, I perish." In this condition I was left for some time; but at length, I trust the Lord was pleased to bring me into the way that leads to everlasting life, and to say to me, "This is the way, walk thou in it." At that time I thought that all my troubles were gone, and I viewed Jesus as my Savior, that he died for my sins, and arose for my justification; and that he had taken me up out of a horrible pit, and out of the miry clay, and put a new song in my mouth, even praise unto God. I was convinced that he is able to save unto the uttermost all that come unto God by him. For it is through the atoning blood of Jesus alone that sinners are saved. He is the Way, and the Truth, and the Life; none can come to the Father but by him; for without the shedding of blood there is no remission of sins.

When hanging on the accursed tree,
My Savior shed his blood for me;
He bled and died that I might live,
And honor to my Savior give.

As I have been much pleased in hearing from the children of God, in different parts of the country, through the Signs, and having to write you on business, I have sent the above, which if you think it will be consoling to any of the dear children of God, you may publish.

May the Lord graciously keep us and all his dear children from the evil of this world, and when we depart hence, may we all meet around his dazzling throne, to praise him who hath loved us with an everlasting love, and hath therefore with loving kindness drawn us.

Yours in christian love,

JOHN BOLIN.

CIRCULAR LETTER.

The Ketocton Association assembled with the Church at New Valley, Loudon County, Va., on the 16, 17, and 18 of August, 1849. To the churches of which she is composed, sends christian love.

DEAR BRETHREN:—Another year has passed away since our last communication, and according to usage we address you again concerning the things that belong to the kingdom of our Lord Jesus Christ. In scanning the events of the past year, and indeed of all past time, we are led to rely more exclusively, if possible, upon those great principles, which constitute the basis of our holy religion. The Church, embracing in itself the whole election of grace, is the property of Christ; for he has redeemed it with his blood, and as his

property, he has absolute control and dominion over it. But not only is he the sole proprietor of the church—not only does he reign over it as its King and Law-giver; but he is the King of kings, and Lord of lords, exercising universal sway over all things in heaven, earth and hell, for the benefit of his church; "For he is head over all things to the church, which is his body, the fullness of him that filleth all in all." This dominion, which he holds over all things, is a dominion of righteousness; for it is written, "A King shall reign in righteousness," and again, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." All the acts, therefore, of his reign, however they may seem in the sight of men, are righteous: whether they cleanse from sin and pollution poor worms of the dust, who are all over defiled by nature, or leave them in their ignominy and shame: whether they exalt them to heaven by the exercise of sovereign mercy and grace, or cast them down to hell, by the exercise of avenging justice—they are alike righteous—the independent acts of an independent God.

But the church is his body. The relation which the head of any thing bears to the body, is that of sway—the head wills and straight the members obey—they are in complete subjection to the head, wholly controlled and governed by it, and yet so sweetly do they accord, that there is no jar or disagreement. The members obey with as much alacrity as the head directs; for the same Spirit that influences the head influences the members, and if obedience be not found in any part, which affects to be a member, it is an interloper, and not a member; for it is written, "If any man have not the Spirit of Christ, he is none of his"—he is not a member of his body. Obedience then is a test of membership, and an evidence that we are in possession of that eternal salvation which our Lord hath obtained for his church; for says the apostle speaking of Christ, "And being made perfect, he became the author of eternal salvation to all them that obey him." This obedience however is not shown by fleshly performances, it consists not in religious observances of days and months, and times, and years, it cometh not by observation, it is the operation of the mind, and not of the body; for says the apostle, "With my mind serve I [or obey I] the law of God, and with my flesh the law of sin." All operations of the flesh, then, of whatever character or pretension they may be, are sinful—whether religious or irreligious—whether to convert the world by industriously circulating a perverted gospel, which we consider the exercise of spiritual wickedness in high places, or by urging the more bold and open infidelity of Hume, and Voltaire and Tom. Paine—whether by advocating the principles of Arminianism or Mahometanism, all are alike sinful as pertaining to the flesh. Now that the flesh is capable of religious performances, is evident from the history of the human family, from the days of Cain down to the present period. The religious wars that have deluged the earth with blood—the union of Church and State—the establishment of the Papal See—the horrors of the Holy Inquisition—the cruelties of Heathenism—the hypocrisy of Pharisaism—the hauteur and boasting of Arminianism—all point to the flesh as their origin, and in hatred of God and his truth, differ from each other only in name and circumstance. Yea, though the flesh should, in all the sincerity of which it is capable, render its service to God by the strictest observance of what it considers prescribed duties, by fasting and prayer, by almsgiving and devotional practice, by sacrifices and oblations, by rearing edifices for public worship, by educating pious young men for the ministry, by resorting to anxious seats, and mourners' benches,

and protracted meetings to swell the number of worshipers, by compassing sea and land to make proselytes, by the amalgamation of church and world in the establishment of religious societies for evangelizing the world, for the spread of the gospel, for the circulation of bibles, for the diffusion of truth by tracts, for the furtherance of temperance and other virtues, all as acts of the flesh would be acts of disobedience, and as such hateful to God, and of no avail to avert his wrath.

What then is obedience and how does it exhibit itself? Obedience, we have said, is the act of the mind—the operation of the new man—the product of the renewed heart—it is the fulfillment of the new commandment, “to love one another,” which our Lord gave to his disciples, and with which none but disciples can comply—it exhibits itself by long-suffering, kindness, meekness, gentleness, humility, temperance, love, by delighting in the truth, by bearing afflictions and distresses and persecutions, the scoffs of the world, the importunities of the flesh, the assaults of the devil, and the rage of anti-christ for Christ’s sake, by believing what God has said concerning his everlasting love, his fore-knowledge, his predestinating purpose, his effectual calling, and his preserving grace, by hoping for an interest in Christ, in his blood and righteousness, by waiting for the manifestation of the sons of God, the redemption of the body, and the bliss of the eternal world, by enduring hardness as a good soldier, and crosses and chastening, and by persevering amidst all the obstacles and dangers, and difficulties of the way to the end, by esteeming another better than himself, and by complying with the ordinances and requisitions of the house of God. This is obedience, and in all its diverse and varied action, it but manifests itself as the evidence of those graces, which are implanted in the heart in regeneration, by the operation of the Spirit of God; indeed it is styled by the apostle, *the obedience of faith*.—Now all these graces are treasured up in our Head for the benefit of the body, and from that Head they flow according to his will through all the members, imparting life and vigor, and action, and producing obedience as their fruit. It is obedience that impels the child of God to seek the communion of his brethren, and to exclaim, “Come all ye that fear God and I will tell you what great things he has done for my soul.” It is obedience that leads him down to the baptismal stream to give evidence that he is dead to the world, but alive unto God. It is obedience that leads him to participate in the Lord’s supper, the emblem of his sufferings and death—it is obedience that leads him to take up his cross, and follow his Master through evil and through good report—it is obedience alone, by which he is known to his brethren, and his brethren to him.—Obedience inspires confidence in each other, a want of obedience the contrary—obedience leads him to the assembly of the saints. Does he absent himself needlessly? The confidence of his brethren is impaired.—Obedience leads him to walk circumspectly in the world; does he give loose reins to the propensities of his carnal nature? The confidence of his brethren is withdrawn.—Obedience must accompany a profession of faith, in order that faith may be valid. Hence, the apostle says, “Show me thy faith without thy works, and I will show thee my faith by my works.” Abraham was justified by works as the evidence of his faith; for without faith he would not have obeyed the commandment of God and by that obedience his faith was made perfect, or afforded evidence that it was genuine.

But does not obedience engage in more active duties? Is there not such a principle as zeal, which will incite to every good word and work—

which will put forth increased energy in the cause of benevolence—which will devote life and property to the furtherance of the gospel and the salvation of immortal souls? Is it not enjoined upon the people of God both by reason and scripture, that they should be up and doing—that they should attempt great things, and that great things will be the result? To answer these questions we must return again to the figure of the Head and members of the body. We reply, the members can do nothing without the Head, and thus our Savior said, “Without me ye can do nothing.” Do we leave this figure, and apply to others used by inspiration to show the relation of the church to Christ? The church is represented as a building, the members as the various materials of the building. Does the material in the quarry of nature plumb and square itself and leap of its own accord to its place in the building, or aid other materials in gaining their places? Or are they deposited aright by that Head that built all things? It is true God uses his ministers whom he qualifies for that purpose, to gather together in a church capacity, by the preaching of the gospel, those materials, which he had afore prepared unto glory, that they may be exhibited as the building of God; and it is also true, that these ministers sometimes introduce wood, hay and stubble as materials; but they cannot stand the fire of persecution, to which God will subject them. And it is further true, that the whole building of anti-christ is composed of such materials, materials which are soft, and can easily be cut and pressed and squeezed into their various places by the cunning architects who rear that building; but those materials are combustible, and our God, says the Psalmist, shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.—Again, the church is likened to a flock of sheep, sheep that were originally scattered abroad, the Prophet, “All we like sheep had gone astray.” Did a flock of sheep that were scattered ever gather themselves into a fold, and bring others along with them? Or are they gathered by the Shepherd? Even Caiphas, the Jewish high-priest, prophesied that “He (Christ) should gather together the people of God that were scattered abroad,” and thus our Lord, “Other sheep I have which are not of this fold, them must I also bring, that there may be one fold and one Shepherd.”

We conclude then that obedience flows as naturally from the graces of the Spirit of God, as any effect from its cause; it is a truth found every where in the sacred record, it is found also in the experience of every child of God; for the experience of every saint is but the transcript of the law of God, it is written in his heart; for the Spirit itself in the divine testimony beareth witness with our Spirit, that we are the children of God—that Spirit takes the things of Christ, and shows them unto us. Brethren, are these things so?—May God enable us to exhibit to each other, (for the world knows us not,) that we are members of the mystical body of Christ, materials in the building of grace, and the sheep of his pasture, and inhabitants of his holy hill, by walking uprightly, by working righteousness, and by speaking the truth in our heart, and to his name be the praise. Amen.

THOMAS BUCK, *Mod.*

PH. A. KLIPSTEIN, *Clerk.*

As no temporal blessing is good enough to be a sign of eternal election, so no temporal affliction is bad enough to be an evidence of reprobation; for the dear Son of God was a man of sorrows and acquainted with grief.—*Arrowsmith.*

CORRESPONDING LETTER.

The Kettocton Association in session with the New Valley Church, August 16, 17, and 18, 1849, To all Associations, Corresponding Meetings, &c., with whom we correspond.

DEAR BRETHREN:—Amidst the conflicting elements that now so much agitate the civil and religious world—whilst thrones and empires are tottering, and kingdoms falling, and the various divisions of the professed church are using every effort to enhance their numbers, and elevate their popularity, we who profess to belong to that kingdom that is not of this world, whose King is God over all, and blessed forever more, should rely solely on the Holy One of Israel. He is our Fortress, our Hope and our Refuge. He has permitted us to meet in our annual association and we rejoice to say, that a unanimity of sentiment and a oneness of feeling has characterized our meeting, and there has been nothing material to mar our peace, or to disturb our joys; and the letters from the churches composing this body give a good report as regards their peace and firmness in the doctrine of our Lord. We were greatly comforted in having the labors of your ministers, and presence of your messengers, and we desire that God may bless our correspondence to our mutual comfort, consolation and love of the truth.

Our next Association will meet (God willing) with the church of Christ, called Water Lick, Warren county, Va., commencing on Thursday before the third Lord’s day in August, 1850, where we cordially invite our brethren to meet with us by letters and messengers.

THOMAS BUCK, *Mod.*

PH. A. KLIPSTEIN, *Clerk.*

EDITORIAL.

SOUTH MIDDLETOWN, N. Y., OCT. 1, 1849.

REPLY TO ELDER T. P. DUDLEY.

We have no disposition to contend for the particular form of expression to which brother Dudley objects, which occurs in our answer to the queries proposed by brother Williams, in the 12th number of the present volume. Indeed, having our attention recalled to the article, we readily perceive that the two passages quoted by brother Dudley are inharmonious; but we believe that the incongruity is attributable to the hurried manner in which the article was written. We do not regret that our brother has called on us to review the subject; for the more we contemplate the subject, the more we feel impressed with a sense of its magnitude and infinity. To us, at least, the agitation and discussion of the subject has been instructing. But there is much involved in its range that we need to be farther enlightened in. The term *soul* is often very vaguely used by modern writers; and we have often used the term in the same senses in which we have understood others to use it. We rejoice to know that “the word of God is quick and powerful sharper than any two edged sword, dividing asunder the *soul and spirit*, joints and marrow,” &c., notwithstanding our utter inability to make these distinctions understandingly. Mary said, “My soul doth magnify the Lord, and my spirit doth rejoice in God,” &c. From the clearest light we now have, we are

led to conclude that the natural soul of man comprises all that makes him an animated creature of God; for until God breathed into him the breath of life, Adam's body was inanimate; but as soon as life was breathed into his nostrils man became a living soul. Adam's sons were by natural generation born in his likeness, so that as is the earthy Adam such also are they that are earthy. And our Lord has said, that which is born of the flesh is flesh, and that which is born of the spirit is spirit. As our Lord has made this distinction, we have no right to blend the two.—That Christians while in this world possess a natural life given them in, and derived from Adam, and a spiritual life given them in, and by them derived from Christ in like manner, we think must be admitted by all the saints. The one is natural and common to all the human family, the other is spiritual and peculiar to those who are born of God. Thus being distinct in nature and in progenitive derivation, yet both developed in the same individual, the one of the old or natural creation, and the other of the new and spiritual creation, the one fashioned like the earthly Adam; the other after God, created in righteousness and true holiness, accounts for the warfare in all the children of God on earth.

We apprehend no serious objection to what we have written above; but the difference between brethren who have been engaged in the discussion, seems to us to involve the question whether the communication of spiritual life in regeneration changes the state and condition of the soul of its recipients, and if so, to what extent? That there are difficulties involved which are not easily obviated, we think few will be disposed to deny; and when such brethren as have been engaged on this subject fail to agree, we feel a delicacy in offering our views. Yet, though presuming as it may seem in us, we must say, according to our limited light, there is a very important change wrought in the soul by regeneration. Prior to that change the soul, as we conceive, was dead in trespasses and sins. This death however did not consist in any cessation of natural life, but rather in the absence of all spiritual life; and at this change, the soul which was dead, is quickened, and as it is quickened with a spiritual life which it did not derive from Adam or from the old creation, it is made to develop the functions of this new principle of life; and this we think may be traced in all the experience of the children of God. Thus the soul that has sinned, now being quickened, is capable of feeling a deep conviction of guilt, and dread of wrath and condemnation. It is made to realize something of the spirituality of the law of God, the holiness of God, and the justice of the sentence which the law of God utters against them. That quickened soul, if we know anything about it experimentally, trembles before God, and is brought to see that there is no possible way in which it can satisfy the righteous demands of the law and justice of Jehovah; it is tried, convicted, and slain by the law—sin revives and it dies, and becomes dead to the law. It is "buried with him

by baptism into death, that like as Christ was raised up from the dead by the glory of the Father—even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that thenceforth we should not serve sin. For he that is dead is freed from sin." From these scriptures with others, and from the experience of all the saints, may we not learn that the natural souls and bodies which we derive from God through Adam, and which were contaminated with guilt, and under wrath and condemnation, were what Christ came to redeem, purify, and cleanse, and that Christ in the accomplishment of this himself became partaker of the same nature, flesh and blood, took on him the seed of Abraham, and when he was baptized into death, they were legally buried with him in that baptism, and were raised up with him in his resurrection from the dead—from sin, that which he bore, and that wrath and condemnation under which he suffered, and that in this baptism their *old man*, (corrupt nature or Adamic life) was legally crucified, and became dead to the law by the body of Christ, that they should be married unto another, even to him who is raised from the dead? If this be so, and we do not think either of our brethren will dispute it; may we not draw the following conclusion? viz.

1. That as the Adamic life in our souls and bodies, constituted the ground of relationship between us and Adam, that after the crucifixion of that Adamic life, and the communication of the life of Christ, the soul is brought into vital, or experimental relationship with God?

2. That, inasmuch as those who have been thus baptized, shall be in the likeness of the resurrection, the same change is to be effected in the souls and bodies of all the saints, as was effected in the soul and body of Christ in his resurrection from the dead?

3. That as Christ was put to death in the flesh, in his body which was made in all points like his brethren, and raised up from the dead by the glory of the Father—being **BEGOTTEN** from the dead, so that his resurrection was not a re-assumption of human life; but a divine, immortal and heavenly life; so that although he was known, after the flesh in his incarnation; yet henceforth know we him no more after the flesh. Even so in like manner, or in the likeness of his resurrection, shall the souls and bodies of all the saints be conformed to the glorified body of our Lord Jesus Christ.

4. That in regeneration the souls of God's children are quickened with a new and spiritual—divine and immortal life which brings them into a new state of existence, dead to the law, alive to God through the spirit. Old things pass away and all things become new. And hereby they know him and the power of his resurrection, and the fellowship of his sufferings, and are made conformable to his death.

5. That in like manner the bodies of all the saints shall be quickened with the same divine and immortal life, at the resurrection of the last day, and brought into the same vital and experimental relation to the new creation, as the soul has entered into at the new birth.

If these conclusions are warranted by the scriptures and the experience of all the saints, the difficulty of brethren who have entertained fears that the identity of the saints would be lost, in adopting the views expressed in the circular written by brother Dudley, will be obviated, and the notion that our natures are remodelled, or used as materials out of which the new nature, or new man is made, rejected as in the circular.

We dare not flatter ourself that the foregoing views will be perfectly satisfactory to the brethren on either side of the grand question at issue; but as we wish only to pass off our views "for what they are worth," if indeed they shall be found when justly tested by the unerring standard of truth to be worth anything, we venture to submit them to the superior discrimination of our brethren.

We wish to recall the terms referred to in our replies to Eld. Williams, and instead of saying "*the soul becomes a new creature*," let it read, *And this quickening is the communication of new life to the soul, that was dead, by the which that soul becomes animated by a vitality distinct from that derived from Adam.*

As the queries of brother Dudley were designed to aid the minds of the brethren in the investigation of this subject, we presume an answer to them severally is not expected from us.

The circular alluded to will appear in our next number.

In closing, we entreat our brethren to investigate this subject with that patience and brotherly love which shall be calculated to edify and endear them to each other. We are now in the flesh, and should mortify the old man, with its vile affections and lusts; and bear with the infirmities of one another; and while on the one hand we set our faces against all innovations on the faith and practice of the primitive church, let us strive with all the saints to comprehend the things of the spirit which are embraced in the record of divine truth, and to know the love of God which passeth all knowledge.

AN EXTRACT.

"My dear brother will say, 'If all our dross and tin are to be taken away, how comes it to pass that so much still remains? When I would do good, evil is always present with me. No furnace that I have yet been in has ever removed the in-being of it from me.' No; if the vessels of mercy were ever thus effectually and perfectly purged, there could be no more conscience of indwelling sin. But the root that bears gall and wormwood still remaining, the furnace remains.

I can find that the furnace purges me from my evil frames, but not from the inbeing of sin, which betrays me into these evil frames. Self is daily to be denied; the war between the law of the mind and that of the members remains, and is sure to be more or less directly or indirectly, the daily cross which the child of God has to take up.

On account of these things the spirit of judgment remains in Zion. To subdue sin and to keep grace on the throne, is the cause of this fire and this furnace in Jerusalem.

Self examination is to the believer the business of every day; and every bill that conscience files against us is intended to bring us to the bar; and, upon trial, that which is disallowed, disapproved, bewailed, lamented over, and which is a cause of grief, and which makes us groan for deliverance, is no more we. It is not I that do it, but sin that dwelleth in me. We are complete in him, without fault before the throne, and clean every whit, notwithstanding these things.

W. HUNTINGTON, S. S."

ORDINATION.

Brethren Harvey Alling and Harvey Rogers, were separated to the work of the gospel ministry by prayer and imposition of hands, in the manner and form usually observed in the churches of our order, at New Milford, Susquehanna Co. Pa. on the 17th day of June last.

The council was called by the church at Jackson, and after the first day's session, adjourned to the place above mentioned, it being the place appointed for the second day of the yearly meeting of the Old School Baptists of Northern Pennsylvania.

Ministers in attendance, who participated in the ordination, were Elder B. Pitcher, D. Robinson, L. Manzer, and A. Bolch.

By order of the church and council.

A. BOLCH, Moderator.

JOSEPH L. MARSH, Clerk.

MARRIAGES.

At the New Vernon Baptist church, on Sunday morning the 16th ult., by Elder C. B. Hassell of North Carolina, Mr. Wm. L. BEEBE (late editor Freedom's Guard) to Miss ELLEN WELCH, both of Middletown.

At the same time and place, by the same, OTIS CARMICHAEL Esq. of Binghamton, to Miss PHEBE ANN, daughter of Elder Gilbert Beebe.

In this town, on Thursday evening, the 6th ult. Mr. BAZAEL SEELY of this village, to Miss MARY A. HOYT, daughter of Mr. Joel Hoyt of Wallkill.

In Minisink, on Saturday evening, the 1st ult. Mr. LEWIS OAKLEY of Binghamton to Miss BARBARA WHEAT, of the former place.

OBITUARY.

In the mysterious and afflictive dispensation of an all-wise providence we are called to announce the sudden death by Cholera of Mr. DANIEL CARMICHAEL on Monday, September 3d, at the American Hotel, in Philadelphia in the fifty-third year of his age.

Mr. Carmichael has long been extensively known as a very active and energetic contributor to many of the most important public improvements of the age.

He seemed to be impressed that the time of his death was at hand, and had left his residence at Binghamton for the purpose of settling up his business affairs when he was called from the scenes of earth.

He was not connected with any professed church, but in his conduct and conversation it was manifest that he was actuated by that Spirit which is superior to nature.

From our first acquaintance with him, which was in early life, he has been one of our most devoted friends—language is inadequate to the expression of our feeling under the loss of so valuable an associate. "I was dumb because Thou didst it."

BROTHER BEEBE—Allow me to offer to your already crowded obituary department the following tribute to the memory of our departed brethren.

DIED, At his residence at Kingwood N. J., on the 27th of March, after a protracted illness, Mr. ANDREW BRAY, in the 60th year of his age.

Suddenly, on the 10th of May, at his residence at Centre Bridge in this county, Mr. JONAS LAKE, aged 63 years.

On the same day, Mrs. ANN, wife of George Slack, in the 38th year of her age.

How sorrowful the task thus to record our melancholy bereavement. In the short space of six months, eight of our number have been consigned to the silent tomb. Again and again have we been called upon to take a last farewell of some one of our brethren whom we loved for the truth's sake.

Brother Lake has for a number of years been a Deacon in the Kingwood church, and his dwelling has long been known to traveling ministers and brethren of our faith, as such a home as the pilgrim loves to find, and knows how to appreciate. He was among the first to oppose the introduction of error in the churches, and has always been a firm and uncompromising advocate for truth. He had been mainly instrumental in establishing and maintaining a stand in his neighborhood for the preaching of the word. The Head of the church has seen fit to take him to himself, and thus to add another to the melancholy record of the departed. His hand for a time has seemed to be heavy upon us; in the dispensations of his government he hath sorely afflicted us. While he is thus removing one after another of those who have seemed to be pillars in the church it is hard to feel reconciled, and to acquiesce in his will. We feel rather disposed to adopt the prophet's lament, and to say, "Help Lord, for the godly man ceaseth, and the good man is perished out of the earth."

I might say of our departed brother Lake, that that steadfast unwavering trust and confidence in God and his salvation which distinguished him through life, did not forsake him in death; but calm and serene he was found in accordance with the admonition of the Lord Jesus, "Be ye also ready." "It is the Lord, let him do what seemeth him good."

May he support by his grace the bereaved relations as well as the church, and cause us all to be reconciled to his righteous government.

Yours in affliction,

E. RITTENHOUSE.

Kingwood, N. J.

DIED, at New Vernon, August 25th, Mrs. AB BEY BEYEA, in the 76 year of her age.

Sister Beyea had been a member of the New Vernon church for many years and was highly esteemed and greatly beloved by all the church. Firm and unshaken in her faith and confidence in God, clear in her understanding of divine things, & sound in the faith of the gospel, she was regarded truly as a mother in Israel. In the decline of her days she sank down under the infirmities of old age, and being full of days she was called home. As the outward tabernacle decayed, she was evidently renewed in the spirit of her mind and during her last sickness, for several weeks her mind was tranquil and her confidence in God was unflinching. With a clear sky, and an unyielding hope of a blessed immortality she fell asleep.

DIED, near Goshen on Friday the 7th ult. after an illness of but a few days, ALMEDE JANE infant daughter of Chauncey and Minnetta J. Horton, aged 1 year, 9 months and 16 days.

This affliction is the more keenly felt by the bereaved parents, as this was their only surviving child.

Lebanon, Ohio, August 28, 1849.

BROTHER BEEBE—Once more I am called to mourn the loss of another flower, and as fair a one as ever bloomed in nature's garden, LAURA AMANDA, that little creature that we had with us at the Salem Association, Ky., when you was there, is no more. She died after a very short but painful illness on the 20th inst., aged 3 years, 3 months and 21 days. Disease unknown.

"So fades the lovely blooming flower,
Fruit smiling so late of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die."

SAMUEL WILLIAMS.

BROTHER BEEBE—As you published the death of my other children, you would much oblige me by publishing the following.

DIED, in Alexandria Va., on the 10th July, THEODORE SYLVANUS, son of Henry and Susanna B. Tarlton, aged 11 months and 13 days.

I remain your unworthy sister in the Lord,

SUSANNA B. TARLTON.

Alexandria, Aug. 14, 1849

Chambers county Ala., June 15, 1849.

BROTHER BEEBE—By special request of the deceased while on his death bed, it becomes my duty to forward to the "Signs" a notice of the death of ELDER WILLIAM CADENHEAD, who died at his residence in Macon county Ala., on the 15th of May, 1849—aged 57 years 3 months and 5 days.

Brother Cadenhead united with the Baptists and was baptized in the year 1819—he was decidedly an Old School Baptist without disguise. When the institutions, schemes, and vain philosophy of men were introduced among the Baptists of his connection, he was among the first to take a stand against them, and to warn his brethren to beware of the "cunning craftiness of men." At what time he commenced his public ministration of the gospel of Christ, I am not informed, it was probably in 1840 or 41. He was then a member of Mt. Gilead church in Russell county. In February 1843 there was a church constituted in Macon county, to which the name of Mount Olive was given; this church unanimously chose brother Cadenhead for her pastor and requested his ordination, which took place in May following. He took the charge of the church immediately, and in 1844 moved into its vicinity and became a member of Mount Olive, which he served to the entire satisfaction of the church to the day of his death. The bereavement is severely felt by the neighbourhood, and more especially, by the churches of his charge.

Brother Cadenhead was quite poor as to the things of this world, and had but little education, but notwithstanding these seeming hindrances and disqualifications, when it pleased the Lord to open unto him a door of utterance to preach the gospel, one would think of a truth that God had "chosen the poor of this world rich in faith," and also the "foolish things of the world to confound the wise." His chief distinguishing characteristic was his great plainness of speech: his real sentiments were always delivered in a plain and open manner peculiar to himself, without affectation, palliation or concealment.

In maintaining the doctrine of Election—the union of Christ and his Bride, and especially the covenant, he had but few, if any equals. He delivered his last discourse with the Mount Olive church, on the fourth Sunday in April preceding his death. Text, Acts xxiv. 14. "But thus I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

There are many things connected with the life and death of Elder Cadenhead that would doubtless be of interest, but I forbear to notice them here as it would swell this article.

ticle to too great a length. He was an affectionate father, a kind and loving husband, and an accomodating and social neighbor. But he is gone—exclaiming but a short time before he died, that there was a church above to which he was going.

By the choice of the church it devolves upon me to take the pastoral care of Mount Olive, though 25 miles distant. Brethren, pray ye the Lord of the harvest that he will send laborers into his harvest.

WM. M. MITCHELL.

Sheboygan Falls, August 5, 1849.

ELDER BEEBE:—The following is communicated in accordance with a promise made some years ago to the subject of it, that if I survived her, I would write a notice of her decease for insertion in the Signs.

DIED, at her residence in Cheshire, Mass., on the morning of May 3d, 1849, after an illness of nine days, MRS. SUSAN SHREVE, aged 75 years 7 months and 10 days.

During the first three days of her sickness, she was insensible to all around her. From that time, though not in constant possession of her faculties, she did not fail to recognize Mrs. Pierce, an orphan of her granddaughter whom she had nurtured from infancy, and regarded as a daughter. On Sunday she conversed with the latter a considerable time respecting her feelings and prospects.—She said her hope grew higher and higher, and was sure and steadfast—that she believed she was going to a better place—she never felt so sure of her adoption as then.—“Our separation, she said, will be short—for you will soon be where I am.” She requested her to read the Signs during the remainder of the year for her sake.

Her sufferings were severe, but borne with a christian's fortitude and patience, till about an hour before her death, when she became free from all pain. At the last, she folded her hands, closed her eyes, and with a smile playing on her lips, fell asleep in Jesus. Her funeral was attended on the 4th, Elder Platt Betts of Chatham preaching from Numbers xxiii. 10.—“Let me die the death of the righteous, and let my last end be like his.”

Mrs. S. was one of those who “contend earnestly for the faith once delivered to the saints.” Her connection with the Baptist church in Cheshire took place many years ago, but for several of the last years of her life, while her own convictions of the truth were becoming more deep-felt, and clear, and firm, the character of the preaching on which she had opportunity to attend was not generally in accordance with those convictions—she could not find the food she craved in the public ministrations, and the Bible and the Signs became her choicest companions. She saw and felt that the doctrines taught in the one were those advocated and defended by the other, and she found in them both food and rest. Some who read this sketch, will readily call to mind the emphatic tone and the kindling eye with which she said to those who doubted, “I know it is the truth.” None but those who have felt the same can conceive the perfect peace and rest which this entire reliance upon the immutable promises of Jehovah, and the “finished” work of Jesus by which “he forever perfected them that are sanctified,” enabled her to feel; and she used often to express the wish that she could write—that she could communicate through the Signs the emotions that swelled her own heart for the comfort and edification of those of like precious faith.

But she is gone from earth. May all who loved her society here, be permitted to enjoy it again in a better world.

F. L. BAGG.

Near Milford Mills, Aug. 29, 1849.

BROTHER BEEBE:—I have to communicate to you and through you to the brethren generally the sad intelligence of the death of brother FRANCIS M. LEWIS, who departed this life on Sunday the 19th inst., after an illness of eight days with Typhus fever, during which time he was a great sufferer (as I am informed,) and almost constantly in a state of unconsciousness. I parted with him at the Corresponding meeting, he returning home

in usual health, and I to make my way to Ketocton association; on my way home I called at his house and found the company assembled and preparations making for his burial, such a shock I have not experienced for a long time. I felt as though I had lost one of my best friends, and feel so still.

Brother Lewis through a profession of more than forty years, has ever been a firm and consistent Old School Baptist. He was an indulgent and affectionate father, and a kind and warm hearted friend. Tender and sympathetic in his nature, he was ever ready to administer to the distressed and afflicted, and in his death, the church at Bethlehem, the neighborhood, and his dear family have experienced a loss which will be long felt.

May God reconcile us all to his righteous dispensation. During the illness of brother Lewis the family received intelligence of the death of his son Thomas, who died at Independence, Mo., of Cholera, what date I did not learn. Thomas was baptized at Upper Broad Run in September last, and was greatly beloved for his amiable disposition and his upright walk and conversation.

Yours in affliction,

ROBERT C. LEACHMAN.

DIED, in this village, on Sunday, Aug. 26th, Miss ELLEN KIRKPATRICK, in the 17th year of her age.

[The following beautifully poetic tribute to the memory of the deceased, is from the pen of Mr. Otis Carmichael.]

Art thou gone? In thy pride and thy beauty laid low,
Shall we greet thee among us no more?
Thy clear, beaming eye, and thy cheek's youthful glow,
With the fond flush of hope, and thy spirit's warm flow,
Shall not time to our circle restore?

To earth with its cares and its beautiful things,
The ties that had bound thee are given:
As the lark, at dawn, from her night-covert springs
So thy spirit unwarmed, hath expanded its wings,
At the call of thy Father in Heaven,

Thine, thine is the joy! But the sorrow is ours.
Like a rose that is nipped in its bloom;
Cut down from thy life in its sunniest hours.
With the falling of leaves and the fading of flowers
We bear thee to rest in the tomb.

We bear thee to rest!—'Tis but dust we convey,
And the clod to its kindred restore;
While our faith thro' the skies shall pursue the glad way,
Till we meet in the realms of unvarying day,
And our hearts shall be mingled once more.

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

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CIRCULAR LETTERS.

TO THE CHURCHES

Composing the Licking Association of Particular Baptists, specially, and to the "Old School Baptists," generally.

Circumstances seem, in the judgment of the undersigned, to render it necessary to his own vindication, and but justice to those who concurred with the sentiments contained in the following Circular; that it should be published for your prayerful consideration:

It will not be forgotten that, at the session of the Licking Association in 1845, the undersigned was unanimously requested to prepare a Circular for the following year.

Finding some discrepancy in the views of brethren, as expressed, upon the ORIGIN, NATURE, AND EFFECTS OF THE CHRISTIAN WARFARE; and believing that discrepancy to consist more in a difference of terms used to express the opinions entertained, than in the doctrine taught; he was induced to prepare the following Circular in substance.

There were two Circulars prepared, and submitted to the inspection of several brethren, the most of whom preferred the following, whilst no one made (to the writer) any objection to it.

On reaching the Association in 1846, the writer was informed by an esteemed brother, that this Circular would meet opposition. He immediately declined presenting it; alledging that he did not wish to produce conflict among brethren.

In the following year, an esteemed ministering brother, from abroad, visited us; who, upon hearing this letter read, expressed a desire that the Association should adopt and print it, for the information of brethren abroad as well as here. The writer suggested, that another brother had been appointed to prepare a letter for the approaching session, and that he could not consent to the presentation of this. At the meeting of the Association in 1847, the brother appointed for that purpose, presented a Circular, which, according to our uniform custom, was referred to the Committee of Arrangement. On the meeting of that committee, some difference of opinion was manifested, with regard to the Circular, in its then present form; and a proposition was made, and adopted that the undersigned (who protested

against it) and another brother, be appointed a committee to take the Circular, and put it in such form as to meet the views of the committee of Arrangement, and report to that committee on Monday morning, whereupon the committee adjourned.

After the adjournment, the ministering brother from abroad (who had been present, by invitation, and assisting in the examination of the Circular.) remarked, "I have seen a Circular which I should be gratified to see the Association adopt." A member of the committee inquired, Where is it? The brother replied, "I have seen it." The question was again asked by another member of the committee, Where is it? The brother replied, with some hesitancy, "I saw it in the possession of brother Dudley." The undersigned being applied to for the letter alluded to, remarked, "If it is here at all, it is among the papers of the Association, in possession of the Clerk, who is at Lawrenceburg." A message was sent to the Clerk for the Circular, and the committee agreed to meet on the next morning for the purpose of examining it. The committee met, and upon hearing the letter read, a proposition was made that this letter should be presented in lieu of the one which had been referred to the committee, (the undersigned declined voting on the proposition,) to the Association on Monday. This proposition was adopted.

When the Circular was called for, on Monday, the substitute for the original letter (as adopted in committee) was read, whereupon some opposition was made to its adoption. After considerable debate, a motion to recommit to a select committee, was carried. The select committee reported that they were unable to agree on the Circular committed to them, and recommended the republication of the Circular, which appears in the Minutes of that year; and the Association concurred in that recommendation.

The Circular having been read but once in the Association, some brethren, misapprehended the positions taken, and scriptural proofs offered, to sustain those positions; in consequence of which, and not (as the undersigned sincerely hopes,) with a design to misrepresent; extensive misrepresentations of the letter, and of the views of its author, have been made. To correct which, and afford an opportunity to the brethren, to examine and compare it with the standard of truth; and thus (as he fondly hopes) produce perfect harmony of sentiment among brethren, he is induced to publish it.

The undersigned has been charged, (as he learns) with having left "old Baptist" ground, and being engaged in preaching new things. The truth of which charge he most emphatically controverts, and confidently appeals to the candor of brethren. To say, whether in the seven and twenty years he has been engaged in the ministry, they have ever known him to deviate from what he now maintains as truth upon this interesting subject.

The Circular referred to the committee, and which, after examination, they declined presenting to the Association on Monday morning, was

subsequently published by its author, without giving offence (as its publication should not have given) to any one, so far as the undersigned knows or has heard. He hopes that all will accord to him the same right, without offence to any; especially, as he, too, publishes on his own responsibility.

Most truly and affectionately,

Your brother in hope of immortality,

THO. P. DUDLEY.

FEBRUARY 27, 1849.

To the Churches composing the Licking Association of Particular Baptists, their Messengers wish grace, mercy and peace multiplied.

DEARLY BELOVED BRETHREN AND SISTERS:—It occurs to us, that we could not select a more appropriate subject, (because none possesses more intrinsic merit,) for our present annual address, than the ORIGIN, NATURE, AND EFFECTS of that warfare which so painfully disturbs the peace and quiet of the children of the regeneration.

It is confidently believed, that much embarrassment and many doubts and fears, with regard to their interest in a Savior's shed blood, have resulted from misconception of this important subject. How often does the troubled saint exclaim.

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse,
Who have never heard his name."

That the warfare, invariably follows regeneration, or being "born again," is not, we believe, controverted by any experimental christian. But whilst some of us maintain, that the warfare results from a conflict of elements within; others, and perhaps the larger number contend, that, in regeneration, the man is changed from the love of sin to the love of holiness. We inquire, by what power is the supposed change effected? The answer is, by the spirit of God. Moses informs us, "He is the rock, his work is perfect."—Deut. xxxii. 4. Now we ask, if indeed, in regeneration, the man is changed from the love of sin, to the love of holiness, and this change is perfect, does it not necessarily follow, that he will be as wholly and entirely devoted to holiness subsequently, as he had been to sin antecedently to regeneration? If, as is contended by many, the enmity of the heart is slain in regeneration, whence arises opposition to the dispensations of God's providence? Irreconciliation to his will? and whence the exclamation, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 25. That the christian is a compound being, is a truth so fully taught in his history; as given in the holy scriptures, that we wonder it should be controverted by any who have tasted "the Lord is gracious." "But though our outward man perish, yet the inward man is renewed day by day."—2 Cor. iv. 16. "For I delight in the law of God after the inward man."—Rom. vii. 22. "Knowing this, that our old man is crucified with him."—Rom. vi. 5. "That ye put off, concerning the former conversation, the old man, which is corrupt

according to the deceitful lusts, and be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. iv. 22, 23, 24. "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him."—Col. iii. 9, 10. "Therefore if any man be in Christ, he is a new creature."—2 Cor. v. 17. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."—Gal. vi. 15. Whence these various distinctions between the old and the new man, if indeed, there are not two men? If man is only changed in regeneration? If the language, that "man is changed," were appropriate, there would be but one man: his feelings and affections having been changed, there would be no conflict, and hence no warfare! We presume that none will contend that the old is the new man, or that the new is the old man. This would be to confound language and make it perfectly unintelligible.

We affectionately ask brethren to consider that the matter of MAKING CHRISTIANS is nowhere in the scriptures represented as REFORMATION, but as a CREATION. Hence, it is said, "But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."—"For they are the seed of the blessed of the Lord, and their offspring with them."—Isa. lxv. 18, 19, 23. None, we presume, will deny, that the last quotation has exclusive reference to Gal. iv. 26. "But JERUSALEM WHICH IS ABOVE IS FREE, WHICH IS THE MOTHER OF US ALL." "But now thus saith the Lord that CREATED thee, O Jacob, and he that FORMED thee, O Israel.—Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine."—"Fear not; for I am with thee: I will bring thy seed from the east and GATHER THEE from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my DAUGHTERS from the ends of the earth; EVEN EVERY ONE THAT IS CALLED BY MY NAME: For I have created him for my glory, I have formed him; yea, I have made him."—Isa. xlii. 1, 5, 6, 7. "How long wilt thou go about, O thou BACKSLIDING DAUGHTER! for the Lord hath created a new thing in the earth, A woman shall compass a man."—Jer. xxxi. 22. "For we are his workmanship, CREATED IN CHRIST JESUS unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. "CREATE IN ME A CLEAN HEART, O God; and renew a right spirit within me."—Ps. li. 10. But why need we multiply proofs on the point, when they are set forth so palpably in the Scriptures, and realized in the christian experience?

The Bible furnishes the following history of the NATURAL FAMILY. "So God CREATED MAN IN HIS OWN IMAGE; in the image of God CREATED he him; MALE AND FEMALE CREATED HE THEM."—Gen. i. 27. "And the Lord God FORMED man out of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul."—Gen. ii. 17. "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."—Gen. v. 2. Hence, we learn that all "living souls," were created in, and simultaneously with their natural progenitor. They all descend from him by ordinary, or natural generation. They necessarily partake of his nature, and subsist upon the same elements upon which he subsisted. The breath of life communicated to man, whence

he became a "living soul," constituted him a rational, intelligent, responsible being—the subject of law and of earthly enjoyments—capable of subsisting upon the products of the earth; But in capable of other and higher enjoyments. Deprive him of the soul, mind, or rational faculties, and what would distinguish him from the brute? Deprive him of life, and he would be like other dead matter. In the absence of soul or body, he would have been incapable of filling up his destiny upon earth. "And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (The life which Adam had, could be forfeited by transgression.) And the Lord God said, "It is not good that man should be alone: I will make him an help meet for him." "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said: This is now bone of my bones, and flesh of my flesh: She shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."—Gen. ii. 15–24.

Now we ask, if the woman had been different in nature and disposition, if she had been incapable of earthly enjoyments—of subsisting upon earthly productions—of breathing a natural atmosphere—in a word, had her susceptibilities been entirely different from Adam's, would she have been an "help meet" for Adam? But she was part of him, possessed the same nature, and was, consequently, an "help meet." Here too, we see the declaration, "male and female created he them, and blessed them, and called their name Adam," carried out: "And unto Adam he said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." And Adam called his wife's name Eve, because she was the mother of all living."—Gen. iii. 17, 18, 19, 20. Did God address a rational intelligent being in the foregoing quotation, and was he capable of realizing the curse pronounced? The characteristics of this family are strikingly marked in the scriptures. "And Adam lived a hundred and thirty years; and begat a son in his own likeness, after his own image; and called his name Seth."—Gen. v. 3. "Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Ps. li. 5. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."—Ps. lviii. 3. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. From the preceding facts and arguments, it is manifest that the family of the "first Adam," is not capable of rendering acceptable service to God. But the antagonist nature and principles of the two families (the NATURAL and THE SPIRITUAL) out of which grows the warfare, is made still more manifest by the contrast introduced by an apostle. "And so it is written, THE FIRST MAN ADAM was made a living soul; the LAST ADAM was made, a quickening spirit.—

Howbeit that was not first which is spiritual; but that which is natural; and afterward that which is spiritual. THE FIRST man is of the earth, earthy; the second man is the Lord from heaven.—As is the earthy, such are they that are earthy; And as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 45–50.

Is it not evident, then, that all "LIVING SOULS," were created in, and simultaneously with the "first man Adam," that they all being born of him, necessarily partake of his nature "and he called their name Adam?" And that ALL "QUICKENED SPIRITS," were created in, and simultaneously with the "last Adam"—that they all, being born of him, "Born of God," as necessarily partake of his nature? That all living souls, no more necessarily descend from the first Adam, than all quickened spirits, necessarily descend from the last Adam? That the seed of the "first man Adam" DISCLOSE HIS NATURE—and the seed of the "last Adam," make manifest his nature. The children of the "first Adam," are born of the flesh, and are earthly in all their feelings and affections. The children of the "last Adam," are born of the spirit, and are necessarily heavenly or spiritual in their feelings and affections? The children of the first, are born FOR EARTH; of the last Adam, are born FOR HEAVEN. Those of the "first," are born OF CORRUPTIBLE; those of the "last Adam," of INCORRUPTIBLE SEED. The first necessarily partake of human; the last, of the divine nature. The antagonistic principles attached to the two men, necessarily result in THE WARFARE.

If all living souls were not vitally united to the first Adam, how could they be so directly and FATAALLY affected by the first transgression? How could the original act of transgression be considered THEIR ACT? "And so death passed upon ALL MEN; for that ALL HAVE SINNED." "There is none righteous, no not one."—Rom. iii. 10. If all quickened spirits were not VITALLY UNITED TO THE "LAST ADAM," how could his mediatorial work affect them, in their deliverance from the wrath to come? "This is his name whereby he shall be called 'The Lord our righteousness.'"—Jer. xxiii. 6. The transgression of the "first man Adam," involved all his family in guilt and ruin. The mediatorial work of the "last Adam," met all the claims of the law, and satisfied divine justice in behalf of the chosen seed. But as the transgression of the "first man Adam," DID NOT DISQUALIFY HIS FAMILY FOR HEAVEN. Neither DID THE OBEEDIENCE AND DEATH OF "THE LAST ADAM," IMPART TO HIS CHOSEN SEED A QUALIFICATION FOR THE ENJOYMENT OF HEAVEN.—The Earth being the natural abode of the "first Adam's" family, they are necessarily born of the flesh, in order to its enjoyment. Heaven, being the ultimate abode of saints, they are as necessarily, born of the spirit, in order to its enjoyment. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."—Jno. iii. 5. Here we are presented with two distinct births of two distinct elements, which necessarily produce two distinct beings. The first, of the flesh, producing beings incapable; the second, of the spirit, producing beings CAPABLE OF ENTERING INTO THE KINGDOM OF GOD. The first, producing simple; the second, compound beings. The first having but one; the second two natures.

Of those born of the flesh, it is said, "Because the carnal mind is enmity against God: for it is NOT SUBJECT TO THE LAW OF GOD, NEITHER CAN BE. SO THEN THEY THAT ARE IN THE FLESH CANNOT PLEASE GOD." Of those born of the

spirit. "But ye are not in the flesh, but in the spirit, if so be the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his."—Rom. viii. 7, 8, 9. "All men have not faith." "But without faith, it is impossible to please him." Faith is a "fruit of the spirit."—"The gift of God" to the "NEW CREATURE."

The development of the natural family, has been progressing for near six thousand years, and yet the last one born, like the first, gives proof, demonstrable proof, of the source whence he sprang. The spiritual family has been developing with, and since the days of Abel, and each one "born of the spirit," gives evidence of the source whence he sprang. "I delight in the law of God after the INWARD MAN." No contingency can prevent the entire development of each, the natural and spiritual family; and we are warranted to believe, that the LAST who shall be developed of each, shall be like the FIRST OF THAT FAMILY—WHENCE HE SPRANG.

The sturdy oak of the forest, with all its roots, its huge trunk, every limb, every twig, yea, and leaf, which has been, is now being, and shall be developed, were once inclosed in a small acorn, whence they sprang—all are of the same nature—each a part of the whole. Had not the acorn been providentially committed to the ground, whence it underwent decomposition, and germination, there had been no development—so with the corn of wheat. "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that LOVETH HIS LIFE (his NATURAL life) SHALL LOSE IT; and he that HATETH HIS LIFE IN THIS WORLD shall keep it unto life eternal."—Jno. xii. 24, 25. Adam the first, could no more produce a spiritual being, than the "thorn" could produce grapes; or the "thistle" figs.

We learn from the Bible that the husband was composed of TWO WHOLE AND DISTINCT NATURES, DIVINE AND HUMAN. The HUMAN composed NO PART of the DIVINE; nor yet, did THE DIVINE compose any part of HIS HUMAN NATURE. Now examine the figure:—if the bride is not composed of two whole and distinct natures, or if the human composes any part of the Divine, or the divine any part of the human nature, in her, can she be "AN HELP MEET FOR HIM?" Unless she partake of the same distinct natures, can she enjoy him, or he her, in THIS WORLD; or IN THAT WHICH IS TO COME? But we find the "TWO MEN" sustained upon radically different elements. The Earth, which is the mother of the "old" now, as formerly, feeds the "old man." The "new," is fed upon that "bread which cometh down from heaven." "If any man eat of this bread, he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—Jno. vi. 51, 53.

The creation and development of those destined to inhabit both the natural and spiritual world, are distinct propositions. Hence the Psalmist, personating Christ, says,—"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth; thine eyes did see my substance being yet imperfect, and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them."—Ps. cxxxix. 15, 16. "For we are members of his body, of his flesh, and of his bones."—Eph. v. 30. Creation was instantaneous.—Formation is progressive.—Though we were created simultaneously with and lay dormant in the "first Adam," for thousands

of years, yet the time arrived—the purpose of God is carried out, and we were born of the flesh—elemented alone for a natural state of being—susceptible alone of fleshly enjoyments—adapted to a natural world—capable alone of being sustained upon earthly food, and possessed alone of natural life—all of this family "bear the image of the earthly Adam." This includes Adam the first and his natural seed. "And he called their name Adam." We should not forget that Adam the first, is said to be "the figure of him that was to come." What, then, do we learn from the figure? That the bride, and all the spiritual children were created in and simultaneously with, "the last Adam." That, they are of the same nature with him, and being "born of the spirit," they are possessed of eternal life, which qualifies them for a knowledge of "the only true God, and Jesus Christ whom thou hast sent."—Jno. xvii. 3. Antecedently to this birth, and the imparting to them, this life (which it is the providence of their spiritual father to impart, Jno. xvii. 2) they are entirely ignorant of the "true God," and Jesus Christ whom he hath sent. "The fool hath said in his heart, there is no God." "No man can say that Jesus is the Lord, but by the Holy Ghost."—1st Cor. xii. 3.

Although all the spiritual seed were "chosen in Christ Jesus before the foundation of the world"—and had "grace given them in Christ Jesus before the world began,"—and were "sanctified by God the Father; and preserved in Jesus Christ," though they were hidden in their spiritual father as the first Adam's children were in their natural father, for a long series of years; yet the times come, when they are born of the spirit—when the "hidden ones," are made known to each other. When their hearts being fashioned alike, the "Son of righteousness," shines in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."—2 Cor. iv. 6. As the light of the sun, the great luminary of day, shines upon the sons and daughters of the natural world—so the "Sun of righteousness" affords light to the spiritual world. "I will say to the North, give up; and to the South, keep not back, bring my sons from far, and my daughters from the ends of the Earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."—Isa. xliii. 6, 7. Here, again, we see the figure carried out. All the family of the "first Adam," created in him, are called by his name—"and called their name Adam"—all the spiritual family of the "last Adam," are called by his name—"Even every one that is called by my name." Here we have two distinct families, propagated by two distinct heads; each deriving the nature of his progenitor, and each looking to his appropriate elements for sustenance. The first, mortal beings, sustained upon corrupted elements. The second, immortal, sustained upon uncorrupted elements. The first, earthly; the second, heavenly beings.—We ask, is not the "old man" sustained upon the same identical elements, subsequently, upon which he was fed and sustained, antecedently to regeneration? Can those elements sustain the "new man?" Do we not partake of earthly food, until our soul is satisfied, without imparting a particle of nourishment to the "new man?" Does not the "new man," "settling under the droppings of the sanctuary," feed sumptuously upon the provision of the gospel, without imparting a particle of food to the "old man?" "Feed the church of God, which he hath purchased with his own blood."—Acts. xx. 28.—"Feed my lambs, feed my sheep." Being "born of the flesh," we are born into a natural state of consciousness, capable of investigating natural

subjects—of participating in natural enjoyments—sustained upon natural elements, so long as we retain, and until we yield up that natural life, which we received in our natural head." "Adam the first." Being "born of the spirit,"—"born of God," we are made partakers of the divine nature—are susceptible of spiritual instruction—of investigating spiritual subjects—participating in spiritual enjoyments—sustained upon spiritual elements, nor can the being thus born cease to be. "I give unto them eternal life; and they shall never perish."—Jno. x. 28. "Because I live, ye shall live also."—Jno. xiv. 19. "When Christ, who is our life, shall appear, then shall we also appear with him in glory."—Col. iii. 4. Hence we see, that the death of the "old man," cannot destroy the life of the "new man."

The law was violated, and the curse incurred by man in the flesh: The law was magnified and made honorable, and the curse removed from his chosen seed (who sinned in their Adamic, or natural relation) by "God manifest in the flesh." "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. ii. 14, 15, 16. The whole humanity of the Lord Jesus, both soul and body, was involved in that deliverance; because the whole "old man," both soul and body, was involved in transgression. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands."—Isa. liii. 10. "Now is my soul troubled." "My soul is exceeding sorrowful even unto death." "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1st Peter ii. 24. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit."—1st Peter iii. 18.

We have said, Christians are compound beings: by which we mean, there are "two men"—two whole and distinct natures, inhabiting the same tenement. The "old man, which is corrupt according to the deceitful lusts," whose genealogy, we trace back to the "first Adam," who "was made a living soul," and who discloses the corrupt nature of the fountain from whence he sprang. Adam "begat a son in his own likeness; after his image"—an enemy to holiness—a hater of God. The "new man," which after God is created in righteousness and true holiness, and who exemplifies the declaration, "If the root be holy, so are the branches." "And they shall call them. The holy people. The redeemed of the Lord: and thou shalt be called, sought out, A city not forsaken."—Isa. xlii. 12. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is."—1st Jno. iii. 2. Will he appear with two whole and distinct natures? If he shall so appear, shall we be like him, unless we too, have two whole and distinct natures?

Hence it is seen, that the two men derive their nature and disposition, from two distinct sources. Each has a life peculiar to himself, yet common to his species. The first, natural—the second, spiritual life. The first is a corporeal—the second, an incorporeal being. The first, an earthly, the second, an heavenly being. "As is the heav-

only, such are they also that are heavenly." "As he is, so are we in this world."

Nothing pure or holy, attaches to the "old man." "But even their mind and conscience is defiled."

—Titus i. 15. Nothing impure or unholy, attaches to the "new man."—"Unto the pure, all things are pure."—Titus i. 15. "Blessed are the pure in heart, for they shall see God."—Mat. v. 8.

It is contended by some, yea, many professors of religion, that the soul is regenerated. We confess we know but little about the soul. But we inquire, what is it, that renders man a rational, intelligent, responsible being? What is it, that exercises volition for the body? "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James i. 15.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."—Gen. vi. 5, 6. If the soul were regenerated, would it not be as wholly devoted to God, subsequently, as it had been to sin, antecedently to regeneration? If it be the soul that exercises volition for the body, and that soul is "born of God," and consequently "cannot sin," how are we to account for the wicked actions of David, of Peter, and thousands of other christians, even down to the present day? But, is it contended, that the same soul, exercises wicked volition for the "old," and holy volition for the "new man?" If so, is not the soul divided against itself? Others tell us, it is the mind which exercises volition for the body. We have heretofore proven that "their mind and conscience is defiled." And Paul informs us, "Because the carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be."—Rom. viii. 7. Hence we see that the influence of this mind, will lead the body to rebel continually against God. Such is the practice of the "old man." It cannot be this mind, which exercises volition for the "new man"—because "he cannot sin." The same mind cannot influence each, the "old," and the "new man," because their works are radically different from each other; and if it influenced both, there would be no warfare.

We conclude that the "old man," is "carnally minded," and thus shows that he is in a state of death. The "new man" being "spiritually minded," is possessed of "life and peace." It is quite evident, that when the apostle speaks of the "carnal mind," he refers to the mind of the "old man," which "is not subject to the law of God," and equally evident, that when he says "so then with the mind, I myself serve the law of God," he refers to the mind of the "new man." "But we have the mind of Christ."—1st Cor. ii. 16. Adam the first imparts his mind, which is carnal, to the old Adamic man; who descended from him—Christ imparts his mind, to his spiritual children—and hence the conflict—the warfare. "For I delight in the law of God after the inward man." (Certainly, not after the outward man.) But I see another law in my members (are those members without an intelligent principle?) warring against the law of my mind (not the carnal mind) and bringing me into captivity to the law of sin, which is in my members. O, wretched man that I am." (Surely sin does not render the "old man" wretched—it is his element.) Who shall deliver me from the body of this death? This "old man" whose deeds are evil—deeds of death. "For I know that in me (that is my flesh) dwelleth no good thing: (Is the soul deposited in the flesh?) for to will is present with me; but how to perform that which is good I find not?"—Rom. vii. 18, 22, 23, 24, 25. How are we to

explain the following seeming contradiction, or paradox? "If we (christians) say we have no sin, we deceive ourselves, and the truth is not in us."—1st Jno. i. 8. The same apostle tells us, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin; because he is born of God."—1st Jno. iii. 9. The "old," or "outward man," sins daily, (and the christian most feelingly acknowledges it) and thus proves that he is not "born of God." The "new man," is filled with holy desires—he "delights in the law of God"—complains of the "old man," with his deeds"—longs to be "delivered from the bondage of corruption, into the glorious liberty of the children of God," Rom. viii. 21, and cries with the Psalmist, "I shall be satisfied, when I awake, with thy likeness."—Ps. xvii. 15. Thus does he prove his birth to be heavenly.

The truth is, dear brethren, the "old man" is precisely what he has ever been, since the fall, in nature and disposition. The "strong man armed," is only bound—not killed. His heart is yet "enmity against God"—he is doomed to death; and then deliverance to the "new man," who cries, "O Lord I am oppressed, undertake for me" will have come. But, we are asked, what becomes of man, when death shall have done his office? We answer "the dust returns to its dust again, and the spirit to God who gave it." But, what becomes of the soul? When we shall be informed where the soul of the Lord Jesus was, between the time of his crucifixion and resurrection, we may undertake to answer this question. Of one thing, however, we are certain, that is, that neither soul or body of the redeemed, can go to Hell; because both are purchased with the Redeemer's blood. "The Redemption of their soul is precious, and it ceaseth forever."—Ps. xlix. 8. "Waiting for the adoption, to-wit: the redemption of our body." "After that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory."—Eph. i. 13, 14. Mark, both soul and body are included in the purchase. "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."—1st Thess. v. 23. The whole "old man" is destined to undergo a mysterious and glorious change, by which he shall be assimilated into the likeness of the humanity of the Lord Jesus; and be prepared for that thrilling occasion, when the glories of eternity shall burst upon his ravished sight, and the Heavenly family shall exclaim "Come Lord Jesus, come quickly."

But we are asked, when, and how, are the "old" and the "new man," to be united; and how will they appear hereafter? We answer, "Now we see through a glass darkly," but when we shall learn how the soul and body of the "Redeemer," "Husband," "Friend," now appears; and how they are gloriously united to his divinity, then, and not till then, may we undertake to say more in regard to the future state of the soul and body, and the "new man," composing the "Bride, the Lamb's wife." It is sufficient for the present, for her to know, that when he shall appear, we shall be like him, for we shall see him as he is."—1st Jno. iii. 2. Until which event shall roll on, the wise man describes her thus, "What will you see in the Shulamite? as it were a company of two armies."—Song vi. 13.

It is vain to tell us, that the flesh, independent of an intelligent principle, call it soul, mind, or what you may; will rebel against God. Some brethren, conclude that the warfare is to be explained, by "mind and matter." Have they forgotten that it requires both, to constitute an intel-

ligent responsible being? We have shown that "even their mind and conscience is defiled."—That "the carnal mind is enmity against God." Matter would be incapable of vice or virtue, in the absence of mind! Nor are those more successful, who attempt to explain the warfare, by the different colors blended in the rainbow. Have they forgotten that those colors harmonise, and that it is the entire want of harmony between the "old and new man," which necessarily produces the warfare?—Have they forgotten the declaration, "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world?"—1st Jno. ii. 16. If the "old man" is "born of God he cannot sin," and there would be no warfare. But is this true? Let christian experience answer—"For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I." Rom. vii. 15.

In conclusion, we submit to your serious and prayerful consideration, the foregoing pages, hoping that God may bless us with an understanding of the truth; and dispose us to reduce it into practice—that he may "guide us by his counsel and afterwards receive us to glory," is our prayer for the Redeemer's sake—Amen.

The Elders and Messengers composing the Lexington Baptist Association, to the churches to which they belong, greeting.

DEAR BRETHREN:—In agreement with our former practice, we address to you our annual epistle, and we have chosen as our theme, that portion of the word recorded Romans viii. 28.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

From the varied uses, in modern times, made of the word *all*, it becomes us to make diligent search, to learn the precise sense in which it is used in this passage.—Notwithstanding all the cavils resorted to on the subject, it is to us abundantly evident that, in its connection in this portion of divine truth, it embraces all with which the subject is connected, and no more.

All things in the word of God are divided into two parts, *good things* and *bad things*. In the order of creation, all things as they came from the hand of God, were by him pronounced *good*. By reason of the entrance of sin into the world, in a way as mysterious as its consequences are awful, many things have become *bad*. That all *good things* are employed for the benefit of them that love God, admits of no doubt, while the heavens declare the glory of God, and the firmament sheweth its handy work, and day unto day uttereth speech, and night unto night sheweth knowledge of him, they are books of creation and providence, for the benefit of them that love him. "For all things are yours; whether Paul or Apollas, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." But the enquiry is whether any bad things are working for good to them that love God? Bad things are the kind of things that trouble christians most; and if it can be found in the scriptures of truth that these are working for their good, it will serve as a strong encouragement to them to be patient in tribulations. Two important cases, illustrative of this point, are recorded in the scriptures, which must settle this matter in the minds of all understanding believers—viz. The history of Joseph, and the death of our blessed Savior. How greatly was Jacob mistaken when he said, "All these things are against me." But good old Jacob was not alone in this mistake. The apostle, in the same eighth chapter to the Romans, says, "We

know that the whole creation groaneth, and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, &c. When the wheel of divine providence had rolled into effect, the purpose of the God of Jacob, and the golden pages of mercy appeared in the salvation of Jacob and his family, with many thousands more, of both men and beasts, Jacob could then say, "It is enough! Joseph is yet alive!" Now the question returns, Were there any bad things in this case, working for good to them that love God? Let Joseph answer—"Ye thought evil against me; God meant it unto good, to bring to pass as it is this day, to save much people alive." Gen. l. 20. The course they took to prevent the accomplishment of Joseph's dreams, was overruled to their accomplishment. This was a type, pointing to the glorious rising of the Sun of Righteousness, whose brighter rays dazzle and confound our sight.

At the very birth of the Holy Child Jesus, although born in an obscure stable, when the heavenly host came to celebrate his advent, a star directed the wise men of the East to the place of his birth. As soon as Herod heard of the event his malice was roused and he sought the Holy Child, to put him to death; but Joseph being warned of God in a dream, fled into Egypt, and as he returned, it was said, "This was done that it might be fulfilled which was spoken of the Lord, Out of Egypt have I called my Son." Events of a similar nature are recorded throughout the entire life of our great Redeemer until the eventful hour had arrived in which he must fulfill the great object of his incarnation, and restore that which he took not away, by the offering of himself as a sacrifice for the sins of his people. Judas betrays the Lamb of God unto the powers of darkness!—Were there not here developed bad things enough? And did any, or all of them work together for good to them that love God? Let Holy Writ determine. "For of a truth against thy holy child, Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." And again, "Him being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain."

Here is the grand central point of *all things*—Here in our great Redeemer dwells all the perfections of God; and all the charms of the Savior meet and shine in this illustrious character of whom Moses in the law and the prophets did write. Here were also assembled all the powers of darkness, uniting all their wisdom in one grand council against the Lord's Anointed, with the most malicious design to prevent the execution of the counsel of God, in and by our blessed Savior.—But how did they succeed? Did not every effort of theirs, from the birth of the Son of God until he exclaimed on the cross, "It is finished!" prove effectually that while they intended evil, God meant it all for good? And thus it has been, and thus shall it ever be with every similar event from the morning of creation, until the trump of God shall awaken the slumbering dead, and until time shall be no longer. Then shall it be known by all who love God, and by all who hate him, that all things work together for good to them that love God, and are the called according to his purpose. "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand," Prov. xix. 21. "A man's heart deviseth his way; but the Lord directeth his steps." Prov. xvi. 9. Let the ungodly tremble in the prospect before them, that they shall meet this great spiritual

Joseph, not merely as lord of all Egypt, but as Lord of lords, and King of kings; when he shall bring to their remembrance every ungodly deed which they have committed. Then every mouth shall be stopped, and the whole world appear guilty before God. Then shall all those who love God, behold with strong immortal eyes, all the scenes of time however dark and complicated, with all the events of time, like so many wheels mysteriously connected and working together for their good and the glory of God.

As to those who *love God*, they love him because he first loved them. All who love God have received that very affection, or love from God who is Love. The first intimation of God's distinguishing love, was expressed in the righteous curse pronounced on the Serpent, "The seed of the woman shall bruise thy head." This love of God flowing like a river of mercy through all the types of the old dispensation, was witnessed by all the prophets who spake as they were moved by the Holy Ghost, of the suffering of Christ and of the glory that should follow, for about four thousand years, and until the seventy weeks of Daniel were fulfilled. At that period, the fulness of time having come, the Son of God made his appearance, having come to do his Father's will, and to manifest the love of God in giving him to die for lost sinners; and he, being made perfect through sufferings, became the author of eternal salvation, unto all them that obey him. And having obtained eternal redemption for us, he ascended upon high, and is set down at the right hand of the majesty in the heavens, to sway the sceptre of power over the universe, and control all things according to our text; and to bring all things into subordination to the holy purpose of God which is referred to in our subject. Hence it is that at the appointed time, the love of God is manifested to its various objects, by an effectual calling, by which they are brought out of darkness into marvellous light. In this divine change the enmity of the heart is subdued, and the love of God implanted in the soul, and this implantation is accompanied, and manifested by all the fruits of the Spirit, by which they are made meet for the inheritance of the saints in light. It is to be observed that they who love God, are the called according to his purpose. That his purpose is unchangeable, and that this grace was eternally with him, cannot be doubted by those who read and understand his holy word; and all that are called in the sense of the text, are called at the time and place, and under all the circumstances fixed on in his eternal purpose, which he purposed in Christ Jesus before time began. He said to Zaccheus "To day I must abide at thy house." Why not yesterday or to-morrow? "This day salvation is come to this house, forasmuch as he also is a son of Abraham." The seed of Abraham, children of promise. They were promised to Christ for a seed to serve him. He promised to redeem them, and this promise he fulfilled in due time. In due time Christ died. To them is given the promise of eternal life, and hence all is accomplished according to the purpose of him who worketh *all things* after the counsel of his own will.

The subject presents to us a purpose worthy of our God; drawn in infinite wisdom fraught with sovereign grace, carried into effect by the omnipotent power of God.—All at the expense of God, while the profit is imparted to us, securing to himself all the glory of our complete and finished salvation, while a boundless eternity is before us, in which all the millions of the saved by grace shall ascribe the glory of their salvation, in loud Hosannas to God and the Lamb forever.

HEZEKIAH PETTIT, Moderator.
C. B. FULLER, Clerk.

CORRESPONDING LETTER.

The Lexington Particular Baptist Association, to sister associations with whom she corresponds sends christian salutation: desiring that grace, mercy and truth may abound, through our Lord Jesus Christ.

DEAR BRETHREN:—God in tender mercy has permitted us once more to address you in our associated capacity, and we desire to maintain a friendly correspondence with all who walk in the truth. We can truly say, dear brethren, there is nothing more pleasing than to witness among the saints a close and steadfast adherence to the doctrine and practice of the everlasting gospel.—We have, in this day of darkness and delusion great reason to praise God that he has reserved to himself a few who are not ashamed of the gospel of Christ. We are aware that those who contend earnestly for the faith once delivered to the saints, are subjected to the hatred and revilings of the children of the bond woman. But Jesus says, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And again, "Ye shall be hated of all men, for my name's sake." "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household. Fear them not therefore." Let us go unto him, without the camp, bearing his reproach; and may we choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; for we know that all things work together for good, to them that love God; to them who are the called according to his purpose. Let our confidence and trust be in the Living God; for he hath assured us that he careth for us.

Our glorious and triumphant Redeemer will ultimately raise all of his redeemed people to their immortal glory, where they shall sing the new song, unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God; to him be glory for ever and ever. Amen.

Our present meeting has been harmonious and refreshing, our hearts have been cheered and our spirits revived. Our next meeting will be held with our sister church at Andes, Delaware county, to commence at 10 o'clock A. M. on the first Wednesday in September 1850, at which time and place we desire again to receive your messengers and communications of love.

HEZEKIAH PETTIT, Moderator.

CYRUS B. FULLER, Clerk.

COMMUNICATED.

For the Signs of the Times.

Near Williams, Ky., April 1, 1849.

BROTHER BEEBE:—I have been a reader of the Signs and Monitor for some time, and have found much consolation in the perusal of the communications of distant brethren and sisters.—When I have been depressed and almost in despair, reading and hearing of the trials and temptations which my distant brethren and sisters pass through, has given me great satisfaction; and I have been made to rejoice that the Lord has still a people in the world who worship him in spirit and in truth. It is true they are, while on the earth, a poor and afflicted people, and subject to many trials; but when they shall leave this tene-

ment of mortality they shall rise to an immortal state above, where with Christ they shall dwell forever and ever.

For some time I have been thinking of writing in your valuable paper, and of giving my brethren, through that medium an account of my passage from nature's darkness, to the marvelous light of the gospel of Christ who is the Head over all things to the church.

Fifteen years ago last September, and while in my youthful days, I was taken by my mother for company to an Association in Virginia. I went to the meeting caring for nothing but wickedness, and feeling no regard for any of the Lord's people, or for any thing that they would say. I did not believe their doctrine, and I thought if I ever got religion I would get a better kind than they had, for I had a very poor opinion of their religion. But I must now confess, if I am one of the Lord's little ones, I am the least of all. One Sunday night there was preaching in my neighborhood and all the congregation went to the room excepting myself and an old man; we remained out, for no good, for there was nothing good in our intentions. While in the piazza, the preacher arose and took his text, on the subject of Aaron's golden calf, and while he was preaching, it appeared to me, that some thing caused me to shake violently, so much so, that I was unconscious of what I was about. The next I knew, I found myself in the room, sitting near the preacher, and he turned to me in his preaching, and it seemed to me, that the more he said, the louder his words sounded, and all to my condemnation. At length the preaching was over, and mourners were called for; and I was the first one that came forward. I felt that my situation was awful, and feared that Christ had not died for me; for I could not see how the Lord could be just and save so vile a wretch. I felt myself to be truly lost and undone forever, and I felt that hell must be my certain doom. I continued in this situation for some time; sometimes I tried to pray, but all I could say, was, Lord have mercy on me a poor lost and undone wretch. But when I attempted to pray, my words seemed to fall to the earth, and all seemed to avail nothing; for it seemed to me to be but adding sin to sin for me to call on the Lord to have mercy on me. I remained in this condition some time; my distress wore off a little; but it returned afresh and seemed to be worse then ever. I felt sure that if I died in this state I should go down to everlasting perdition, where the mercy of God could never reach me. All this time the breathing of my soul was, Lord, have mercy on me. But this exercise also wore off. Then came on the third time more pungent distress, and it lasted for some time; it now appeared that my time was very short, and every day seemed to be my last. Thus I continued expecting every day and every hour would be my last, I was afraid to go to sleep for fear that I should launch into eternity, and there to suffer the wrath of the just and holy God. At this time there was a passage of scripture came to my mind

as though it had been spoken to me, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." This passage rolled through my mind, day after day; but all things went on with me as before. Die, I must, and then to everlasting punishment I must go. I got almost beyond eating or sleeping. At length I concluded that it was to no purpose for me to pray to the Lord for mercy, and I gave up all for lost, and I must die. But still the aspirations of my heart were, Lord, have mercy on me, a poor sinner.— Here I found that I could do nothing to save myself, and that if I ever was saved, it must be all of the Lord. I remember that while in this condition, while I was ploughing in the field, my two little brothers, who were hoeing corn after me, began to sing,

"Come thou fount of every blessing,"

and when they came to the verse,

"Jesus sought me when a stranger,
Wandering from the fold of God,"

it appeared in the twinkling of an eye that my load of guilt was removed, and the first I knew I was crying out, Glory to God! It appeared that I never saw so clear a day before in my life; every thing wore a new aspect. Every thing that made a noise was praising God in the highest. I felt like a new creature, and all things went on well for several days, and I thought I never should feel bad again; and I reckon, if ever I loved any thing in my life, I loved the Lord's people then, and I felt that I could gladly embrace them all in my arms. But it was not long before doubts and fears began to arise, and from that time to this I have been like old Jacob, halting and crippling along, sometimes up, and then down. But I must come to a close.

Your brother, in hope of eternal life, which God who cannot lie, promised before the world began.
ABRAHAM F. HILTON.

For the Signs of the Times.

Alcove, Fon Du Lac Co., Wis. }
Sept. 5, 1849. }

BROTHER BEEBE:—Please give notice of my removal to this state, and of my present location. My place of residence and post office address is as above. I have not found one brother in the ministry since I came into this state. I am walking 76 miles in each month and preaching twice in every week. I have had the fever eleven months, and my wife and son have been sick this spring and summer, but the Lord has had mercy, and we are spared. We are in a good country. Your paper comes to us and is received as a welcome visitor. Please give us your views on Rev. xi. 3. Also on the organization of a gospel church.

I was pleased to see a notice in the Signs, for the ordination of brother James Manser Jr. at Ramapo, N. Y., as I esteem him highly as a young minister, of much promise. May the Lord revive his work in that church.

I remain your brother in affliction,

TITUS BISHOP.

EDITORIAL.

MIDDLETOWN, N. Y., OCT. 15, 1849.

THE CIRCULAR.

We have been induced to copy the circular, written and published by brother T. P. Dudley, into our columns, not for the purpose of forcing the sentiments which it inculcates upon our readers, nor to elicit strife and contention among those who may honestly differ in their views of some points involved; but from the following considerations.

First. As it has been alluded to frequently by some of our correspondents who have seen it, others of our readers who have not seen it, have called for its publication through the Signs; and to us it has seemed but reasonable that they should be gratified.

Second. Inasmuch as the letter has been freely alluded to and commented upon by those who approve and by those who disapprove, and the author of the letter considers himself misapprehended by some, and misrepresented by others, we have deemed it but an act of justice due him from us, to copy the letter into the Signs, in order that all may have the opportunity, if they choose, to examine it, and to compare its contents with the scriptures for themselves, and draw their own conclusions.

It is neither our object to endorse nor condemn the controverted portions of this letter; some of which are new to us, and we wish to give them a close, candid and critical examination, before we can accept or reject them.

If on a prayerful investigation of the subject, it should be found that brother Dudley's views are, to any extent speculative; the high standing he has for many years deservedly held in the confidence and affection of all Baptists of our order, should shield him from the imputation of writing from an ambitious or impure design. Let him have the same kind, candid and respectful hearing that every other brother is entitled to, and we are persuaded he will ask nothing more.

So far as the discussion of this subject has produced unpleasantness and alienation of affections, among any of the brethren, we regret that it has appeared in the Signs; but so far as it has led our brethren to search the scriptures, and to "Prove all things, and to hold fast that which is good," we have no cause for regret.

We earnestly entreat of our brethren who regard the peace of Zion, and especially those who feel friendly to the continuance and prosperity of the "Signs of the Times," to avoid making any harsh or unkind allusions to each other in regard to the subject matter of this circular, or on any other subjects, in their communications through our columns.

One word more and we dismiss the subject for this time. Let us not reject any sentiment merely because it is new to us. The instructed scribe, out of the good treasure brings forth things new and old. If the sentiments contended for in the cir-

cular are true, though they may be new to some of us, they are nevertheless old as eternity. And on the other hand, if they are not true, whatever antiquity they may boast, can give them no value with the saints who believe and know the truth as it is in Jesus.

RUSHTON'S LETTERS!

A defence of Particular Redemption, wherein the doctrine of Andrew Fuller, relative to the Atonement of Christ, is tried by the word of God in four letters to a Baptist Minister, by William Rushton, late of Liverpool, England.

The above is the title of one of the most clear and lucid works on the Atonement that has ever been published. It presents a most irrefragable defence of the special and exclusive nature, design and application of the atonement to the elect of God, while it exposes to view the subtle and bewitching theory of the late Andrew Fuller, on that subject. Several editions of this work have already been published in America, but at present there are none to be found. At the earnest solicitation of many friends we propose to publish immediately a new edition, which we will supply to all who may order them.

In pamphlet form, stitched, and covered with strong paper covers, each pamphlet containing about 100 large octavo pages, at the following very low rates,

For a single copy,	.25
5 copies for	\$1 00
12 copies for	2 00
100 copies for	15 00

In all cases orders should be sent to us inclosing the cash, with directions to what post office they desire to have them sent.

We also propose to republish in the same form Gadsby's Everlasting Task for the Arminians.—6 cents per single copy, 20 for \$1, or \$4 per 100.

OUR NEXT VOLUME.—The unprecedented encouragement we have received during the past year, has induced us to make arrangements for enlarging and otherwise greatly improving the Signs of the Times. Our next volume will be so enlarged as to contain four columns on each page, and the length of the pages will be in proportion to their width, as we are determined to make ours the cheapest and best journal of the kind, in the world.

THE EMPIRE STATE.

We copy below the Prospectus for this new semi-monthly family newspaper, to be published and edited by Otis Carmichael Esq. It will be printed at our office, in a large quarto form, on superior paper and new type. Mr. Carmichael is well known throughout the literary community as a contributor to the most popular literary journals of the country; his journal will be devoted to the intellectual improvement and entertainment of all classes, especially of the young.—Those of our readers who wish to supply profitable reading matter for their families, will find the Em-

pire State peculiarly adapted to their taste, as it will be conducted with special reference to the improvement of the mental powers of the rising generation, by inculcating a taste for useful knowledge and refined literature. It is confidently believed that the expense of the paper could in no other way be so well applied to the improvement of the mind. The terms are adapted to the circumstances of all classes, that the poor as well as the rich may enjoy the benefit.

Arrangements have been made with the publisher to supply those who take the Signs, with the Empire State at the club rates, which will make it one of the very cheapest, as well as the best of literary journals. Those who wish to order copies of it may forward their orders and remittances, with their orders for the Signs, to us.

PROSPECTUS

OF

THE EMPIRE STATE.

ON the first of January, 1850, will be published at MIDDLETOWN, ORANGE COUNTY, N. Y., the first number of a new semi-monthly journal, under the above title, devoted to high-toned literature, morality, and the advancement of all measures which are incontrovertibly calculated to ameliorate the condition of our race.

THE EMPIRE STATE will present the rare spectacle of an unshackled press. It will be the organ of no sect—the exponent of no particular creeds; but, by all fair and possible means, will present such light and evidence upon subjects of import and interest, as will lead to the formation of correct views and conclusions. While it will have nothing to do with politics, it will yet fearlessly, though properly, denounce all means, measures and systems which shall honestly be deemed prejudicial to the best interests of our state, nation and fellow-men.

Believing the candid, courteous, and dignified discussion of the various questions of public interest now at issue in the minds of some men will best enable the reader to arrive at the real truth involved in the matter, the columns of The Empire State will ever be open to communications from the good and intelligent.

While THE EMPIRE STATE will aim to develop the whole man, in every point of view, its principal object will be to cultivate and bring forth in due and harmonic proportions all the finer feelings and principles of our nature. While it will endeavor to be bold and fearless in the discussion of all subjects, it will take the utmost pains to avoid that harsh and dogmatical manner which almost inevitably engenders a like state and feeling in its readers—really unfitting them for a fair and courteous debate—and will treat every subject in such a gentle and candid way, as to commend itself to every mind, and conciliate all to make such an honest and impartial investigation of every matter as will lead them into the truth.

It hopes to make itself a most profitable and acceptable visitant to the family circle, presenting such subjects of thought and enquiry, and in such

a manner too, as will draw out the mind to the most high and ennobling aspirations and elicit that kind of enquiry and discussion which most interests and develops the mind, cultivates and refines the feelings, calms the passions, sweetens the temper and tends to render the family circle what it should be—a little paradise below.

The lover of poetry will find in each number a "sweet morsel" for his poetic taste.

As a number of good writers have consented to become constant contributors to its columns, we doubt not each and every one will find something suited to his taste and condition.

EDUCATION.—Believing certain serious defects to exist in the present educational system of this state, a space will be devoted to their investigation and exposure.

REFORM.—This is a prominent object of this periodical. It must involve not only the physical, but the moral and intellectual improvement of man; and whatever means we possess or may secure, having a tendency to realize this great desideratum, shall be most strenuously exerted.

MISCELLANY.—This department will embrace well-written articles upon various subjects, brief reviews of new works, extracts of merit, tales, sketches of scenery and manner, biographical and critical notices and a condensed, discriminate summary of domestic and foreign news.

The contents of THE EMPIRE STATE, with few exceptions, will be entirely original.

TERMS.

PAYMENT INVARIABLY IN ADVANCE.

1 copy for one year,	\$1 00
3 " " (Quarter Eagle,)	2 50
5 " " "	4 00
7 " " "	5 00
10 " " "	7 00
15 " " "	10 00

** Arrangements have been made to issue THE EMPIRE STATE for one year, in a large quarto form, from new type, on superior paper.

Communications must be addressed, post paid, to the Editor, Middletown, Orange Co., N. Y.

OTIS CARMICHAEL,
EDITOR AND PROPRIETOR.

OLD SCHOOL MEETING.

An Old School Meeting will be held with the Waterloo church, in this county, on Wednesday and Thursday, the 24th and 25th days of the present month, (October,) to commence on Wednesday at 10 o'clock, A. M. Brethren and sisters of our faith and order are affectionately invited to attend.

MARRIED.

At Cambridgeport, Mass., on Wednesday, 5th ult., by Eld. P. Hartwell, Mr. LEVI E. HAUGHTON, of Springfield, to Miss ELIZA M. HASTINGS of the former place.

In the town of Mount Hope, on Saturday evening, the 29th ult., by Eld. G. Beebe, Mr. THOMAS G. SMITH to Miss RUTH TAYLOR, all of Mount Hope.

OBITUARY.

Baltimore, Sept. 12, 1849.

DEAR BROTHER BEEBE:—By publishing the following obituary you will greatly oblige the friends of the deceased.

Departed this life on the 31st day of August, 1849 MRS. ISABELLA WILLIAMS, in the 65th year of her age, relict of the late Andrew Williams, leaving 3 daughters, 11 grand-children and an extensive circle of friends and acquaintances to mourn their irreparable loss.

The subject of this notice was born in Fifeshire, Scotland, where she remained until 1817, when with her husband and family, she emigrated to the United States, and made her residence in Baltimore, Md. She was baptized and connected herself with the Primitive Baptist church in Scotland, some 35 or 40 years since, and remained a consistent and devoted christian until her death.

When death invades the social circle, and summons from its midst those whose superior social worth and excellence have endeared them to society, and around whom have been entwined the dearest tendrils of warm loving hearts, something more than a mere passing notice is challenged at the hand of affection.

Sad as the occasion is which calls for these remarks, yet that sadness is in some measure alleviated by the consoling reflection that our loss is her eternal gain. Never was the truth and beauty of religion more strikingly exemplified than in her case. Though suffering for the last 3 or 4 years from an insidious disease, never was she known to complain of the dispensation of providence; it was the will of God, and she cheerfully acquiesced. And when taken with her last sickness, and tortured and racked with pain, still she complained not; but prayed continually, "Grant me patience, Lord." Death had no terrors for her—there was no trembling and quaking in her bosom at the prospect of her speedy dissolution, but with a firm reliance on her Savior, she was enabled to look death steadily in the face. She even manifested a desire and willingness to depart and be with Christ. With truth might all who witnessed her calm and peaceful exit from this to the world of spirits say, "Let me die the death of the righteous, and let my last end be like her's."

May the happy death of our dear sister be blessed to the good of her mourning relatives and friends, and may they find consolation in the reflection that those who follow her life and remain faithful unto death, shall again meet her in a land where

"Sickness, sorrow, pain and death,
Are felt and feared no more."

I remain yours fraternally,

J. STALL.

Milton, Morris Co., N. J., Sept. 6, 1849.

BROTHER BEEBE:—A place in the Signs is requested for the following notice.

DIED, on Sunday the 2d inst., MRS. SARAH HEADLEY, wife of Wm. Headley of this place, aged about 71 years. The nature of her disease no man knoweth. The doctors called it an affection of the brain; but could do nothing for her relief. The prevailing symptom was a spasmodic irritation of the muscles of the face, producing general distress through the head, causing great absence of mind, accompanied with occasional partial derangement.

She had been afflicted for nearly six years. She bore her trials with much resignation to the divine will. Her familiar expression, amidst racking pain was "Lord help me."

Mother Headley (mother-in-law and I trust a mother in Israel,) possessed neither gift nor heart for external appearance. "Always esteeming others better than herself," she seemed to be almost out of sight. Far removed from pharisaical vanity, and regarding only the approbation of him who sees and judges the heart, she seemed to be neglectful of her person.

Her faith and her walk and conversation in church and

world was I believe satisfactory to all her acquaintance who know how to judge righteous judgment, and have compassion on the infirmities of the flesh (for infirmities are inseparable from the present state.)

She had heard say, Lo! here and Lo! there; but she was mindful of the injunction, "Go ye not after them." And truly if she had been mindful of the country whence she came out, she had opportunity to return." But she showed that she was a partaker of Christ and one of his house because she held "fast the confidence of her rejoicing firm unto the end."

Yours as heretofore,

G. VANDUZER.

Southampton, Sept. 20, 1849.

BROTHER BEEBE:—It now becomes my sorrowful task to inform you of the death of our highly esteemed brother in Christ, SAMUEL MILES, who fell asleep in Jesus, on Thursday afternoon the 6th of September, after a severe illness of about six days. Brother Miles was, if I mistake not, in the 83d year of his age, and had been a most worthy member of the church at Southampton, for nearly forty years. He was very extensively known in our denomination, and as much beloved as he was extensively known. For many years his house had been the home of preachers and brethren who were traveling through, and visiting Southampton. Possessing a good share of this world's goods, he always felt it a privilege to extend a welcome, and generous hospitality to all who honorably bore the name of Baptist. He was more than ordinarily sound and clear in the great plan of God's saving mercy. He was ever ready to maintain and defend the truth as it is in Christ, and could never be prevailed on to make any compromise at the expense of truth or the glory of God's grace. The love of Christ constrained him, and he gloried in going forth without the camp bearing the reproach of his master. And notwithstanding he had arrived to a good old age, his faculties remained clear and strong, and his hope in Christ firm and immovable. He was peculiarly endeared to me as he was to many others. When I was here visiting this church in March last, he told me that he was getting quite aged, and could not enjoy the privilege of going around amongst the brethren as he formerly could, as he was quite feeble in health, and he wanted me to make his house my home during my visit, I accordingly spent much of my time with him, and I can truly say that the opportunity was one not soon to be forgotten.—Brother Miles will long be remembered as a most worthy citizen and neighbor, an affectionate husband, a tender father and a bright ornament to the Baptist denomination. He was honored in life and lamented in death. His funeral was attended at Southampton meeting house, on Sunday the 9th of September, and the many hundreds, which were present seemed to understand and feel that a man of extraordinary character and influence had departed to be with Christ, which is far better.

Yours in hope of a blessed immortality,

WM. SHARP.

DIED, near New Vernon, on Sunday the 23 ult., WILLIAM W., infant son of Mr. Robert Wheat, aged 2 years, 3 months and 8 days.

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SIGNS OF THE TIMES,

AND DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

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COMMUNICATED.

For the Signs of the Times.

Continued from page 125.

Lee Co., Ga., Sept. 15, 1849.

BROTHER BEEBE:—I discover a little mistake in the published portion of this communication.—Instead of my starting to school in my *sixteenth* year, it should read, in my *sixth* year; for it was when at about six years of age, that I felt impress with a sense of condemnation for sin, and those sensations followed me, at times, throughout the years of my childhood; the balance of the communication was perfectly correct, and I will now resume the thread of my narrative. As I have said, I was led to hope that there might be a way in which God could remain just and still have mercy on me, although I could not see it. At about this time the evil of my nature and the corruption of my wicked heart were brought more plainly and forcibly to my view, and I lost all hope of meriting any thing by my good works. On a certain night about this time, I had a discovery or vision of the Savior extended on the cross and his blood flowing from every wound, and in my imagination, I thought if I could get there and apply that blood to myself, it would cleanse me from my sins and relieve me from my burden of guilt which so pressed me down; but my sins so intercepted the way, and he withal seemed to shrink from me. I awoke, or came to myself, for to this day I am unable to decide whether I was awake or asleep; but I was in an agony of mind: for now I thought my case was sealed, and God had showed me my situation to make me miserable while I lived, and I believed that I should soon die, and then be miserable eternally. I passed that night and the next day in as great distress of mind, as was possible to feel and live; and although I thought it sin for me to attempt to pray, yet prayer was constantly breaking forth from my heart; that if God could maintain his justice and have mercy on one so vile, his mercy might be extended to me. The next night, as I was

looking for nothing but wrath, I thought I would once more visit the silent grove, and try to pour out my soul in prayer to God for mercy. As I was going along these words came into my mind, "The God of the whole earth shall he be called." These words brought me to a stand, and I was musing on them, and enquiring what I should understand by them, when suddenly they returned on me with a power I had never before felt, "Thy Maker is thy Husband; the Lord of Hosts is his name, and thy Redeemer is the Mighty One of Israel. The God of the whole earth shall he be called." My sorrow was at once turned into joy, and my prayer into praise; for I then saw the union that existed between Christ and his church, and that through that union God could be just, and the justifier of the ungodly. My load of sin was gone, and I could rejoice in God, as my Savior. The next morning I awoke, praising God for the riches of redeeming grace; and I thought I would tell the people of God what great things he had done for my soul, at the first opportunity. But on that very day, before I had opened my mind to any one, the tempter suggested, that it was all my own work, that I had applied that to myself which belonged to the church, and I had deceived my own soul. Darkness now seemed to cover me, and I was again overwhelmed with distress, for fear I was deceived; and I thought I was in a worse condition than before. My load of sin was gone, and I had caught the shadow and missed the substance. In this situation I passed several days; at length as I was thinking on my unhappy situation one day, this passage of scripture came into my mind with a power, that for a time dispelled every doubt and fear, "Blessed are they that mourn now; for they shall be comforted." I saw myself to be a mourner, and my former deliverance was applied afresh to my mind, and I thought I then saw that what was applicable to the church, was also applicable to each individual member. I then thought I should never again doubt. But I soon saw that the imperfection of my nature was so great, and I fell so far short of living the life I had marked out for a christian to live, that I was led again, to doubt and fear that I was deceived. My mind was impressed with a sense of duty to be baptized, and unite with the children of God; but I felt too unworthy to be numbered among them.—Thus I continued on for twelve months, and at length I obtained strength to go forward and tell the church what I hoped the Lord had done for my soul. I was received and baptized, and this

relieved my mind in that particular, yet the imperfections of my nature and occasional doubts and fears have followed me ever since I first obtained a hope, which is now about twenty nine years.

Thus, dear brethren, I have related to you my conflicts,

"Believe, for it is true,
And now you may inform me,
If it's been thus with you?"

If any thing I have written shall have a tendency to comfort, strengthen or encourage any of the children of God, I shall rejoice.

Yours, in hope of a blessed immortality,

ANDREW JACKSON.

For the Signs of the Times.

Monroe Co., Ohio, September 2, 1849.

BROTHER BEEBE:—Unworthy and ignorant as I feel myself to be, I have a desire to write to those of my dear brethren and sisters who are subscribers to your paper, and state to them a few things in relation to what I hope the Lord has done for me, the chief of sinners. I lived about 22 years in the practice of sin and service of Satan; and from an early period of my natural existence I believed that there was a God, a heaven, and a hell, and also that there were religious and irreligious people in the world; but I loved sin so well that I did not wish to forsake it. I thought that I could at pleasure forsake sin and become religious. I believed that Christ had made an atonement for the whole world, and that salvation was conditional. I believed that God hated me because I was so wicked, or because I acted so wickedly, but I believed that if I would turn to him and do right, then he would love me, and accept of me. Whenever I heard a preacher who would preach such doctrine, and tell me that was the way to get to heaven; that was the preacher for me; but when God's ministers preached that God had sent his Son into the world, and he had redeemed the church, and then had to give eternal life to those who were included in the church, and then the pardon of their sins; and that all his redeemed must be called and qualified for glory by him; I could not believe them; but I hated them who preached such doctrine. But when I was about 22 years of age I trust the Lord gave to me eternal life, which brought me to see the holiness of God, and the exceeding sinfulness of myself; and then I went to work to get better, but the harder I worked, the worse I got, as it seemed to me, until I was led to conclude there could be no mercy for such a sinner as I was.

But when I was stripped of all law righteousness and sunk down, and utterly despaired of ever beholding the face of God in peace, and while I was prostrate with my face to the earth, these words seemed to be applied to me, "Son, be of good cheer, thy sins, which are many, are forgiven thee."

O, my brethren and sisters, I was then made to rejoice with joy unspeakable and full of glory; and then all that I could behold seemed to be praising God for such a wonderful deliverance. Since that time I have hated the things that I once loved, and loved the things I once hated.— But I must close this scribble; if you think it worth printing, you will please print it; but if not, cast it under the table.

Your's, for the truth's sake,

SAMUEL HENDERSHOT.

For the Signs of the Times.

Moreland, Ky., Sept. 20, 1849.

DEAR BROTHER BEEBE:—Your reply to mine of the 3d of August is received. It was not my intention to have interrogated you any further, on this important subject; neither did I intend to attempt to reply, much less did I expect to have the table turned upon me, by asking me a number of questions in return. But I suppose, "turn about is fair play."

My intention in the outset, was merely to get your opinions; and therewith to have been content. But as you have called upon me to answer a number of questions, I have concluded to pursue the subject a little further, as I have thought the best way to get information is to expose one's ignorance.

With due deference to your opinions, and with all candor, meekness and humility, I am constrained to say to you, that your answer in either case to my questions, have been by no means satisfactory. It seems to me that in the system you lay down, there is an important link left out of the great chain of redemption and salvation. But a reply to your questions will necessarily involve the whole subject. And I now propose to give my views for what they are worth.

I can conceive of the existence of nothing, but the "Eternal God," God the Father, Son and Holy Ghost, until the "Beginning."

We are told that, "In the beginning, God created the heavens and the earth, and all things that are in them." "He created all things by Jesus Christ." "All things were created by him and for him." "And without him was not any thing created, or made that was made."

Hence, I maintain that the "church," or the materials of which the church is composed, were created, and had their first existence in "Adam the first," in common with all the rest of the human family. And although they were made upright; yet in that condition they sustained neither seminal union, nor vital relationship to "Jesus Christ the second Adam." For if they did, and that is the ground, and only ground, upon which redemption could take place; then must the whole human

family have been redeemed by the blood of Christ. We fully appreciate and believe, that seminal union and vital relationship exist between the first Adam and the whole human family. And the difference between the elect and non elect, (so to speak) consists in and grew out of the "Everlasting covenant which is ordered in all things and sure." In St. John's gospel, xvii. 2, he says, "As thou hast given him (the Son,) power over all flesh, that he should give eternal life to as many as thou hast given him." 6th verse he says, "I have manifested thy name unto the men, which thou gavest me out of the world." Hence, we maintain that there is a "covenant relation" between Jesus Christ and his "chosen family," which fully authorizes him, and he voluntarily steps forward to redeem them from the curse of the law. "All that the Father giveth me shall come to me." A title by gift is just as good as any other. Hence, he has not only power over them as the work of his creation; but they are his by gift of the Father, chosen or elected, and predestinated by God the Father, from all eternity to be conformed to the image of his Son, Jesus Christ, in time. "But we are bound to give thanks always to God for you, brethren beloved of the Lord; because God hath from the beginning, chosen you to salvation, (the end,) through sanctification of the Spirit (or soul as we understand it,) and belief of the truth." (the means.) 2 Thess. ii. 13. "For whom he did foreknow he also did predestinate, to be conformed to the image of his Son, (the second Adam,) that he might be the first born among many brethren." Rom. viii. 29. And here he comes forward as in Gal. iv. 4, 5.—

"But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons," and now (as though Paul had said) that you are adopted into the family of the second Adam, he says in the 6th verse, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father." We find that the second Adam, is spoken of as "the first born among many brethren," also in Col. i. 15, "Who is the image of the invisible God, the first born of every creature," and also in Rev. iii. 14, "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God."— We are of opinion that they are all parallel texts and refer to the conception, and birth of the second Adam of the Virgin Mary, when he was made of a woman and came forth a quickening Spirit; or "God manifest in the flesh." "And was set up as the head of the church and Savior of the body." He is the beginning of the creation of God; and first born of every creature, spiritually under the gospel dispensation; hence, he is the first born among many brethren. He is first in the new, or second creation, or regeneration. For as regards his humanity, he came forth a "regenerated man;" and as regards his divinity, he came forth a "quickening spirit." Hence, says Paul, "the first Adam was made a living

soul, and the last Adam was made a quickening spirit." Not but what he was a quickening spirit before; for as the Father quickeneth whom he will, even so the Son quickeneth whom he will. But both by the agency of the "Spirit," which is "God the Holy Ghost." I feel warranted in this view of the subject from the prophecy of Isaiah lxi. 9, "And I will bring a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there." 17th verse, "For behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind." 18th verse, "But be ye glad and rejoice for ever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy." I understand all prophecy to be looking forward to the accomplishment of the "Eternal purpose" of God, which he purposed in Christ Jesus before the world began: and that according to the determinate counsel and foreknowledge of God.

And the prophet is evidently looking forward to the setting up of the second Adam; as also the second creation or regeneration of the heirs of promise, and setting up of the gospel church. For the creation in righteousness and true holiness.— The washing of regeneration and renewing of the Holy Ghost. The calling of the sinner dead in trespasses and sins, out of darkness into his marvelous light; and translating him into the kingdom of God's dear Son, are all synonymous, and refer to the work of grace upon or in the heart of the sinner, in imparting divine life and with it the divine nature, and bringing the sinner into a "seminal union," and "vital relationship" with the Lord Jesus the second Adam. If any man be in Christ he is a "new creature," old things are done away, behold all things are become new. 2 Cor. v. 17. Hence, we conclude that although the sinner belonged to Christ by gift of the Father, yet he had no vital or seminal existence in him until regeneration, when he imparts his life, and his nature to him. And hence, Paul says, know ye not that so many of us as were baptized into Christ, were baptized unto his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. vi. 3, 4. And I hold that this life and nature, which is not created in eternity, but an essential property of the eternal God, is imparted to the soul of the "sinner" in regeneration and fully prepares it for eternal glory, and the same Spirit shall also quicken our mortal bodies in the morning of the resurrection. Hence, says Paul to the Ephesians iv. 22, 23, 24, "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the 'new man,' which after God is created in righteousness and true holiness." "I give unto them eternal life and they shall never perish."

If Jesus Christ, in his mediatorial character, was created before the world began, and the

church was created in him; that life which they derive from him cannot be called eternal life, because all created things are *creatures* and must have a *beginning*; and not only so, but if he was thus created, his human nature must have been created with him; for it takes the divine and human natures, God and Man to constitute the mediator.

Therefore I prefer to let the eternal God-head exist in eternity, self-existent and self-dependent. That the church should exist in time and to eternity. And if we have Jesus Christ created at all, let it be at the beginning of the gospel dispensation.

I have endeavoured to the extent of our humble ability, to sum up the substance of your questions and to give a general answer to them all, as they all seem to have a direct bearing upon the same subject. How far it may prove satisfactory remains yet to be seen. And all I ask of you is to re-explore the premises, and deal faithfully.

To the law and to the testimony; if they speak not according to this word it is because there is no light in them.

Yours in christian regard,

E. S. DUDLEY.

P. S.—I propose another question or two.—

1. If the soul is regenerated, and becomes a new creature, what use have we for the "*eternal new creature or Christ Man*," in the christian system?

2. If we have no use for the "*eternal new creature*," where does "*eternal vital union*" and "*eternal justification*" come from? It seems to me, they are all of a piece and must stand or fall together.

E. S. D.

For the Signs of the Times.

Lebanon, Ohio, Oct. 2, 1849.

DEAR BROTHER:—I am much pleased with your reply to brother T. P. Dudley, contained in the 19th No. present volume of the Signs. As you propose publishing brother Dudley's circular in the next Number of the Signs, will you be so kind as to publish the circular of the Salem Association of Predestinarian Baptists, a copy of which I herewith forward to you. I believe that the two letters, present both sides of the question in dispute, in a fair and impartial manner.

I will now proceed to answer in a brief manner brother Dudley's 20 questions. "1. What do you understand the soul to be?" The *rational, intelligent, thinking* part of man, "2. Did the soul compose any part of the Adamic man?" Yes. "3. Were living souls created in the first or the last Adam?" In the first. "4. Does any thing descend from within the first or the last Adam, which was not created in him?" Yes: sin descends from the first Adam, and it was not created in him. Life eternal descends from the last Adam, and it was never created. "5. Is it not the soul which distinguishes man from the rest of creation, and renders him a *rational, intelligent responsible* being?" Yes. "6. Was man capable of vice or virtue until the Lord God breathed

into his nostrils the breath of life and man became a living soul?" No. "7. What is it that exercises volition for the body, and prompts it to action?" Previous to transgression, the soul did. In the transgression, the devil prompted both the soul and body to act. In regeneration, the Spirit of the Lord prompts the soul to act; and the devil still prompts the flesh to action. "8. Is it the act or the intention to commit the act, which constitutes crime?" The intention. "9. Can any other than an intelligent being, commit crime and draw down the curse of God upon him?" We think not. "10. Is any thing ever developed from seed, which was not in the germ?" No. "11. Does Jehovah take any part of the Adamic man, out of which to form the 'new man'?" Jehovah makes the whole Adamic man new; the soul in regeneration, and the body at the resurrection of the last day. "12. If the soul is regenerated, or more properly, remodeled, and by this remodeling becomes the 'new man,' is it not a reformation, instead of regeneration?" It is both. "13. Is it not an abuse of terms, to call the soul the 'new man,' when in truth, the soul existed prior to regeneration; and would it not be rather the 'old man' dressed up in new livery?" "If any man be in Christ, he is a new creature." Mark; it is the man that is said to be a new creature, and not Christ. Christ is no where in the scriptures called "a new creature." The new creature is also "dressed up in a new livery;" for the same thing (or soul) that puts off the old man, is commanded to put on the new man. Eph. iii. 9, 10. "14. If the soul is regenerated, or born again, and it is that which exercises volition for the body, would not every act of the body, and its members, be conformed to the strictest principles of holiness; seeing that whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God?" See the answer to the 7th query. "15. If the soul is the intelligent part of man, which renders him responsible, and that soul being regenerated, cannot prompt the members of the body to sin, how are we to understand the Apostle John. 'If we say we have no sin, we deceive ourselves and the truth is not in us? If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness?' See the answer to the seventh query again.

A few concluding remarks may serve as an answer to the remaining questions. It is evident from the testimony of the scriptures, that there is something about the christian that is called "flesh;" and that flesh is spoken of as an active something. "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Here Paul speaks of himself as composed of two active parts, or principles. With the one, "I MYSELF serve the law of God"—with the other, I MYSELF serve the law of sin. Now if there is no part of man changed in the new birth, it is not true to say, that he "serves the law of God," either in whole or in part. On the other hand, it is not true to say that the spiritual man

(or Christ man) serves the law of sin, either in whole or in part. Mark the words of the Apostle: he does not say, "*My mind serves the law of God*"—but, "*WITH THE MIND I MYSELF &c.*" Here, then, is the same man—part of him doing one thing and another part of him doing the opposite. Peter, also, teaches the same thing, "*Fleshly lusts that war against the soul.*" Jesus teaches the same, "*The spirit indeed is willing, but the flesh is weak.*"

"On good and evil equal bent
I'm both a devil and a saint."—*Erskine.*

All the saints are waiting for the adoption, to wit, the redemption of our body.

SAMUEL WILLIAMS.

For the Signs of the Times.

Mt. Carmel, Ky., Sept. 20, 1849.

BROTHER BEEBE:—I have frequently been comforted in reading the experiences of brethren and sisters which have been published in the "*Signs of the Times*," and I have often thought I would try to give some account of the dealings of God with me. It was the pleasure of the Lord that I should have religious parents, and my father being a minister of the gospel, brought a great deal of religious company about him, and into the family, so that I have all my life time, been accustomed to religious society. Indeed, I have often feared, that all I know about religion, is what I have learned from others, and that in heart I am a stranger to the teachings of the Spirit of God. From my earliest recollection I have had serious impressions, and I can now recollect of retiring by myself to ask God to have mercy on me, when I was a boy of eight or nine years; but as I grew older these impressions left me. I read Paine's "*Age of Reason*," and tried to believe that there was no future judgment or punishment, and I sometimes told my playmates that I believed the bible was false, and then at night before going to sleep, I would weep because I had harbored such wicked thoughts.

At about this time it pleased the Lord to take from me an infant brother; I felt confident that he had gone to heaven, and I was such a sinner that I should never meet him in that happy place. But I read in the bible, "*Seek and ye shall find*," and I concluded there was a chance for me, if I would persevere in praying. I went to work, and prayed several times every day, and in a short time I came to the conclusion that I was as good as any person out of the church could be; and I began seriously to think of attaching myself to some church. As my father and mother were Baptists, I thought I also ought to be one. There was a boy belonging to the church at that time, but little older than myself, and I concluded I would see him and tell him how good I had got, and let him know of my determination to join the church. So I called on him and tried to introduce the subject to him; but he did not seem disposed to talk with me or to give me any encouragement: this made me doubt his religion; and I thought myself too good to live in a church with members that feel so indifferent about getting peo-

ple to join the church. Shortly after this my mind underwent another change, and I concluded to lay aside all my religion; and I assure you, for some time there was quite a conflict within me between inclination and interest; for I thought it was to my interest to be religious, but my inclination was to enjoy the pleasures of the world, and eventually my inclination triumphed, and I soon lost all my religion, and went into young company and thought but very little on any thing but the vanities of this life. I will here state some of my exercises that I have seldom ever told. My father was poor, and spent his time in traveling and preaching for the churches; sometimes he would be gone for weeks, and we at home would hardly have the necessaries of life, and my clothing was frequently inferior to that worn by the young people of the neighborhood, which mortified me very much, and caused me to murmur in my mind against my father; for I thought that if he would stay at home and make money, we could live as well as other people. I fully determined that if I lived to become a man, I would never be a preacher. One day as I was walking in the woods alone, and reflecting on this subject, the thought came into my mind, that I would get on to my knees, and solemnly promise the Lord that I would never be a preacher; but while on my knees and making the pledge, the thought struck my mind as forcibly as though some one had spoken to me, that I should not only have to preach, but that I should suffer more for the cause of truth, than ever my father had done. I burst into a flood of tears, and left the place with the most gloomy feelings I had ever experienced. I then thought that I had rather die than to be a preacher. Whether these impressions were from the Lord or not, I cannot tell; but for years whenever I thought of it, gloomy feelings passed over my mind. I determined however, to shake off all these impressions and not suffer myself to think about it any more. I sought places of amusement, and sometimes have even thought, if I knew what the unpardonable sin was, I would commit it, and then my mind would be at rest. However, these impressions soon left me, and for about two years I do not know that I felt any remorse, or any uneasiness on the subject of religion. After this there was a revival of religion which commenced in the church at Lebanon, O., where my father then lived, and I frequently attended the prayer meetings to make game, and when the church meetings came I had a great curiosity to attend and hear the young converts tell their experiences, and also to see them baptized. On one day after preaching, the congregation repaired to the water for the administration of baptism to several candidates, and I moved with the multitude, feeling perhaps as careless as I ever felt in my life, and I stood at the water side, until my father had baptized two or three, and he then stepped in to the water with a widow lady by the name of Adams, and as they were walking down into the water I was seized with a trembling sensation which I strove in vain to resist, and my agitation

became so great, that I left the place to go home before the baptizing was over, lest some one might see the condition I was in. After retiring from the congregation I began to enquire of myself what was the matter, and what had occasioned this trembling. The answer that came to my mind was that this was death working on me; and that I must very soon appear before the judgment seat of Christ; and O, how awful my situation would be! But it immediately occurred to my mind that the scripture had recorded, "Seek and ye shall find," and remembered that on a former occasion I had prayed away my bad feelings, and I turned out of my road into a thicket to pray, I fell down on my knees, but, alas, I knew not how to pray. My sins rushed into my view, and something within me seemed to say, it was of no avail for me to pray; for the Lord would not hear such a sinner; and without being able to utter a word, I left my concealment and proceeded homeward, deeply impressed that I should live but a very short time, and that my doom was unalterably fixed. In the evening I returned to town to attend a meeting at brother A. L. Holgate's, where I found the house crowded with people, and among them some whom I had never before seen at meeting, they all appeared to me to be on the way to heaven, and there seemed to be hope for all but me: for me there was no hope. And it seemed that I could see something in the countenance of christians when they looked at me that expressed their pity, but at the same time implied that they could do nothing for me, their appearance seemed to say to me that I was beyond the reach of mercy. Never before in all my life had christians looked to me as they looked that night. I thought I could discover something lovely and heavenly in them all, that I had never before seen. And this augmented my grief, to think that I must be forever separated from this happy people and have my portion where *the worm dieth not, and where the fire is not quenched*. Under these reflections I could not refrain from a flood of tears; and to avoid being seen, I left the meeting and set out for home; but before I reached home, it appeared to me so just in God to cut me off as a cumberer of the ground, that he surely would not suffer me to live until morning. As soon as I got home I awoke my little sisters and told them that I was going to die—that the just God would not suffer me live any longer, and that I was doomed to endless misery—that they were yet on the side of mercy—and I warned them to flee from the wrath to come, and not do as I had done. I shall never forget that evening while I live—my sisters cried and I cried, and it seemed as though I began to realize the torments that I so much deserved. I continued in this state of despair throughout that week, and I think I went to the woods to pray more than fifty times, and as many times returned without uttering a word. When I went to meeting I felt like one alone. If the preacher said any thing about the justice of God, in the condemnation of the wicked, it seemed to apply to me, and I thought I could understand it; but if he

pake of promises, they were not for me, but for those who were not so bad. About this time Elder David Layman came to Lebanon, and preached from these words, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled," and it did seem to me that he told all my feelings so accurately that some one must have informed him of my exercises. Before he finished his sermon, my mind became more composed than it had been for some time, and I began to think that possibly God would hear me if I should again try to pray. As soon as meeting was concluded I retired and attempted to pray, and I thought that I felt better, and this encouraged me to try again, for about one week I continued in this way, and began to conclude that I should soon get so as to be able to live without sinning if I only continued faithful. While in this frame of mind I went to meeting one night, and as I entered the house, the people were singing,

"Jerusalem, my happy home,
O, how I long for thee!"

I sat and looked over the congregation as they sang, and I thought they were all traveling to the Jerusalem above, and would soon be walking in the golden streets of that city where sickness, sorrow, and death can never come—where the wicked cease from troubling and the weary are at rest. How happy, thought I, those people are, while singing about the city of peace, and looking, with an eye of faith, to the joys that await them in that bright world. My own awful condition was then brought to my view; and under a sense of my guilty distance from God, I left the house, feeling that I was unworthy to be in the house where christians were. It seemed to me that every sin I had ever committed was now placed before me. I had never before seen my heart as I then saw it; it was deceitful and desperately wicked. I hastened home and went to bed; but I could not sleep. I saw that God's law was holy, but I was carnal, sold under sin; and I could see no way that God could be just, and save a sinner so justly condemned. I then felt that it would be some satisfaction if God would appoint for me a place where I should not hear his name blasphemed, and where I should not sin any more. While in this state of feeling, there was a meeting one night and I went to it, and tarried all night in town with A. S. Holgate, and after retiring to bed I lay thinking of my wretched condition and what seemed to be my certain doom, when all of a sudden my burden left me. It seemed as though something like a light flash passed over my mind and I felt calm and easy, and continued so until morning; and as I was on my way home the thought occurred to me, that all was over with me now—that while I was troubled, there was hope; but I was now given over to hardness of heart; I tried to get my burden back, and was distressed all day, and towards evening I felt inclined once more to ask the Lord to have mercy on me, for at that moment I felt something like hoping against hope, although I could not see how God could extend mercy to me, I was constrained to make this confession—

"And if my soul were sent to hell,
Thy righteous law approves it well."

Under this sense of my guilt and of the supreme holiness of God I sunk into despair; and, as if by some supernatural influence, I cried out—

"Yet save a trembling sinner, Lord!"

and in one instant my feelings were changed. I had a view of the Savior on Calvary, bleeding for the guilty, and it was made clear to me that in him God could save a poor guilty sinner like me, and own him as a child. All my sorrows were now for a short time gone, and I thought I should never do anything but love and praise God for his goodness to such a poor worm of the dust. I then felt that Christians were the people I wanted to live and die with. I went to the church and related my exercises, was received and baptized, and in the evening following, while I was meditating on the goodness of God, the question was suggested, Are you now willing to bear all things for the sake of the truth? Immediately my mind was carried back to the time when I promised the Lord that I would never be a preacher. My feelings were such that I left the house, and tried to ask the Lord to have mercy on me, a poor, deceived creature: and here a struggle began, which I must not attempt to relate at this time.

I have passed through many dark and gloomy seasons since I first viewed Jesus as "The Way, the Truth, and the Life," but never from that day to this have I doubted that "Salvation is of the Lord," and that where he begins a work he will carry it on unto the day of Jesus Christ. But I have often feared that that work had never been in reality begun in me; for I find a law in my members, warring against the law of my mind, and bringing me into subjection to the law of sin, so that I cannot do the things that I would. But this one thing I know, the things I hated I now love; and when I hear men preach that there is no change wrought in the soul or mind of the poor sinner in regeneration I begin to call to mind my own experience, and I am bound to say, "If these things be so I am a poor deceived creature." But I do believe that when the love of God is shed abroad in the heart by the Holy Ghost, the soul feels a peace that the world can not give nor take away.

Pray for me, a poor unworthy sinner, who, if saved at all, must be saved by grace.

G. M. THOMPSON.

CORRESPONDING LETTER.

The Maine Old School Baptist Predestinarian Conference assembled with the North Berwick church, York county Maine, September 7, 8, & 9, 1849. To the several Associations, Corresponding Meetings, churches and brethren with whom we correspond, send love in the Lord.

BELOVED BRETHREN:—Through the abounding goodness of God, we are once more permitted to hold our annual meeting, for the worship of God, the mutual edification and comfort of the saints, and for Christian correspondence; for which privilege we desire to be thankful to God. It is not our privilege at this time to speak of large gatherings nor of special seasons of revival

among us; but we have to speak of our low estate, and lament our leanness. The past has been a year of peculiar darkness and trial, and we have been led at times to fear that the Lord was about to withdraw the light of his countenance from his part of his vineyard altogether, and suffer the enemies of his cross to triumph over us, and say, "Aha! Aha! Our eye hath seen it!" But God hath not "cast off his people whom he foreknew," nor will he suffer the enemies of truth to prevail against them forevermore: for he hath said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Things may appear dark and gloomy for a season, and yet all be working for his glory and the ultimate good of Zion, for

"Behind a frowning providence,
He hides a smiling face."

We are too prone to

"Judge the Lord by feeble sense,
And scan his works in vain;
God is his own interpreter,
And he will make it plain."

It has been the pleasure of our God, of late to cause his face to shine upon us, and we have been made to rejoice in his divine government, and in the communications of his grace. And notwithstanding all our darkness and trials we have felt constrained to say, "The Lord reigneth, and will do all his pleasure."

Our present meeting has been pleasant and profitable to the people of God in this part of his heritage, and we trust, has resulted in the declarative glory of God and the good of his cause.

We desire a continuance of Christian correspondence; and, dear brethren, remember that we are but a feeble band, and situated in the midst of our enemies, surrounded by those who love not our Lord Jesus Christ, and they are watching for our downfall. We hope our brethren generally, and the ministers of the cross especially will embrace every opening in divine providence, to come and visit us.

Our next meeting will be held with the church at North Berwick, York county, Maine, commencing at 10 o'clock A. M., on Friday before the second Monday, in September, 1850, when and where we hope to again receive from you epistles of love, and to greet our dear brethren again in the Lord.

P. HARTWELL, Moderator.

JOSEPH PERKINS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1849.

TO BROTHER E. S. DUDLEY.

Volumes might be written on the various subjects embraced and involved in the letter of brother Dudley which will be found in this number; but we suggested in our reply to a former communication from him, published in the 17th number of the current volume, that if he can perceive from his own experience, and from the reading of the scriptures no higher relationship existing between the church and God, than merely that of creatureship, we should despair of being able to enlighten him. In his letter in this number, if we understand him correctly, he not only gives them a higher principle of relationship, but carries the principle of relationship much farther than we have ever known any to carry it. The spiritual life of the saints, according to our brother's

last letter, is uncreated, self-existent and eternal. "I hold," says he, "that this life and nature, which is not *created* in eternity, but an essential property of the eternal God, is imparted to the soul of the sinner in regeneration," &c.

Now when we contended that this life was given to the saints in Christ their Spiritual Head, before the world began; and affirmed with the apostle, that *this life* was and is in the Son, (that is, in Christ,) as the Head of the church, we understood brother Dudley to be shocked at the sentiment. But now, he makes that very life to be an *essential property of the eternal God*; which is, if we understand him, equivalent to saying, that the life of the saints is an essential attribute of the Godhead. This is carrying the subject to what we consider an unwarrantable extent. But we have believed and contended that the spiritual life of the church had its origin in God, and emanated from him. That he first gave it to us in Christ Jesus before the world began. And this life being treasured up in the Son of God for all the saints, and to be communicated to them from him in regeneration, according to the eternal purpose of God, constituted Christ what we have called the *seminal* Head of his church, so far as related to their spiritual life. The scriptures assure us that Christ only hath Immortality," &c.—That "this life is in his Son,—That he that hath the Son hath life; and he that hath not the Son, hath not life."—That it is Christ, and Christ alone that giveth eternal life or immortality to his church, because, as we have shown, He only hath it to give. Now if we are correct, the life which is derived by us through regeneration from God, was in the possession of God, before we had our natural existence in Adam—was deposited for us in Christ, before it was communicated to any of the saints by regeneration. Should we restrict ourselves to the word of life, and say, Christ did exist as our vital Head, (that is, as the source and fountain of all our spiritual life,) before the world began; we apprehend there would be no dispute. But if on the authority of the apostle John v. 11, 12, & iii. 9. Isa. liii. 10, 11, and David, Ps. xxii. 30, we use the word *seed* as implying that the church of God, in her spiritual life, is as legitimately the seed of Christ, as the human family in its natural life is the seed of Adam, many brethren seem to be alarmed. No Old School Baptist will deny that the saints are in the scriptures called, "His seed," "His children," "His generation," and when they are made manifest as his children, that they are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. i. 23, "A chosen generation," &c. 1 Pet. ii. 9, and yet if they admit the correctness of these scriptures, they admit all that we contend for, as the *Seminal Union* of Christ and the church. As the term *seminal* does not occur in the scriptures, we have no disposition to urge its use in setting forth the doctrine; but if what that word signifies in our language be denied, we see not how the doctrine of the above quoted scriptures can be retained.

But there is another important point involved in this discussion, on which much has been written, and on which our brethren generally are not so well united as we could wish, and that is the idea of Christ's being the constituted, created, or set up, Head of his church. On this subject we wish to offer a few remarks.

It has appeared to us from certain expressions in the letter of brother E. S. Dudley, and from numerous other communications made to us, that we have not been understood. Some have charged us with denying the proper Godhead of Christ, and of representing him as a mere created being, &c. To settle this matter forever, we will here take occasion to express our faith on this important point.

First. We do most firmly believe and constantly preach and affirm, that Jesus Christ is in his Godhead, the very and eternal God; self-existent, independent and Almighty, possessing in and of himself all the perfections and attributes of the Godhead equally with the Father, and the Holy Ghost. And we deny that he as God, is derived from, or second to any other God.

Second. We do also as firmly believe that Jesus Christ in his humanity, was made in all points like his brethren.—That his children being partakers of flesh and blood, he also himself likewise took part of the same.—That what we call his humanity, was made of a woman—a soul, body, and spirit; which were in all points like those of his children, and yet without sin. In such a body, soul and spirit, we believe God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Tim. iii. 16.

Third. We not only believe that Christ in his Godhead, is God, and in his humanity, man; but also, that he is the Mediator between the two—that is, between God and man. And while we hold and believe that his essential Godhead, and humanity were and are indispensable to his Mediatorial qualification, so that in the absence of either he could not fulfill the mediatorial office, we do not understand that his Godhead and humanity jointly or separately are what distinctly constitutes him the Mediator between God and man. A Mediator is a middle, or medium character, a Days-man who can lay his hand on both. This mediatorial qualification, we believe is found in his peculiar Sonship, as the Son or descendent of God, in which he is declared in the scriptures to be “the Only Begotten of the Father,” “The First Born of every creature”—“The Beginning of the creation of God,” &c. We cannot understand that any of these terms which imply derivation or dependence to be applicable to his essential Godhead; neither can we see how they can apply to his humanity; but we do understand them as applicable to him in his Mediatorial Headship, and as the Spiritual Life of his body, the church.

If any brother shall object to this view, that it makes him a *triune* character, we would ask of that brother, which of these peculiar characters can be dispensed with without disqualifying him

for the mediatorial office. If we should omit his Godhead, we could only hold him with the Arians and Socinians, as a mere created being.—If we deny his manhood, we deny that he has come in the flesh; and that we are informed is anti-christian;—And if we deny that he is the Days Man, the Head and Life of his People, we deny that Link in the divine connection which unites the Godhead and humanity—and which places him in his Mediatorial office between the two extremes. As God, he is not *between* God and man, for he is God; as Man he is not *between* God and man, for he is man. But as Mediator, he is *between* God and man. The Godhead and humanity represent fully the parties between which a Mediator was required. And whether our brethren apply to the act of God, in providing for us this Mediator, the words, *created, begotten, first-born, beginning, or set up*; or some other scriptural words which unequivocally convey the same meaning, is with us of little importance.

Whatever constitutes the Mediatorial character of Jesus Christ however, must of necessity embrace in it the church of God; for “a mediator is not a mediator of one; but God is one.” Gal. iii. 20. The existence of his people in him, as mediator, seems to be as necessarily indispensable, (not to his existence as God, but) to his mediatorial character, as that he be one with the Father. But perhaps we have been sufficiently explicit on this part of our faith, to shield ourself and brethren who believe as we do, from representing our Lord Jesus Christ as a mere created being. We do not wish to prolong the discussion; we have no new theory to present—no wish to impose our views on others, nor to impugn the faith or motives of any of our brethren who honestly differ from us on some points involved in the consideration of this sublime and *incomprehensible* subject. We trust that none of our brethren will deny to us the privilege of believing and trusting in the Lord Jesus Christ as God, Man, and Mediator; for as such, if we are not deceived, he has been revealed to us, in the word and by his Spirit.

Call it seminal union, or call it what we may, this all-important truth is settled by the immutable testimony of the scriptures, the life and immortality of all the members of the body of Jesus Christ was given them in Christ their Head before the world began, and in such a sense as actually presents Christ as the “Wonderful, Counsellor, the Mighty God, and Everlasting Father and the Prince of Peace.” If any of our brethren can see how he could be the Everlasting Father of that seed which should serve him, and be accounted to him for a generation, without involving the idea of *seminal* union, we will not complain of them for seeing that which we cannot.

In this article, we have not confined our remarks to the subject matter of brother Dudley's letter; it has been our design to meet some difficulties which have been suggested by other brethren; neither have we replied to all the numerous topics involved in the letter of brother Dudley, for as we have before remarked, to do so would require

that volumes should be written; and that too without any certain prospect of ultimate unanimity in our views. We hold brother Dudley bound by promise to take what we have written on the subject *for what it is worth*; and we hope he will not complain of a very hard bargain.

We would attempt a reply to the two queries at the conclusion of his letter if we were able to divine their import or design. The terms *Christ, Man, Eternal New Creature, &c.* are no where to be found in our limited vocabulary. We cannot therefore attempt a solution of their use or meaning. If brother Dudley is certain that he has answered the seven queries which we stated to him in the 17th number of this volume, according to the best of his ability, we will acknowledge our indebtedness to him for the effort.

QUERY.

BROTHER BEEBE:—I should like to have your views on the following question, viz:—Is it right for an Old School Baptist church to exclude a member because he will not pay a *priest tax*, who does not refuse to pay all other church expenses?

HIRAM ROE.

Schoharie Co., N. Y., Oct. 1, 1849.

REPLY.—If by a *priest tax*, the inquiring brother means a contribution for the support of a minister of the gospel according to the direction given in the New Testament, we answer, Yes.

It is essential to the order of a gospel church that all her members be required to submit to the rules laid down by Christ and the apostles for the government of the church, and if any member refuses to be subject to such laws of the church, it certainly becomes the painful duty of the church after due admonition to withdraw fellowship from all such as cannot be reclaimed. We know of no rule more clearly laid down in the New Testament than that which requires the members who receive the spiritual things of the faithful minister of the Lord Jesus, to communicate to him of their carnal things. We are no advocate for *taxes* of any kind in the church; but we believe that the support due to him who is called to labor in word and doctrine should be voluntarily rendered.—Members should not wait to be taxed; the scriptures teach them their duty, and they should be willing to do it without compulsion. But when they neglect to do it voluntarily, the authority of the church should be appealed to, and if they refuse to submit to that authority they should be put away from the church, the same as though they persisted in any other disorderly course.

We would suppose the privilege of any individual in the church, who being able, would refuse to do his duty in this matter, could not be much. If a member consents to pay his part of all other church expenses, it shows that it is not from want of ability that he refuses to do his part in supporting the minister; and if not for want of ability he refuses, it must be from want of principle, and when this is the case, his example and influence, if tolerated, is calculated to corrupt others, not

only to the serious detriment of the ministry, but to the dishonor of the King of Zion, whose laws are set at naught.

CONTROVERSY.

Few of our brethren can realize the extreme difficulty of conducting a journal like the Signs of the Times, in such a manner as to entirely exclude all unpleasant controversy, without rendering the paper insipid and uninteresting to its readers. The Old School Baptist family in the United States acknowledge no ecclesiastical councils, courts nor Synods to dictate in matters of faith; all claim the privilege of adhering to what they understand the scriptures to teach, regarding the New Testament of our Lord Jesus Christ as a perfect, infallible and complete rule to all the saints of God. Each church is regarded and claims to be competent to draw up such a summary statement of her understanding of the leading and fundamental doctrine taught in the scriptures as to her seems clear and plain. Such written summaries are never intended by Old School Baptists to supercede or take the place of the scriptures; but in all cases to yield to their supremacy. The church looks on the best productions of her most enlightened sons with distrust, and feels invulnerable only when she can say in defence of her doctrine and practice, "Thus saith the Lord."

In a community of Old Fashioned Baptists spread over the whole breadth of our country, it is not strange that there should be occasionally some difference of sentiment, or at least of opinion as to the precise import of some important portions of the scriptures. Where such differences exist, we may preserve a kind of peace and harmony by concealing such discrepancy of sentiment, and as long as it is not known that such difference exists, we may flatter ourselves that we are of one mind; but after all, is such a mere nominal peace worthy to be cherished or desired by those whom God has called to renounce all the hidden things of dishonesty? Is it not more in accordance with the word, for us to "prove all things and hold fast that which is good"—that which the scriptures approve, and reject all that is not sustained by that unerring standard?

If we assume the ground that no points of doctrine or order shall be discussed through the Signs, shall we not thereby close up one avenue of light from our readers; especially from such of them as are located so remotely from the personal society of their brethren, that they have little other privilege of correspondence? If any of us were so wise as to require no farther investigation, they could not be profited by discussion; but none of our readers claim that distinction. If it be said that the discussion of controverted points in the Signs, genders strife and bad feelings among brethren; we ask where, and when, and how can such points be investigated without producing similar feelings and strife? We see not how we can consistently exclude discussion from the Signs and allow of it else where; and if we say it shall not be allowed at all, we assume either that we all

know enough, or that a nominal union of sentiment is as good as a real union of sentiment.

But we feel persuaded that a friendly discussion of all subjects that concern us as christians, if properly conducted in a spirit of kindness, and above all, in a spirit of humility, would tend to unite rather than to divide the saints. All must agree that error, whether modern or gray with antiquity, should be dragged to the light of truth, exposed and discarded. While we resist innovations on the faith as held by the primitive saints, we should not forget that God is constantly opening to the understanding of his children, by his Holy Spirit, much of the beauty and harmony of that truth, which in itself is old as eternity, but in its clear and experimental presentation to our understanding is new. Every impulse of the spiritual mind urges the saint, to communicate to his fellow saint, what ever new discovery is made to him of the glory of God, the doctrine of grace and the way of life. Many things may appear quite new to some of us, and at the same time quite the reverse to others. Since the word and the Spirit both teach us that whatsoever the Spirit of truth opens to the understanding of any of the saints, is designed for the common edification and profit of the whole body, why should we object to the free communication of all such new discoveries, either through the Signs or through any other suitable medium of communication?

To avoid strife and unprofitable contention, it is needful that every brother who has a communication to make, should remember that he is himself a poor fallible creature, and liable to be mistaken in his peculiar view of things, and that the same rule which allows and requires him to speak or write, what is impressed on his mind, has made it equally the privilege and duty of all his brethren to judge of what he says or writes, and admit or reject it as it shall in their judgment be sustained or condemned by the unfailing standard; and if they by that divine rule approve, it is not to award some credit mark to him to make him proud; nor if it be condemned, is the decision to mortify or disparage him, as being more liable to err than they all confess themselves to be. But if a brother who has, or who thinks that he has been favored with some new light on the subject of religion, in making a communication of it to the brethren, feels himself insulted or wronged if they fail to take the same view of it that he has taken, he is evidently wrong, he should indulge no such feeling. No brother's opinion can be a safe guide for his brethren, and even if he is perfectly right, and his views are perfectly in harmony with the word, it cannot be thus clearly understood and cordially received by all the saints, until it is the pleasure of God by his Spirit to open it to their understanding, therefore no brother should make it a matter of personal mortification or grief, much less of resentment that his views are not at the moment cordially received by the brethren.

Another prolific cause of bad feeling in regard to discussion among brethren arises from a premature and injudicious implication of the motive of

the brother whose views may chance to conflict with some sentiment previously held by us, as though the brother was only laboring to place himself at the head of some new faction, or to lead off a party into some new system, to immortalize himself. That men of religious profession have been base enough to do so, cannot be disputed, but when honest hearted brethren who have long stood firmly in defence of the truth, find themselves charged with such base motives, it will produce grief or resentment, and an unpleasant and unprofitable contention is the issue.

While pointing out some of the causes of contention, we feel disposed to name one more. Some brethren are so timid and fearful of contention that they take alarm, when perhaps there is very little or no cause, and by prematurely sounding the tocsin, become themselves the promoters of the very contention which they design to prevent. We have now on hand a number of lengthy communications, and some of them from brethren for whom we entertain the highest respect and affection, warning us of the dangers which in their estimation must inevitably result from the discussion of some of those points which have recently been agitated in the Signs, and we have even been given to understand that our paper is to go down, unless these discussions are arrested. We doubt not the purity of the motives of the brethren to whose letters we have just alluded, and we thank them for the solicitude they evince for the perpetuity of our journal; but we are very sure that their own communications, if published, would produce more noise and debate, and prove more disastrous to the peace of Zion, and to the usefulness of the Signs, than all that has been written.

We desire not a continuation of the discussion of the subjects which have recently produced unpleasantness; but we would rather advise that the subject be dropped, for the present, that brethren who honestly differ may by private correspondence come to a clearer understanding of each other.—The publication of some of the communications and circulars written on these controverted points must from necessity be postponed, at least until we enlarge our sheet, which we shall do at the commencement of our next volume.

OUR NEXT VOLUME.

We have already received a splendid font of new type, and made arrangements to be supplied with a superior quality of paper, to be manufactured expressly for the Signs. The paper will be about one third larger than the present form, of the best quality and the most elegant style of typography. Our next volume will contain at least double the quantity of matter that is published in any other Old School Baptist periodical in the United States, and no pains nor reasonable expense shall be spared to make it the best and cheapest journal of the kind published in the world.

In this effort to improve our journal and so subserve the common interest of our patrons we shall need and expect their vigilant co-operation.

POETRY.

From the Tribune.

"THY WILL BE DONE."

Though dark and heavy sorrow
Doth cast on thee its spell,
And gloomy seems the morrow,
Remember, 'all is well,'
Though grief doth hover o'er thee,
And dark clouds haunt thy sun,
Keep this sweet prayer before thee:
'Father, Thy will be done.'

Though when life's bark seems freighted
With happiness for thee,
And with bright hopes elated
Thy heart with joy may be,
Affliction's dark clouds lower,
And grief thy heart doth stun,
Then pray in that sad hour:
'Father, Thy will be done.'

And when earth's sorrows 'round thee
Have fallen thick and fast:
When ties which long have bound thee
So fondly to the past,
All sundered are, yet alway,
Whate'er to thee may come,
Submissive and resigned, pray:
'Father, Thy will be done.'

Whatever in life's pathway
May come of good or ill,
Confiding, thy fond heart may
Bend to thy Father's will:
And when sadly thou dost grieve,
When all seems dark, yet one
Comfort's left for thee, to breathe—
'Father, Thy will be done.'

JESUS WEPT.

Yes, Jesus wept: o'er Lazarus' tomb,
He heaves the sigh—the spirit's groan:
The manhood shines almost divine,
While falls the tear at friendship's shrine.
Yes, Jesus wept; and will he scorn
A friendless student's heart felt moan?
No: He who hears the ravens cry,
Will cast on me His pitying eye.
Jesus, thy hand hath dealt the blow
Which lays my fondest wishes low:
Yet thou art kind. I kiss the rod,
And still adore my Savior God.

Boston, Mass., 1849.

ORDINATIONS.

The Old School Baptist church of Christ at Ramapo, Rockland Co. N. Y., having called on several of her sister churches to send their pastors and faithful brethren to sit with her in council, for the purpose of examining, and if thought expedient, ordaining to the work of the gospel ministry Brother James Manser Jr., a regular member and Licentiate of the said Ramapo church. The following ministers and brethren appeared and were recognized by the church, on the 4th day of October, 1849, viz.

From Mount Zion church, (New York city.) Eld. James G. Goble, Dea. John Gilmore, and brother John Axford.

From Jacksonville N. J., Elder Wilson Housell.

From Warwick church, Eld. Philander Hartwell, and brother Wm. L. Benedict.

From New Vernon church, Elder Gilbert Beebe, and Deacons Daniel L. Harding and Loton Horton.

From Wallkill church, Dea. Hiram Horton and brother Thomas Tatham.

From Brookfield church, Dea. Benjamin Corey.

The council organized for business, by the appointment of Eld. W. Housell, Moderator, and Wm. L. Benedict, clerk.

After mature deliberation on the subject, the council being satisfied with the standing, experience, faith, and unblemished character of the candidate, as well as with the evidence of his having been called of God to the work of the christian ministry, proceeded to his ordination in the following order, viz.

1. Elder G. Beebe preached from Acts v. 20: "Go

stand and speak in the temple to the people all the words of this life."

2. Ordaining prayer was offered by Eld. P. Hartwell, with the laying on of hands by Elders Hartwell, Housell and Beebe.

3. A solemn and impressive charge was given by Elder James C. Goble.

4. The right hand of fellowship was given by Eld. G. Beebe.

Benediction by the candidate.
Brother Manser has been called to the pastoral office in the church and will hereafter preach for the church steadily every alternate Sunday.

Brother Wm. Quint Jun., of North Anson, Maine, was set apart to the work of the gospel ministry by solemn ordination, in the church in that place, on the 6th day of September last, in the manner and form usual among Old School Baptists. This ordination took place during the meeting of the Maine Old School Predestinarian Baptist Association, and all the Elders and brethren of our order present participated in it. Elders present, J. Macomber, J. A. Badger, J. L. Purington, and P. Hartwell.

J. L. PURINGTON, Moderator.

REUBEN TOWNSEND, Clerk.

OBITUARY.

Clark county, Ky., September 1, 1849.

BROTHER BEEBE.—By request of my beloved and afflicted brother Johnson Watts, I send you the following notice of the death of his wife and son. She was born of reputable parents in Clark county, Ky., on the 22d of January, 1814, was married to brother Watts in the year 1830, and shortly afterwards became a professor of christianity, and has been from then until the day of her death a consistent Old School Baptist.

She departed this life on the 13th of May last, after a short illness of only four days, said to be a disease of the heart, connected with pneumonia. She seemed sensible from the first of her disease that her end was approaching, and exhibited no solicitude to live, only on account of her infant son, Rufus Johnson, who was born on the 24th of November last; but God who is rich in mercy and who works all things after the counsel of his own will, doubtless determined they should not be long separated, and on the 8th of June last, took the babe to himself also, after a short illness of only 48 hours. Our loss is no doubt their eternal gain, and consequently we sorrow not as those who have no hope.

I remain yours in affliction and in hope of immortality.

JOHN BURGESS.

RECEIPTS.

New York.—Wm. P. Carey \$1.	Mrs. Mary Northrip	
2. Wm. Hulse 1.	Miss Hannah Carr 1.	Mrs. A. Sly 1.
Ohio.—David Clark 2.	Eld. S. Williams, for J. Baird and Wm. Clover 2.	Eld. Geo. Ambrose 20.
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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

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COMMUNICATED.

For the Signs of the Times.

BROTHER BEEBE:—Having been about four weeks from home, I have not till now had an opportunity of noticing brother Williams' reply to me. And even now I am not well prepared to answer him; as I find I have failed through some of *Uncle Sam's* derangement to receive the number of the Signs for October 1st, containing his reply. I have therefore to remark from memory having read his reply over hastily abroad. I do not recollect but two remarks of his as requiring particular notice. One is, he asks of me what I mean by the *a b c* of the doctrine of Christ; having reference to Heb. vi. 1. He, I think, supposes there is exclusive reference to Jewish rites. I admit that there is immediate reference to the rites of the law in the text; but I do not admit that the epistle was addressed to Jews as Jews; it was evidently addressed to Christians as such.—Hence the writer speaks in the first person, classing himself with them, and also calls them, *Holy brethren, partakers of the heavenly calling.*—Heb. iii. 1. The persons therefore addressed had had the first experience of believers; had seen and rejoiced in salvation in Christ, and yet this early experience had left them adhering to Jewish rites, their minds not having been sufficiently enlarged in the doctrine of Christ, to see the inconsistency of still holding on to them. And if brother Williams has not found it so with him, I know, if I know any thing about it, that my first experience of faith in Christ, left me adhering to many notions which I had imbibed from my former intercourse with the Presbyterians, wholly inconsistent with the doctrine of Christ, and which my after being led into the knowledge of the doctrine has enabled me to cast aside. But I doubt much whether I have gone on to perfection in this thing yet. I did certainly think from brother Williams' communication to which I replied, that he had before or after believing, imbibed from certain professors a prejudice against doctrinal enquiries and

discussions, by hearing their cry of, *Away with doctrine; it is hurtful; it is enough to know we are believers; and let us attend to practice, and let doctrine alone, &c.*; I also thought that he was uniting his cry with them to persuade believers to be satisfied with having learned the *a b c*, or principles of the doctrine of Christ. I cannot think that the principles of the doctrine of Christ consisted in mere rites. The receiving the principles of the doctrine of Christ must involve faith in Christ, whether through the rites of the law or through the preaching of the gospel. All is law and goes on the principle of law with Jew or Gentile till they are first enabled to believe in Christ. Hence by the principle of the doctrine I understand that first view which any one has by faith of Christ, leaving him still to retain much legality or other notions about him. Brother Williams may ask whether they were to leave that which is of faith? Certainly, Paul says of himself, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark," &c. Phil. iii. 13 & 14. Forgetting those things was equivalent to leaving them.—Thinking that Bro. Williams would persuade brethren to adhere to their first view by faith, instead of pressing forward into the knowledge of the doctrine of Christ, and to the enjoyment of gospel liberty, I thought it important to use plainness. I think from some things he has since written, that perhaps I misapprehended his intention, I hope he will excuse me.

Again brother Williams asks me, If I agree with this sentence of brother Beebe's, "And this quickening is the communication of new life to the soul which was dead, by the which the soul is quickened and becomes a new creature?" I answer, I do not; and I hardly think brother Williams on reflection would.—As so much discussion has arisen among brethren in reference to the soul, if they will bear with me, I will offer a few suggestions on the point. It may be I may offer something that will harmonize the conflicting opinions on the subject. The remarks I shall offer will be in part nothing more than suggestions. It has been with me a difficult matter for years to decide, in the absence of plain Scriptural declaration, how far a change has been effected by regeneration in reference to the soul, and what that change is. I have no hesitancy in believing that the souls of believers are prepared immediately at death, to enter into the enjoyment of the presence of Christ. I have been informed that some brethren in different places, understand Eld. Dud-

ley's circular to represent that regeneration has nothing to do with the soul, producing no change in relation to it, any more than in relation to the body. If that were the case, and the soul is left in its state of darkness and enmity against God, I cannot conceive how it will be prepared at death, or at any subsequent period, to enjoy the presence of God. When I first read Eld. Dudley's circular, I did not understand him as conveying any such idea; neither do I now on reviewing it, think he intends to convey such idea. I understand his main design to be to draw a clear line of distinction between Christ and Adam in the believer, between the spiritual, and the natural man; and to show that the life imparted in regeneration is as distinct in existence from the *old man*, soul and body, as Christ is distinct from Adam in headship.—In this particular I fully agree with him. He is very cautious in speaking of the soul distinctly, and in expressing an opinion as to what effect regeneration has upon the soul. And there are some expressions towards the conclusion of the circular which might justly lead to the opinion that he holds that regeneration leaves the soul just as it finds it, in a state of alienation from God. Whether Eld. D. has run his views into such extreme, or whether it is a mere unguardedness of expression, I will not attempt to decide. I would like for him to express himself a little more fully on this point.—I have no idea that the soul of itself is changed in regeneration, that is, that it of itself is the subject of a heavenly birth, so that it now in its nature is heavenly, as it was before earthy, as would be the case if it were now *born of the spirit* as before of the flesh. If such change had been produced in the nature of the soul, it could only delight in heavenly things; it would be unfit for attending to earthly concerns; much less would it will that which is sinful. If there are any Christians having such souls, I have never had any acquaintance with them. The question I think has been several times asked, What is the soul? I am no more capable of answering the question, than those who asked it; but if I have any idea, and it comes in the way, I am very apt to express it. I have an idea that the soul is a spiritual essence, in man, distinct from his animal life, by which man possesses rationality, or the power of reasoning. By calling it *spiritual*, I do not mean that it is *heavenly*, but that it is distinct from *matter*. This rationality is not lost in man by his apostasy. The soul is still capable of reasoning and reflecting upon any subject coming within the sphere of its powers to

search out, or that may be revealed to it.—If national Israel had not been capable of reasoning and reflecting on the laws which God gave them, and on the warnings revealed to them through the prophets, they had not had sin in disregarding them. And if the Jews were not capable of seeing and weighing the evidence afforded by the miracles which Christ wrought, of his being the Messiah, and a *teacher come from God*, they had not had sin in rejecting him. See John ix. 41 & iii. 2. You, brother Beebe, I think, say, perhaps in the missing No. to me, of the Signs, That the soul is to man what animal life is to beasts, or to that effect. If you are correct, the theory which I am about to propose must of course fail. But I cannot think you are correct in that. My apprehension is, that man has a *life* which dies, whilst the soul dies not; a life which in common with beasts, is in the blood, or which the blood is. See Gen. ix. 4, 5; and a life which men can kill, whilst they cannot kill the soul. Matt. x. 20. I do not understand the text, Gen. ii. 7, as confining the life to the soul. The passage reads in the original, and in the margins of many Bibles, "And breathed into his nostrils the breath of *lives*, and man became a living soul;" that is, in addition to his becoming a living body, and in distinction from other animals. Proceeding therefore according to the view I have on this point; I will ask, where is the governing influence in the unregenerated man?—All perhaps as one, will reply; The governing influence is in the soul. I admit that the soul decides and wills for the body, and that its volitions control the actions of the body and its members. It is probable that whilst man continued in his upright state, the soul was free in its volitions, and man was wholly governed by the dictates of reason. But if I mistake not, since the apostacy of man, the flesh, with its passions and appetites, &c., has obtained a complete governing influence over the soul. Hence the soul's choosing and delighting in sensual gratifications. And hence the expressions used in Scripture, the *carnal*, or *fleshly mind*, &c., and God's declaration, Gen. vi. 3; "My Spirit shall not always strive with man, for that *he also is flesh*," as though he was capable of nothing but fleshly feelings and affections; *eating and drinking, marrying and giving in marriage*, and so it shall be to the end of the world, or the coming of Christ.—Matt. xxiv. 38 and 39. In addition to this fleshly influence over the soul, men's minds become darkened in reference to the knowledge of God, and were given over to a *reprobate mind*; to *alienation* from God, and *enmity against him*, &c. Now the souls as well as the bodies of the elect being redeemed by Christ from the condemnation of the law which required them to be held in darkness and alienation from God, we see how the state of their souls can be changed, and be brought to know and rejoice in God, without the nature and faculties of the soul being changed; viz., by the implantation in the soul of the *new man*, or the spirit of Christ; which is life and light and the love of God. Being life, it is active,

and seeks to supplant the flesh in its influence over the soul, and will ultimately supplant it, and was thus prefigured by Jacob the *supplanter*. Being light and spirit, it dispels the darkness from the soul, and enables it to see something of the true character of God, as revealed in the law, and the holiness, goodness, and spirituality of the law, and to reflect on the obligation of man to obey the law, and consequently to know the exceeding sinfulness of sin. And being love, it influences the soul to love God and his word and ways.—Hence that godly sorrow for sin and loathing of all our own ways, called repentance; and that humble submission to the just sentence of the law, to eternal death, or banishment from the presence of God, by which the soul dies—does not become extinct, but loses all hopes of attaining the favor of God by creaturely efforts, and feels the anguish and justice of the sentence of banishment from God. These must be soul exercises. The new man I cannot think dies under the law; neither should I suppose that *that which is born of God* repents of its sins, seeing, it *cannot sin*. Faith is the exercise of the spirit or new life, and it is the light of this life which enables the soul to know God, and to reflect on the glory of his character, and influences it to love God.—Again, when a revelation is made of Christ to faith, the soul becomes rationally convinced of Christ's being the way of salvation pointed out in the Scriptures, of the excellency and loveliness of him as the way, and unhesitatingly chooses him as his salvation, and never after desires any other. And thus resting in Christ, the soul rises *with him through the faith of the operation of God*. Thus, if I am not mistaken, the soul of the believer is enlightened in the knowledge of God, and his salvation, is led under the influence of the Spirit to love God and his salvation, has experienced its death under the law, and is by faith risen with Christ; and knows what it is to *have peace with God*. But although the soul of the believer is thus delivered from the bondage of the law, the flesh with its affections and lusts holds on to its influence over the soul, and being nearer in affinity to the soul, both being earthy, its influence over it is more general and stronger than that of the *new man*, and obtains the sway except when the Holy Ghost, the comforter, comes to the assistance of the new man, then the flesh draws back and the darkness is dispelled from the mind, and the whole soul is led out to rejoice in God, and to desires after an entire submission and conformity to his will. But no sooner does the comforter withdraw his influence, than the flesh comes in with renewed strength, and the soul is led off in its volitions and desires, not only after things earthly, but after things *sensual* and *devilish*, notwithstanding the remonstrance of the new man. Again when the influence of the flesh becomes weakened, and the soul has time to reflect on its unstableness, and corrupt volitions, it soon reasons itself into the conclusion, that it has never known God nor been born again; and were it not for a recollection of past experience, and the conscious-

ness, that there is a principle within him which aspires after God and holiness he would reason himself into despair. For the soul still whenever it attempts to reason on the subject without the light of faith in exercise, reasons upon natural principles, upon the ground of something good in itself. Thus the warfare is carried on between the flesh and the spirit, "The flesh lusteth against the spirit, and the spirit against the flesh," and the soul is the battle ground. In the mean time the soul reasons and resolves on the side of the spirit or holiness; and again immediately breaks its resolutions and treads its reasonings in the dust; till it loses all confidence in its reasoning powers and all patience with its resolutions, and cries out in dispondency, "Lord save me." By and by, animal life expires, the body is dropped into the dust to rest till the resurrection, and the soul freed from the influence of the flesh, and under the entire influence and control of the *new man*, or spirit, enters with all its rational powers into the presence of, and to the contemplation and enjoyment of God in Christ.

Now if brother Williams is conscious of having a soul holy and heavenly in all its reasoning powers, I have only to say he differs materially from me. On the other hand, if the soul has not been led to loathe sin and every thing belonging to self, and to fix its choice on Christ as its only way of salvation, I can have no confidence in that person's having been born again.

Brother Beebe, having been so much censured by the brethren for bringing forward new things, I feel quite a diffidence in presenting these thoughts to them, as some of them are new to me, and probably to others. If correct, they tend to solve the difficulty which has long disturbed my mind relative to the state of the soul; if erroneous, I hope you or some of the brethren will be enabled clearly to expose the error.

Yours, with christian regard,

S. TROTT.

Centreville, Fairfax Co., Va., Oct. 25, 1849.

For the Signs of the Times.

Shenandoah Co., Va., Oct. 6, 1849.

MR. BEEBE:—Having a little business with you I have concluded to write a few lines concerning other matters.

I have lately read Clement West's excellent letter in the number for September 15; his clear description of antichrist has more fully led my mind to the subject. He has shown how much the *Mother and daughters* resemble each other; I will notice some of their practices which have come under my own observation.—Two protracted meetings came to a close lately in our neighborhood, one held by the Methodists, the other by what is called the new order of Presbyterians; but they run so precisely in the same "way that seemeth right unto man," that I will speak of them without distinction; they were brothers in every sense of the word. They did not admit that God was a Sovereign, and that he worketh all things after the counsel of his own will. But they spoke of God as trying to do things, and that

he hath and still does design to do many things that never are accomplished, because sinners will not agree to it. They told the people that Christ died on conditions, and that his atonement avails nothing unless sinners will now take it in hand, and make it effectual. Thus giving the lie directly to the apostle, where he saith, "He hath by one offering perfected forever them that are sanctified." Heb. x. 14. They called upon sinners to secure the salvation of their souls now, and not to put it off; for there is great danger in procrastinating this important work, and in one instance they cautioned the people not to put too much confidence in God, he told them that they looked for too much from him. If they expected God to call them with an irresistible call they could wait until the day of their death, and the work would never be done; you have the power in your own hands, come now and get religion, God will after a while get tired of calling and will quit and then your chance to get religion will be over for ever. God is giving time and opportunity for the various machines of the gospel to operate. This was truly a new idea to me, I never knew before that any machinery belonged to the gospel, I thought it was the power of God unto salvation to every one that believeth. And of this gospel Paul was not ashamed. But I am sure that he would have been much ashamed of such machineries as are now invented. Because he calls upon his brethren to reflect upon the time when they were free from righteousness, and then asks "what fruit had ye then in those things whereof ye are now ashamed?" Rom. vi. 21. If they have themselves given a correct description of their god, what security is there in trusting in him? according to their own argument their god is under the control of men and devils, at least in some degree, because they say that those that are led captive at his will have the power in their own hands to prevent the omnipotent God from doing his will, they can stay his hand, and they say unto him, What doest thou? And after they convert sinners to their god the devil often plucks them out of his hands again; their god is again disappointed in the hope of saving those sinners because they would not be faithful. How great the contrast between their god and the God of heaven and earth. The God of heaven quickeneth whom he will; their god tries to quicken all mankind but a great many will not let him. The God of heaven speaks and it is done; their god tries means such as anxious benches, &c., calls in the help of the preacher and private members, tries his best for hours, and with their combined powers they often fail to get through with the work. The God of heaven commands and it stands fast; but the commands of their god do not stand fast, because many of them fall from grace; and their god is not able to keep them from falling, and to present them faultless before his throne.

My dear friend, I sincerely believe that if it were not for the Old School Baptists, the dev-

il would have little or no opposition in our country, so far as preaching is concerned. The apostle Paul was determined to know nothing among the churches, as to their salvation, but Jesus Christ and him crucified; but the Rev. D. D's. are determined to know any thing and every thing else rather than that. These powerful creatures have no use for Christ, it is therefore not strange that they have no confidence in his promises. Why do those who profess to have the power to frustrate the purposes of Jehovah, sometimes in their prayers, confess themselves poor and helpless creatures entirely dependent on God for all things? I cannot think that they are sincere, but do it to give currency to their abominable falsehoods which they utter immediately after in their sermons. Because they frequently arise from their knees after such prayers and exalt themselves above all that is called God, calling upon sinners to come out to them and get religion, as if they had it by wholesale and could impart it to all that would call on them.

I will close by giving a few extracts, from a tract published by the American Tract Society on the advantages of Sabbath Schools, (as they are called.) A few years ago when the head and horns of this beast had but manifested itself, it was denied that they pretended to assume the place and power of God, to prepare the souls of their pupils for heaven. But since the whole body of the beast has developed itself, this is declared to be their object, both from the pulpit and the press. The tract commences thus, "While contemplating 'the signs of the times,' we have sometimes thought that if the Holy Spirit were again as of old to select twelve men with whom to finish the great work of converting mankind, and for this purpose should direct them to any special means, the establishment and constant improvement of Sabbath Schools would engage a large portion of their attention. Such an education affords the strongest assurance that the individual on whom it is conferred will prove a blessing to himself and a blessing to society. Such an education is the highest boon that man can confer upon his fellow man; for if properly improved, it will guide him in safety through all his pilgrimage, afford him light in darkness, consolation in affliction, joy in sorrow, support in trial, victory in conflict and life eternal in the midst of death. Its great aim is to provide for the thorough, moral and religious education of the rising generation. Morality and respectability it neglects not; but it looks beyond this, and with an eye fixed on the eternal world, seeks to train up its pupils for glory, and honor, and immortality.—Labor then fellow christian in this cause, to gain the high honor of turning many to righteousness, that when the assembled universe shall rise in judgment, you may find among the redeemed millions, multitudes saved through the instrumentality of Sabbath Schools." Thus the beast utters its blasphemies in the sight and hearing of an

OBSERVER.

For the Signs of the Times.

Alabama, April 9, 1849.

BROTHER BEEBE:—The messengers from our church to the Orleans Association, last June, were called in question for my sake, because I am a subscriber to your paper; although I was the only one in the church that took the Signs, at that time, our brethren thought they discovered a spirit of persecution in the movement, and it has resulted in an addition of the following names to your subscription list. * * These brethren want the back numbers from the first of January last.

Dear brother, I wish you to give your views on the Social Organization of the Church. See 1 Cor. xii. 28. There is much diversity of opinion in regard to church organization, and every expedient is resorted to, to raise money for what are called *benevolent* purposes. I have long been of opinion that if Satan himself should come in person, he would assume the guise of a *benevolent preacher*, crying like the horse-leach's two daughters, Give! Give! And all this evidently to build up an ecclesiastical despotism in the churches, whereby the liberty of the members is to be trampled on, and a spiritual hierarchy built upon its ruins.—Such are the effects of New Schoolism!

The ministers on the day before the association meet in what they call a ministerial meeting, and cut out, and prepare the business for the session; and then, with a show of republicanism, consummate their hypocrisy; but, thank God, the eyes of the brethren are beginning to be opened to the subject. Like Balaam's ass they have been packed and beaten, until a spirit of enquiry is beginning to manifest itself, which makes the young clergy begin to feel somewhat uneasy.

Your companion in the warfare against spiritual wickedness in high places,

ELIJAH INGALS BEE.

For the Signs of the Times.

Blanchester, O., May 1, 1849.

BROTHER BEEBE:—With the inclosed remittance for my subscription to the Signs, I will send you a brief account of my travels, labors, and exercises of mind for the past year. The churches in Ohio are more numerous than the preachers, so it is not unfrequently the case that one minister is obliged to preach for four or five churches, and this being my situation I have considerable hard traveling and fatigue to endure; but still notwithstanding these disadvantages there is something pleasant in these monthly visits to the churches. When the mind and body are almost constantly employed in the business of my Master's kingdom in speaking of his glory, wisdom, power and sovereignty, and proclaiming his completely finished salvation for all the vessels of mercy, according to the record of eternal truth, it is peculiarly pleasant. "For by one offering he hath perfected for ever them that are sanctified." He has offered himself without spot unto God, and laid down his life for his flock, he has made a complete atonement for them, and redeemed them from the demands of the law. He has triumphed gloriously

over the powers of darkness, and chained the monster to his triumphal car. He holds the keys of hell and death in his own hands and doeth his pleasure in heaven and earth. He says, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." It is true, "In this world ye shall have tribulation, but be of good cheer," he has overcome the world, and this is our victory, even our faith.

There is great unanimity of sentiment existing among us in a general way, and if the wise, and learned, and great, among us, after preaching and writing all they know, without presuming, inferring, and guessing at things which they do not know, would ask themselves, with brother Williams, when at his wits end, "What do I know of theology?" it would somewhat pave the way for us weaklings to walk in humility. I think at times that I know some things; I think I know that God *is*, but why *I am* is hard for me to tell. I know that I am a sinner, but I do not know at all times that Christ is my Savior. I know that salvation is by grace alone; but I do not know that I am a recipient of that salvation. I know that Satan tempts the children of men, but I do not know that he is self-existent, or the natural progenitor of all unregenerate men. I know that Christ was set up from everlasting, but I do not know that Beelzebub pre-existed the first Adam. I know that it is comfortable to contemplate the love-bound union of Christ and his bride before time began; but I do not know that there is consolation in believing that at that early date Satan reigned over the children of pride. I know that I am ignorant, but how great a fool I am, I am unable to tell. *May the Lord give us wisdom, grace and humility, and a spirit of supplication and prayer, and preserve us from all err, and from all evil, is the desire of one who sometimes hopes for a blessed immortality,*

JULIUS C. BEEMAN.

For the Signs of the Times.

Kingwood, N. J., Sept. 21, 1849.

BROTHER BEEBE:—Although I have frequently written something for your columns, it has been with much diffidence of my abilities; but desiring to bear some humble testimony to the truth, to lisp forth the praises of the Most High, and, whenever opportunity offers, to speak of Christ and his salvation, with such abilities as I have, my pen has occasionally been employed to convey to distant brethren such accounts of the gracious dealings of the Lord with me, as I trusted would be profitable and edifying to them. But I have never yet written to you on any subject, but what after commencing, I have felt disheartened in view of so great a work. My subject would appear so vast and important, so far above my capacity, that I have again and again laid my pen aside in dismay. Thus I get along, on the one hand, a sense of the highest obligation and gratitude to Him who hath delivered me from going down to the pit, as well as love to the brethren to urge me forward; on the other, a sense that I am wholly

inadequate to the task, to retard my progress.—The communications of many of your correspondents show great ability, and appear as if written free from that embarrassment which I labor under. But perhaps it may be far otherwise. Perhaps the ablest writer, as well as the least, may feel more or less their own weakness and incompetency. Let us then endeavor to hold up each other's hands and bear with one another, and forgive one another, even as we trust Christ hath forgiven us.

What has become of brother E. Tibbals? I have been much pleased with what I have seen from his pen, but the last account he gave of himself he appeared to be "walking in darkness and having no light." I should like to hear from him again. I have read with pleasure as well as profit the communications of brother Benedict. I hope we shall hear from him occasionally. I do not mention these however to single them out, or give them a preference to the rest, as, among the present contributors to the Signs, I should be sorry to see a single name discontinued.

As publishing queries appears to be the order of the day, allow me to enquire whether those brethren who are engaged in it really desire to be aided in the discovery of truth, or whether it is more to gratify an idle curiosity? If the former, would it not be better to follow the divine direction, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not;" rather than to seek it of men; for the promise is, "it shall be given him?" If such a course were pursued, and when light on any subject was thus obtained, such brethren should feel disposed to publish it, I think all would be benefited thereby.

Yours truly,

E. RITTENHOUSE.

For the Signs of the Times.

Mt. Carmel, Ky., Oct., 1849.

BROTHER BEEBE:—Temptations seem to be common to all the children of God, while in this vale of tears. Sometimes the arch-enemy will approach in one way, and sometimes in another, but it is always his object to bring the children of God into confusion and distress. If he can succeed in turning brother against brother, and in producing jealousies in the church of Christ, distress, confusion and perhaps division are almost sure to follow. Perhaps there is not a church in existence whose history does not prove the truth of the declaration, "If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes." The imperfection of our nature is such, that if left to ourselves we are sure to do that which we ought not, and to leave undone the things which we ought to do. Christians too often magnify each other's faults; and when one is overtaken in a fault, instead of trying to restore such a one in the spirit of meekness, we are too apt to take him by the throat, and say, "Pay that thou owest." If we are re-

viled we forget that our Lord has instructed us, not to revile again, and to render good for evil.—Our fleshly nature is such, that we are always ready to resent any indignity offered to us; hence the necessity of keeping our flesh in subjection; for if we live after the flesh, we shall die. Whenever the christian indulges fleshly lusts, which are these, envyings, strifes, backbitings, &c., he is sure to receive the rod of chastisement; but that christian who doeth the will of his heavenly Father, shall be blessed in his deed. The apostles were careful, in all their letters to the churches, to admonish the brethren to "abstain from fleshly lusts, which war against the soul," and not to bite and devour one another, lest they be consumed one of another; but to "Let brotherly love continue." He that loveth is born of God, but if we are destitute of love to God, and to his children, and his ordinances, we may be sure that we are yet in an unregenerated state. The important question is presented, How can we love God whom we have not seen, if we hate our brother whom we have seen? He that hateth his brother is a murderer; and no murderer hath eternal life abiding in him. Love leads each christian to esteem others better than himself, and makes him willing, yea, desirous to lay at the feet of his brethren.—One characteristic of the christian is, that he can see the mark of his heavenly Father in the brethren, while he cannot so readily see it in himself; and because he cannot see so much of the heavenly mark in himself, or as plainly as in others, he often fears that he has never had the mark at all. Some will say, If I were a christian I should love all christians alike; this might be true, if the mark were equally visible on them all; but, the more you see of your heavenly Father's image in his children, the more you will love them. Love leads christians to bear each other's burdens, to weep with them that weep, and to rejoice with them that rejoice—to forgive them that trespass against them, and pray for such as evilly entreat them.—How can a christian ask God to forgive him his trespasses while he refuses to forgive an offending brother? If brotherly love be in full exercise, it will hide a multitude of faults; that love will lead us to love the ordinances of God's house, and it will cherish in us a desire to live in the discharge of every revealed duty. We should not love in word only, but in deeds and in truth. For one to say that he loves God, and still live in open violation of the laws of his kingdom, is a contradiction. Faith is made manifest by works; and if the Spirit be in us, the fruits of the Spirit will appear. To call Christ Lord, and not do the things which he has commanded, is no evidence that we love him. He that really loves God and lives in disobedience, will receive chastisement.

This truth applies as well to churches as to individuals. Whenever a church or an individual forsakes the statutes of the Lord, they will soon experience the truth of the declaration of Solomon, "The way of the transgressor is hard."—If we love the truth we will strive to manifest that love by walking in the truth. If we believe

in the sovereignty of God, we will strive to manifest our faith by humble obedience and resignation to his government. If we believe in the doctrine of election and predestination, we shall strive to exhibit that truth by a godly walk and conversation. If we believe that God has ordained that "They that preach the gospel, shall live of the gospel," we will never be found muzzling the Lord's oxen; but we will rather, of our temporal things administer to those who administer to us in spiritual things. If we believe that God who cannot lie, has given us assurance that we shall never perish, let us demonstrate that faith by an humble reliance on him, and by having no confidence in the flesh. In all things we should adorn the doctrine of God our Savior, by a well ordered life and godly conversation. All acts of obedience performed by christians, in accordance with the laws of God, (and if not in accordance with his law, they are not acts of obedience,) are so many outward evidences of internal holiness, or evidences that they who perform them are partakers of the divine nature—that the love of God has been shed abroad in their hearts. If then so much importance be attached to christian obedience, how careful we should be to maintain good works; and not through covetousness, or love of the world, or gratification of the flesh, neglect any known ordinance of our King.

Yours, in hope of immortality,

G. M. THOMPSON.

CIRCULAR LETTER.

The Brethren assembled with the Mount Pleasant Church, Fairfax County, Va., August 9, 10, 1849, in a Meeting for Correspondence—To the Churches, Associations and Corresponding Meetings, in correspondence with us, send this our token of love.

BELOVED BRETHREN:—Having received and read your communications to us, we would reciprocate the correspondence by addressing our epistle to you in return.—The Psalmist says, "Behold how good and how pleasant it is for brethren to dwell together in unity!" Ps. cxxxiii. 1. In order to unity, they who dwell together, must be brethren, children of the same family, having a common interest. Such is the case with the children of God, when not bewitched; the truth of God, the order of his house as established by the Head, the peace and prosperity of Zion, are with them a common interest, as well as the joys and sorrows of the individual members. But when *strange children* get in among the household of faith, her *sons* become stunted in growth—her *daughters* lose their *polish*—her *oxen* become weak to *labor*—her *garners* become impoverished, and there is a *breaking in*, and *going out*, thus breeding confusion. These *strange children*, whose *mouth speaketh vanity*, and their *right hand is a right hand of falsehood*, Ps. cxliv. 11, are children of the *strange woman*, Prov. vii. 5. How careful should we be to keep, and to be kept separate, from all religious intercourse with such, that our harmony and unity be not broken, and an interest averse to the interest of Zion be not set up in our midst. We have mentioned the *truth of God*, as one of the items connected with the *interest of Zion*, and which is of vast importance toward the brethren's dwelling together in unity. By the *truth of God*, we mean that which God has revealed as truth, and which is according to the standard of truth as he hath given it in the Scriptures. When we begin to bring in other standards, or the writings and opinions of men as standards, however eminent they may be, they are but the opinions of men, and

we shall feel free to indulge in our partialities, as they did in the Church of Corinth, and one will say, *I am of Paul*, another, *I am of Apollos*, &c., and this will cause bickerings and divisions and wrestings of the words of Scripture to make them conform to our standards. But, when brethren are agreed to let the *thus saith God*, and as he has said it, decide all points, our unity in doctrine will then be preserved; as Watts says—

"This is the judge that ends the strife
Where wit and reason fail."

We have named, as another item in the *interest of Zion*, the order of his house as established by the Head, the one King of Zion. Where a number of heads are acknowledged, unless they form a unity among themselves by deciding by majorities, there will be conflicting orders, and clashings in practice. But where Christ alone is acknowledged as King, and his directions as the order, there will be no confusion nor contention in the observance of the order of the house. In thus acknowledging him *alone as King*, we render to him no more than is his just due, both in reference to his claims on us, and to his claims to qualifications to be Head. This order includes ordinances, discipline, the choosing of officers, and the manner of their officiating—the meeting of the Church—the worship—the business transactions, and the manner of publishing the Gospel abroad. As we value the good of dwelling together in unity, let us therefore, be careful to observe its commands, to confine ourselves to them, and to his directions through Apostolic example for observing them.

We named, as a third item, *The peace and prosperity of Zion*, as belonging to the common interest of the children of Zion. In promoting the peace of Zion, and her prosperity, in the showing forth her salvation, in attracting those who love the Lord, within her borders, and in her being built up in purity and love, it is important that the several members should conduct themselves orderly, meekly and affectionately in the Church, and toward one another; that they see that the discipline of the Church be exercised faithfully and impartially, and that they submit when subject to it, quietly and patiently; that each be found occupying his proper gifts, station, or sphere in the Church; that in the support of the ministry, the relief of the poor, and in meeting other rightful demands for contributing of our temporal goods, none hold back through covetousness, but that each contribute freely as the Lord has prospered him: that the brethren show their love toward one another, by a manifest preference for each other's society, comfort and welfare, and that they be not estranged from these things by indulging in the love of the world, or by being entangled in alliances or pledges, with other societies, whether secret or otherwise: and further, that the brethren conduct themselves honestly, humbly, quietly and blamelessly toward them that are without, and who may differ with us: and in all their intercourse with men, aiming to be governed by the directions in the New Testament.—Brethren, if these things were so, would not the people of the world be again constrained to say, "Behold how these christians love one another?" And, if we were found fearlessly and earnestly contending for and bearing testimony to the faith once delivered to the saints, bearing patiently and quietly, the scoffs, reproaches, indignities and persecutions if they come, incident thereunto, from those who oppose the truth, would not others be made to acknowledge that we are actuated by another spirit than that of the world? And would we not then experience *How good it is to dwell together in unity*?

Brethren, although the children of God are now somewhat scattered by localities, and perhaps worse, by different standards set up, and consequently different views of doctrine and order entertained, yet, even in this day of darkness, and of the scattering of the flock, our Churches are generally permitted to dwell together in a good degree of unity, and from time to time many of the brethren, from distant parts are permitted to meet together, and sit together, in a good degree of unity. How long we shall be permitted to enjoy these privileges, without for a little season

being deprived of them, is known only to him who rules all events. But come, when it may, whilst it will come in accordance with prophecy, it will come as a just chastisement upon the Churches and people of God, for permitting their unity to be so much marred by clinging to the creeds and systems of men as their standards, instead of taking heed to the *more sure word of prophecy*, and in other cases for suffering the peace of Churches to be broken by winking at, and countenancing disorderly walk among the members. It will also come as a needful fire, to purge away all this dross from the Churches. The seven thunders mentioned, Rev. chapter x., which are a prelude to the killing of the two Witnesses, are apparently sounding. Whether the *seven thunders* designate seven particular astounding events, or whether they denote seven years duration of such events or rather, whether as is frequently the sense of the number seven in the Scriptures, it is not here used to denote that full shaking of the governments of the world, necessary so to concentrate the powers and branches of antichrist, as to enable them to accomplish the killing of the Witnesses, we will not say. But, as before said, we think we hear the sound of the thunders, and hear the voice from Heaven, saying, *Seal up those things which the seven thunders uttered, and write them not*, in that such dark obscurity hangs over every event which transpires, as that all the expectations and calculations made on the particular events, are disappointed. It is not improbable that some of these thunders, before they cease, may burst over the head of our government, and shake it to its foundation.

But, Brethren, let what will come, and come when it may, God grant that we may be found standing in our lots, being neither traitors nor cowards towards the cause of our Lord and his truth, but enduring hardness as good soldiers of Jesus Christ. And may God, by his grace, so keep us from all corruption in doctrine, or in walk, that the enemy may have no evil thing to say of us justly.

Our meeting has been pleasant; your ministering brethren came to us bringing the precious gospel of the grace of God in its fullness; our congregations have been large and quite attentive.

The Bethlehem Church having invited our next Meeting to be held with them, we have appointed to meet with them, to commence on Thursday, before the 2d Lord's day in August, 1850. We continue our cordial invitation to Churches, Corresponding Meetings and Associations, to meet with us by their Letters and Messengers, at that time and place.

S. TROTT, Moderator.

JOHN CLARK, Clerk, pro tem.

Florence, Ky., Oct. 20, 1849.

BROTHER BEEBE:—At the earnest solicitation of a number of brethren, together with my own desire, I send you for publication in the Signs, the inclosed copy of the Circular Letter of the Salem Association, which we request you to publish.

Yours in tribulation,

LEWIS CONNER.

The Salem Association of Predestinarian Baptists to the Churches of whom she is composed.

VERY DEARLY BELOVED IN THE LORD:—The time has arrived when you have a right to expect from us our Annual Epistle of Love; we, therefore, proceed to offer for your consideration some thoughts upon the glorious and soul-cheering doctrine of the Resurrection of the Dead, a denial of which destroys the very foundation of the Christian's hope of enjoyment beyond the grave. We are told by an apostle, that "If the dead rise not, then is not Christ raised, and if Christ be not risen then is our preaching vain, and your faith is also vain; you are yet in your sins, and we are found false witnesses of God." 1 Cor. xv. 13 to 16 inclusive. In the examination of this subject, we propose to notice it under two general heads, to wit, 1st, the resurrection of the soul; 2d, the resurrection of the body.

In employing the terms resurrect, regenerate, born again, made partaker of the divine nature, quicken, and convert, in the prosecution of this subject, we mean precisely the same

thing; we do not undertake to describe the properties or qualities of the soul: we only wish to present this subject in Bible language, together with our views of the language there employed. It is evident that there was something belonging to and possessed by the Savior, which was called *his soul*. This is proven from the following language, Isa. liii. 10: "when thou shalt make his soul an offering for sin;" John xii. 27, "now is my soul troubled, and what shall I say," and again, Mark xiv. 3, "my soul is exceeding sorrowful unto death"—hence we see that Christ possessed a *soul*, and that that *soul* was made an offering for sin,—that it travailed," Isa. liii. 11; "that it was troubled," John xii. 27, and that it sorrowed unto death. Now we maintain that inasmuch as Christ, the Elder Brother, possessed a *soul* that was susceptible of suffering, trouble and sorrow, so do all the members of the same family, "for as he is, so are we in this world," 1 John iv. 17; and again, "wherefore it behoved him in ALL THINGS to be made like unto his brethren," Heb. ii. 17. Now as Christ is like his brethren, and he possessing a *soul*, it follows, so do his brethren also; and this *soul*, we understand "to be dead in trespasses and sins," Eph. ii. 1; and also to be the *dead*, referred to by the Savior, John v. 25, "the hour is coming, and now is, when the *dead* shall hear the voice of the Son of God and live." This bringing the dead to life is what we understand to be the resurrection, and the thing that is dead and does live, is the thing resurrected, and we believe that thing to be the *soul*—hence the soul being thus born again, not of corruptible seed, but incorruptible—by the word of God which liveth and abideth forever, is now made a partaker of the divine nature, and thus prepared to love God supremely and serve him acceptably, and to rejoice in Christ Jesus, having no confidence in the flesh. This is the glorious effect growing out of the redemption of the *soul*. It is said in the 49th Ps. 5th verse, "the redemption of the *soul* is precious;" hence we maintain, the *soul* thus born of God loves God, and desires to serve him; but the flesh being yet in love with sin and a hater of God, it presents those two principles in direct opposition, the one to the other; so that, when the child of God would do good evil is present, and the good that they would they do not, but the evil which they hate that they do; so that they are often made to cry, "O wretched man that I am! who shall deliver me from the body of this death." I thank God through Jesus Christ our Lord; so then, I with the mind serve the law of God, but with the flesh the law of sin." Rom vii. 15 to 25 inclusive—the same is expressed in Gal. v. 17, "the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would;" and again, Songs vi. 13, "What shall we see in the Shulamite; as it were the company of two armies." These two armies carry on the warfare, which will never cease until the death of the body. We have now shown that there is something about the man that is quickened—that does hear the voice of the Son of God and lives; and we ask, if it is not the *soul*, what is it? What did the Savior mean when he said to the ruler, "Ye must be born again?" Did he intend to mock Nicodemus? Surely he did not. Then, certainly, he did mean what he said, that he, Nicodemus, must be born again; and surely, he did not mean that he should be born again of the flesh; no, but born of the Spirit, and as the flesh is not born of the Spirit in this life, we are irresistibly compelled to believe that it is the *soul*. David appeared to take the same view of the subject in his 19th Psalm and 7th verse, when he said, "The law of the Lord is perfect, converting the *soul*." Now, whether the language here has reference to the regeneration of the soul or not, it does not matter; in this case it clearly shows that the *soul* is the subject of conversion; and if there is nothing done for the *soul* here, how, when or where the law of the Lord converts, it is a profound mystery to us, which we leave for others more skilled in divine things to explain. David in the 72d Psalm, 14th verse, says, "he shall redeem their *soul* from deceit and violence." Now, if this is not done in the work of regeneration, when is it done?—if ever there is a time when

the poor sinner is afraid of deceit and hypocrisy, it is while passing through the bitter pangs of the new birth; and the dear *soul* is then most assuredly delivered from deceit. But, again, what does David mean when he says, "for he satisfieth the longing *soul*, and filleth the hungry *soul* with goodness." Now if the soul is not converted, or resurrected into life, what does it long for? what does it hunger for? and when does the Lord fill it with goodness? We will now invite your attention to the 42d Psalm, in which David speaks of his *soul* six different times. 1. He says, "So panteth my *soul* after thee, O God." 2. "My *soul* thirsteth for God, for the living God." 3. "I pour out my *soul* in me." 4. "Why art thou cast down, O my *soul*?" 5. "O my God, my *soul* is cast down within me." 6. In the last verse he says, "Why art thou cast down, O my *soul*? and why art thou disquieted within me? Hope thou in God." Now we ask, dear brethren, would David speak thus of his *soul*, and call upon it to hope in God, if indeed that *soul* was not born again, regenerated, or resurrected into life; having a perfect knowledge of all that its possessor has expressed in this Psalm? We think not. But, again, in the 71st Psalm 23d verse, David says, "my lips shall greatly rejoice when I sing unto thee; and my *soul*, which thou hast redeemed." We now ask, if the *soul* would rejoice in singing the praise of God—if that *soul* was not converted from the love of sin to the love of holiness—we think it utterly impossible. A few passages from the New Testament upon this subject, and we are done. Luke i. 46, "And Mary said, my *soul* doth magnify the Lord." Now, if Mary's *soul* was not born again, how, or upon what principle did that *soul* magnify the Lord? Heb. vi. 19, "Which hope we have as an anchor of the *soul*." Now tell us what use the *soul* has for an anchor if it hopes for nothing, and how can it hope for that within the veil, if it has no knowledge of an interest there? and how has it obtained that evidence, if it is not born of the Holy Spirit of God?

1 Peter ii. 11, "We are commanded to abstain from fleshly lusts which war against the *soul*." Now if the *soul* is not a partaker of the Divine nature, in what sense does fleshly lust war against it. We suppose, if there is nothing done for either *soul* or body in the work of regeneration, there would be a perfect agreement between them, as neither of them are spiritual. But, again, 2 Peter ii. 8, "vexed his righteous *soul*;" now we ask, how was the *soul* of Lot righteous, if the righteousness of Jesus Christ was not imputed to it?—and was that done, and his *soul* not born again? Surely such an idea would be preposterous. We learn from Acts xiv. 22, "that the Apostles were engaged in confirming the souls of the disciples, and exhorting them to continue in the faith." Now, mark! they were not engaged in confirming the disciples, but the *souls* of the disciples in the faith. Now, is it possible that a *soul* dead in trespasses and sins can be confirmed in the faith? Surely, it is not. We, therefore, maintain that the *soul* must be born again, regenerated, or resurrected into divine life, before it can be confirmed in the faith. We now hasten to close our scriptural evidence on this point; while we assure you that we could introduce much more, but as lengthy circulars are objectionable, we forbear with giving one single additional proof: Rev. vi. 9, 10, 11, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, how long, O Lord," &c. "And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." Now, remember, John does not say he saw those who were beheaded, but the *souls* of those, and these *souls* were under the altar; and now, dear brethren, we ask, could these *souls* have been there without regeneration? We answer, emphatically, no! It is clearly manifest from the foregoing scriptures that man has a *soul*; and that *soul* is prepared to enjoy God, by faith. It is this *soul* that hope is an anchor to, and this anchor is settled in heaven, where the *soul* hopes one day to rest from all its sorrows and trials, and to enjoy that inheritance which is incorruptible, undefiled, and that fadeth not away. This, dear brethren, is the hope of the resurrected *soul*, and in view of this hope they now sustain the cross, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. This is the sweet consolation of the *soul* born again. But this is not all: the dear *soul* realizes much comfort from another source, and that is, that their bodies will, in the resurrection at the last day, be raised immortal, and made to wear the image of their blessed Redeemer. We believe, dear brethren, that the same blessed book that teaches the resurrection of the *soul* teaches the resurrection of the body also; and to that point we will now direct your attention for a few moments. The first passage that we shall introduce as proof of the resur-

rection of the body, will be found in the 71st Psalm 20th verse, "Thou which hast showed me great and sore troubles, shall quicken me again, and shall bring me up again from the depths of the earth." David evidently has reference here to the quickening and bringing up his body from the dead; and in his 16th Psalm, 9th verse, he says, "My flesh also shall rest in hope;" from which it is evident that this eminent servant of God looked forward to a time when his flesh should be delivered. Job, xix. 25, 26, 27, it does appear to us, will settle the whole matter, and place the doctrine of the resurrection of the body beyond dispute. He says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God—whom I shall see for myself, and mine eyes shall behold, and not another." But, again, says David, xii. 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Compare those texts with Matt. xxvii. 53, "and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Once more, Rom. viii. 11, "But if the spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Here we maintain that the quickening of the mortal bodies, in the plural, must refer to the final resurrection of the dead, when the Redeemer shall come to take his people home. Same chapter 23d verse, the apostle tells us that the saints are waiting for the adoption, to wit, the redemption of our body; from which it is evident that the saints in Paul's day were looking forward to a time when their bodies should be delivered from the bondage of corruption into the glorious liberty of the children of God. Again, Phil. iii. 21, the apostle speaking of the coming of Jesus, says, "who shall change our vile body, that it may be fashioned like unto his glorious body," and at that time shall be fulfilled what is written, John v. 28, 29, "Marvel not at this, for the hour is coming in the which all they that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Then, dear brethren, and not till then, we shall be like our blessed Savior, for we shall see him as he is. "Enough for me," says the way-worn pilgrim, "all I desire is to be like the precious Redeemer." And I feel to exclaim with David, "Then shall I be satisfied when I awake with thy likeness."

Dearly beloved brethren, we now ask you, what Christian with all these plain and pointed scripture proofs before his eyes, can deny the resurrection of the bodies of the saints? to us they might just as well deny every thing connected with the whole Christian system, and tell us that it is all a fable, as to tell us that the doctrine of the resurrection of the bodies of God's people is false. Beloved of the Lord, we have now endeavored to follow the Bible on the subject of the resurrection of both *soul* and body, and to use Bible language whenever we could; believing that the Holy Ghost has used the best language to convey the idea intended, and we are willing for God to be true; but we are not willing to follow men farther than they follow the Bible. Take heed that no man deceive you. Search the sacred oracles for yourselves, and ask the good Lord to give you a correct understanding of the same. Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord. Believe not every spirit, but try the spirits whether they are of God. Contend earnestly for the faith once delivered to the saints; and for the order of the house of God, endeavoring to keep the unity of the Spirit in the bond of peace; and remember that the storms of life will soon be over, and our blessed Redeemer will take his way-worn children home; for it is written in the scriptures as the last proof that we shall offer you at this time: 1 Thes. iv. 14 to 18 inclusive, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as those which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. And those which are alive and remain, unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. And the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord;" wherefore comfort one another with these words:

"And when the storms of life are o'er,
We hope to sigh and weep no more,
But go to dwell with Christ above,
Where all is harmony and love."

LEWIS CONNER, Moderator.

B. WATTS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1849.

REPLY TO BROTHER J. WEST, CONCERNING THE DIVISION IN THE BAPTIST DENOMINATION.

From the days of the apostles the church of Christ has been occasionally infested with carnal professors and graceless hypocrites, who when the church has appeared to be prosperous, have sought a connection with her; not however from an experimental acquaintance with and heart-felt love for her doctrine and order, but from the basest of motives. The Apostle has told us that they *creep in unawares*; and further that they bring in damnable heresy, &c. These excrescences have been from time to time detected and expelled from the church, and generally, like the foul spirits of whom we read, they have uniformly made a desperate struggle to rend the body, when Christ has commanded them to go out. But as the inquiry of our correspondent evidently refers to the division which has taken place within the last twenty years, we will confine our remarks to what led to and resulted in that division.

For many years preceding the separation, things had been maturing for the crisis. In many instances among the churches, an undue anxiety for accessions to their number had led preachers and people to so disguise the doctrine of the gospel as to cause to a great extent the offence of the cross to cease, and as they became less offensive to the world and to anti-christ, they became more and more popular, and numerous. Such churches and ministers as have *continued steadfastly in the Apostle's doctrine*, have been reproached and pointed at, as being far behind the spirit of the age and evil men and seducers have waxed worse and worse, deceiving and being deceived. While this state of things was progressing in the Baptist churches of America, the plan of Andrew Fuller to raise the church, (to use his own classic words,) from being a "dung-hill in society," to a state of respectability, found its way across the Atlantic, in the form of "Fuller's Gospel." The arminian portion of the Baptists in our country were fully prepared to adopt Fuller's perversion of the atonement of Christ, and being eager to reach the point of worldly respectability which Fuller's system promised, a large proportion of the newly converted Fullerites, soon out-Fullered Fuller himself, in their ingenuity and violent efforts to oppose, pervert and deny the scriptural doctrine of salvation wholly by grace, through the perfect and complete atonement made for the church of God exclusively by our Lord Jesus Christ.

As the denomination began to drink in the poisonous doctrines of Fuller and others, she did indeed begin to rise in the estimation of the world, and the great, the learned and the wise men of this world came flocking to her, and she became large, but, in the language a late writer, "it was a corpulence of dropsy, pregnant with death." The introduction of Fullerism, with a few other *isms* soon paved the way in the United States, for Baptist Educational Societies, and Colleges

and Theological Seminaries for manufacturing learned and eloquent preachers to supercede and root out such preachers as God had supplied.—To perfect a system for pleasing the world, it was found necessary to call on the world to qualify the ministry with worldly wisdom, worldly erudition, and worldly doctrines, and no longer to call on the Lord of the harvest to raise up and send laborers into his harvest. It was soon discovered that the Lord raised up no Fullerites, nor fashionable ministers for his church, and those churches who would have such, must look to the world, to the Colleges and Seminaries for them.—The machine for *heaping teachers*, proved more productive than had been anticipated, and turned out a greater number of dandy preachers than could be well supported in princely style by the churches, and as "poverty is said to be the mother of inventions," to make employment for this prolific brood, no less than three expedients were brought in requisition.

1. A Foreign and a Domestic Missionary establishment.

2. A systematic crusade against the Old fashioned ministry, to drive them from their stations, and if possible to exterminate them from the earth, to make room for those men made preachers, who began to spread themselves like locusts throughout the breadth of the land.

3. The business of making converts, by the use of anxious benches, protracted and camp-meetings, Sunday Schools—and Tract Societies, &c.

All these institutions have originated in the Baptist Denomination in America within the last two score years. Forty years ago not one of the whole catalogue of human religious inventions, enumerated above was known among the Baptists of this country. All these with a host of other contrivances of the kind *have come suddenly and newly up*. In the introduction of this brood of the anti-christian harlot, the enemy came in like a flood, and the Spirit of the Lord lifted up a standard against him. During the prevalence of these schemes of Satan, the Lord gave boldness to his servants to protest against them, and the warfare became violent throughout all our churches and associations where a few names remained on the old platform, as was the case in the church at Sardis.

About twenty years ago the question began to be seriously agitated amongst the old order of Baptists, whether we could, consistently with the order of the gospel, any longer retain in our fellowship (nominally,) those churches and ministers who stood connected with us only in name, and in May 1832, a circular letter was sent out by a number of Old Fashioned Baptists in the state of Maryland, calling on all Baptists throughout the United States, who felt interested in the object of the meeting to convene with the church at Black Rock, Baltimore Co., Md., in September, 1832, for a serious and prayerful conference together on the subject. This meeting was well attended by ministers and brethren of the Old Baptist order from several states of the Union, and after due

consultation, it was unanimously agreed, that unless those who had departed from the old platform, (the New Testament,) and gone into the popular religious inventions of the day, would return to the faith and order of the gospel, as formerly understood and held by the church of Christ, we could no longer retain them even nominally in our fellowship or connection. An address was written and adopted by the meeting, setting forth our firm adherence to the New Testament as the only perfect and infallible rule of faith and practice to the church of God; and also setting forth wherein we believed that the New Order of Baptists had departed from the faith once delivered to the saints, and calling on them to consider that the course which they were pursuing if persisted in would impose on us the necessity of formally excluding them from our fellowship, as we could by no means go with them in their new inventions nor fellowship them in their idolatry. This address was published and sent into all the states, and was generally responded to by the New Order of Baptists, through their numerous periodicals, and associational minutes, with expressions of the most unmeasured and wholesale abuse and slander. Whereupon the line was drawn by the churches and brethren of the Old Order, and thenceforth the New School Baptists have been regarded by us as a distinct community from us, as much so as the Methodists or Roman Catholics.

BROTHER TROTT'S LETTER.

We hope the letter of brother Trott, which will be found commenced on the first page of this sheet, will have its desired effect; certainly its tone and spirit is conciliatory, and his elucidation of the subject shows considerable depth of research. In reply to one of brother Williams' queries, he has expressed a dissent from an expression of ours, in which we stated that the *soul by being quickened became a new creature*. In a subsequent number we recalled and qualified that expression, by substituting the words, "*And this quickening is the communication of new life to the soul that was dead, by the which that soul becomes animated by a vitality distinct from that derived from Adam.*" In our former article we designed to express substantially the same idea, but from the hurried manner in which we wrote, we were unhappy in our manner of expressing that idea.

Brother Trott has misapprehended us, in regard to the soul being to man what animal life is to the beasts. We are aware that man possesses an animal life distinct from the soul; but that animal life does not, in our view of the subject animate the body in the absence of the soul. It was our intention to say that as the body of Adam was inanimate—destitute of natural life until God breathed in him the breath of life and man became a living soul, so the natural souls of God's people remain equally destitute of spiritual life until regenerated, and then, in a spiritual sense they become living souls.

POETRY.

A GARDEN ENCLOSED.

"A garden enclosed is my sister, my spouse,
Adopted and clothed to dwell in my house,
A virgin made wise, without spot in my sight,—
To see my full glory in regions of light."

This garden and Christ were eternally one,
Though fallen in Adam, he loved her still on;
That fountain of love, though not always in view,
Yet richly supplies her, the wilderness through.

This spouse, though enclosed, and eternally blest,
Has foes to disturb and mar her sweet rest;
Her heart, prone to wander, from Jesus would part,
Which makes her to sorrow and sadly to smart.

She owns herself black, her nature impure,
Nor can she one feature with Jesus compare.
"I do not expect it," He softly replies,
"Though loathsome in self, thou art pure in my eyes."

Yes, to me thou art fair, my sister, my bride;
Secure in my heart thou shalt ever abide.
I'll give thee to drink of the streams of my love,
In measure on earth, in its fullness above.

Though all filthy in self, in me thou art fair,
My image and likeness in full thou shalt wear;
Though needy and helpless, come, lean on my breast,
To thy sorrowful soul I will prove a sweet rest.

How oft would I visit thy soul with a smile,
Were but thine eye single and free from all guile;
I wait to be gracious, and peace will impart,
When all thy fond idols are torn from thy heart.

If oft thou art friendless, or in prison dost groan,
I am flesh of thy flesh, and bone of thy bone;
I'll never forsake thee, my fair one, my friend,
My love is exhaustless, and never can end.

Thy rags of corruption thou soon shalt lay by,
In glory celestial to reign upon high,
For ever rejoice in the light of my face,
And sing Hallelujah with all the saved race."

OBITUARY.

Woburn, Mass., Oct., 1849.

BROTHER BEEBE:—It has again fallen to my lot to inform you of the departure of two more of our little number, for the church of the redeemed above. Our aged and beloved sister, SARAH CONVERSE, consort of Dea. Jesse Converse, died on the 18th of July last. Sister Converse united with the Baptist church in this place, in the year 1817, and at the time of the separation in 1838, she declared herself to be of the Old School, and continued with us a member until the period of her death. She was peculiarly mild and affectionate in her disposition, and her experience of divine grace was clear and consistent. For five or six years past, her intellect has been failing, and she lost almost entirely the vigor of her mind. Yet a kind providence attended her to the last; and she finally fell asleep in the 74th year of her age. Her aged companion is enabled to say, "The Lord gave, and the Lord hath taken away; blessed be His name."

On the 20th of September, we were again called to part with another of our little number, brother J. HOLMES KIMBALL. Brother Kimball made a profession of his faith in 1822, and declared himself an Old School Baptist at the time of the separation in 1838. He was ardently attached to the doctrine of sovereign grace, and to the order and worship of the house of God. About two years since, he was favored with an especial season of refreshing, and more glorious discoveries of the great work of redemption, the savor of which remained with him even to the last. His disease, which was that of consumption of the brain, induced a species of insanity, which terminated in death, in the 47th year of his age. We sorrow, yet not, we trust, as those who have no hope. His funeral was attended at the chapel on the Sunday following, sermon from Job xix. 25.

Thus, brother Beebe, the Lord is calling one after another home. We often mourn, yet ardently await the time when the whole body shall be presented spotless in the presence of God above. "For if we be dead with Him, we believe that we shall also live with Him." Brethren, pray for us.

LEONARD COX, Jr.

DIED, in New York city, August 4th, PETER, only son of Peter and Eliza Leonard, aged three months and seventeen days.

"Kind parents, why those tears?
And why those bursting sighs?
No weeping here bedims
Your little lov'd one's eyes.

Dear parents, weep no more
For those you lov'd so well;
For glories here are ours,
And joys we may not tell."

DIED, in Delaware County, N. Y., August 20th, OSCAR MARION, infant son of Robert and Thirza Kilpatrick, aged four months and twenty days.

RUSHTON'S LETTERS!

A defence of Particular Redemption, wherein the doctrine of Andrew Fuller, relative to the Atonement of Christ, is tried by the word of God in four letters to a Baptist Minister, by William Rushton, late of Liverpool, England.

The above is the title of one of the most clear and lucid works on the Atonement that has ever been published. It presents a most irrefragable defence of the special and exclusive nature, design and application of the atonement to the elect of God, while it exposes to view the subtle and bewitching theory of the late Andrew Fuller, on that subject. Several editions of this work have already been published in America, but at present there are none to be found. At the earnest solicitation of many friends we propose to publish immediately a new edition, which we will supply to all who may order them—

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The above named pamphlets will be ready for those who may order them in the course of a month or six weeks. Those who wish to secure copies of them would do well to order them immediately, or forward their orders for them when they renew their subscription for the Signs.

Our next Volume of the Signs will be printed on new type, and a superior quality of paper, the size of the paper will be one third larger than the present form; but the terms will be the same as formerly, which will make it the cheapest paper of the kind known.

MARRIED.

In Harford Meeting House, on the 16th ult., by Eld. S. Trott, ELDER GEORGE L. ELGIN of Va., to Miss ELIZABETH A. ALDERSON of Harford Co., Md.

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SIGNS OF THE TIMES,

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

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All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATED.

For the Signs of the Times.

A CHAPTER UPON THE SUBJECT OF THE "OPINIONS OF MEN."

DEAR BROTHER BEEBE:—I have been a professor of religion upwards of twenty years—nearly one half of my natural life—during which time I have had opportunities to hear the preachers of most of the orders and sects in our country; and to read the views as published by all; and I think I may safely say that if there is any one matter concerning which there is a resemblance among all the sects, whether true or false, professing christianity, it is in their leaders and teachers warning and cautioning their respective charges against the *opinions of men* in religion. The Catholics and the Protestants, with all their various shades of distinction, are alike careful to guard their flocks against the *opinions of men*.

Having been called to reflect much upon this subject recently, I have concluded to try to analyze it, to view it in its length and breadth, in order to ascertain what is meant by the hackneyed saying, the *opinions of men*.

The word *opinion* occurs but seldom in the Bible. It is used by Elihu in his reply to Job, in the 32d chapter, where it appears to have the same meaning attached to it, as is generally allowed by lexicographers, both in the language from which it was derived, and in our own, viz: A preconceived notion; a persuasion of the mind without full evidence, or proof.

The term was also used by Elijah, the Prophet of the Lord, in his address to the people, when the God of Israel answered by fire, according to the word of Elijah, before Ahab and the false Prophets of Baal, saying, "How long halt ye between two opinions, &c." But the demonstration which followed this address was such as produced conviction upon the mind that, "The Lord, he is God," &c., that amounted to more than a mere persuasion without proof.

The expression, "The tradition of men," the

traditions of my fathers," we find in the scriptures, Col. ii. 8, and Gal. i. 14. But this term is objectionable, or commendable, according to circumstances; or is to be understood in a good sense, or in a bad sense, as the schoolmen say; and which is always known by qualifying terms accompanying it. Thus, when Christ charged the Scribes and Pharisees with transgressing the commandments of God by their traditions, it was evident that such traditions had been introduced and handed down among them without divine authority. See Matt. xv. 3, 6, 9. Mark vii. 7, 8, 9 & 13; also 1 Peter i. 18. When the term, however, is used to denote that the things so delivered, or handed down, are of divine authority, it is so stated, or can be so understood by the connection in which it is found. See 1 Cor. xi. 2; 2 Thes. ii. 15, and iii. 9.

The word in the first quotation here is *ordinances*, but it is the same in the original as in the other places.

Thus it will be seen that, by the authority of Christ and his Apostles, what was understood as religious faith or practice, without divine authority, came under the denomination of the *traditions of men*, or the *opinions of men*, and must be rejected; but those traditions which God has instituted, we are to hold and maintain according to the revelation which he has given us.

In the controversy between the Papists and what are called the Reformed Churches, upon this subject, it is stated that the latter maintain, "that the holy scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite, or necessary to salvation."

The first member of the sentence here quoted needs some explanation, but it is not embraced in my present purpose to attend to any such matters, and it is only cited to show that all orders and classes regard something as a standard by which all questions in dispute, upon the subject of religion, may be settled.

The papists appeal to the Bible with the glosses—*opinions of men*—and endless appendages of the Church and its Papa, or head, at Rome; and the christian to the Bible as it is: the pure word, without note or comment.—But the sects professing christianity, on the Protestant side of the question have the Commentaries of Gill, Henry, Scott, Doddridge and Clark, besides many lesser lights of both ancient and modern times; and these are

arranged on the Calvinistic or Arminian side, as to doctrine, according to their peculiar modes of interpreting the scriptures, or as they profess to understand them.—Now what shall we do with these various expositions of the Bible? shall we cast them all out because the authors undertook to comment upon the scriptures, and ventured to use terms, in giving their views of scripture, which are not found in the word of God, and therefore, as the mere opinions of men, their expositions are not to be regarded or believed?

If we take this ground, then all that any of us, or all of us together, have ever written, (not to go farther back than the commencement of the Signs of the Times 15 or 16 years ago,) must in like manner go by the board. For upon the abstract question here, we have no more authority for commenting upon the scriptures, and publishing our views of the word of God, than the ancient authors had. If their course was anti-scriptural, so is ours. If it is necessary to guard the church of Christ against them as *ancient authors*, so they should be guarded against us as *modern authors*; each acting alike under the same kind of authority. [I am not sure but what it would have been much better for the church of God, if there had never been any commentary published upon the Scriptures, either ancient or modern.]

But it may be said, we should not reject the views of any author or commentator upon the Scriptures, only so far as such views are inharmonious with the word of God. Very well. But who is to be the judge of what is consistent or inconsistent with the Scriptures? Why, in the absence of a conscience keeper, and one who can negotiate all matters of faith between us and God, as the Pope is said to do, we must judge, every man for himself; we must interpret the text, and criticise the comment thereon according to our understanding of the word of God. This we do *individually*, and it cannot be otherwise; and the only way to produce harmony of sentiment and unity of faith, as for all to be taught and led by the same infallible Teacher, the *Spirit of God*.

It is not necessary in order for the introduction of our peculiar views, if they are correct, that we should make an indiscriminate sweep of all that was ever written before us by uninspired men upon the subject of religion—that we should brand all such productions as the *opinions of men*. It is quite natural, however, for a person who is anxious to establish his own peculiar theory or view, and to become famed as a great leader and reformer, to wage war upon all previous authors, and

their productions as the opinions of men. Alexander Campbell furnishes a case illustrative of this position.—A few years ago he came along preaching a crusade against all *sects and creeds*, pointing the people to the scriptures as the infallible rule to settle all controversies upon religious matters; inviting all parties in religion to union and harmony upon that platform. But it was soon ascertained that he too was a *sectarian* of the *strictest* order, that he too had a *creed*—an *iron bedstead*, on which men were stretched or cut off, according to their longitudinal dimensions; and that all that was meant by union and harmony, &c., upon his plan, was for every body to believe and practice as he did! *To do that was to believe the scriptures!* And, in a general way, what is meant by taking the scriptures as our guide, is to take some particular *interpretation* of the scriptures. Upon the principle, that the scripture is the guide, we want no interpreter other than him who has power to “open our understanding, that we may understand the scriptures,” for why should we go to the *stream* when the *fountain* is near and accessible; as it is written, “If any man lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him.” John i. 5.

A word or two of experience here—I have, whilst searching the scriptures with a desire to know the will of God as therein revealed, been sometimes enlightened upon particular passages, have felt an enlargement of mind, accompanied with a new view of some text, which I did not doubt was supplied by the Spirit of God; and the same also has occurred with me sometimes when preaching, but afterwards I have found the same views published hundreds of years before by some ancient author. I have also heard ministers in our connection advance views upon portions of God’s word, which I have seen afterwards in the writings of men.

Early after I made a profession of religion, a brother then living at Fredericksburg, Va., put into my hands some old volumes of a very ancient work, in which there was a great deal said, which I hoped I understood, upon the subject of salvation through Christ; and also upon the theories called *Super-lapsarian* and *Sub-lapsarian*, or the *overfall way*, and the *underfall way*, and hence much was said about the *pure mass* and the *corrupt mass* &c. And some writer stated, in reference to the controversy, that the advocates of each scheme seemed to vie with each other to see which should give God the most glory in the salvation of the Church.

I know not whether any of our modern authors, the writers in the Signs, have ever seen or read these old works, for they are rare in this country, and I know not now where they can be found, but I have seen many things in the Signs that reminded me of these writings. But I would not infer from hence that those brethren were *plagiarists*. The truth of God has been the same in all ages. God’s method of salvation does not change with changing time, but in every age, and

among every nation where its effects have been felt, the exercises and views of its subjects have been the same. For why should we not believe that if God now leads his people into an understanding of his word, he, in like manner, led them hundreds of years ago into the same knowledge of his will? And this being the case, if they should write or publish their views, would there not be an agreement, a oneness of sentiment?

But if we adopt the same mode of interpreting the scriptures, and entertain the same views upon prominent points of doctrine, that the church did in ancient times, admitting, indeed, that they are scriptural, we shall be mere copyists; we shall have no credit for originality of conception, nor for finding out and presenting something new upon the subject of religion.—And this being the case, what evidence can we furnish of a reformation, of advancement in divine knowledge? And, moreover, if we happen to entertain a sentiment in common with Gill, or Scott, &c., we shall be called a *Gillite*, or some other *ite*, and, of course, guided by the opinions of men in religion.

For my own part, whilst I have read no commentator systematically, or with any particular care or attention, yet in the best of them—say Gill—I have seen things which I did not accord with.—For he that writes much will be pretty sure to write some nonsense. I might however find something in Clark, or the Wesleys, that I could approve of, but still I can get on without the aid of any of them, either ancient or modern. And if brethren who are so frequently calling upon the contributors to the Signs for their views upon particular passages of scripture, would go to the Lord in fervent prayer, and ask of him wisdom and understanding in the scriptures, he would grant them all needful instruction; and let those who write or preach, do so as their minds may be led by the same infallible guide. I can see no difference between the cases, where one brother enquires of John Gill his views upon a particular portion of scripture, and another brother asks brother Beebe his views of the same, or any other passage. The querist in either case, must either have no settled view of the scripture made the subject of his query, and therefore needs instruction, or else he has a view of the passage, and wishes to know whether others will agree with him, and if so to confirm him in his view. Now in either case suppose he may be deceived. First, he may not have made up his mind upon the text, and the view presented in answer to his query may be wrong; and secondly he may have made up his mind in the case which may be wrong, and the view or illustration furnished him may also be wrong, and so he is ultimately confirmed in his error.

I have been asked repeatedly in private communications, and sometimes through the Signs, for my views upon particular passages of scripture, and such passages too as I had understanding of (for I frankly confess that there are portions of God’s word upon which I have no certain or particular light) but I have invariably refrained from complying with such requests, for reasons, in part, given above.

We have been charged with writing Tracts to show that Tracts ought not to be written; and so it may be said, that we become authors to prove that authors ought not to be read. And with all the zeal that we have shown in our demonstrations against new things among the new school, it cannot be disguised but what there is a spirit of novelty abroad among us, and that we must have something new too, notwithstanding all our efforts against others. Hence the aspect of the Signs for the last month or so: what a confusion of tongues! How have the hearts of the saints been made to droop in sadness at the spectacle! Anti-christ and the world can see in part the fulfillment of their prediction, that after our war upon them, we would turn in upon each other; and so we bid fair to become a laughing stock to all. Instead now of turning to the Signs as soon as they come to hand with avidity to read the epistles of love from the scattered flock which we were wont to do, they are merely glanced at to see what they contain, and then laid aside without being read at all. And in addition to this, the question is discussed, whether the Signs have not done as much harm as good, or if the existing state of things continue, whether this will not ultimately be the result.

If brethren find out new things in the Bible, let them be cautious how they press them upon the consciences of others who do not understand or believe them; and let them not be too hasty in making these things tests of their free intercourse with brethren.

I will remark, however, that I do not understand that a view of any particular text is necessarily wrong, because it may be new; but it is wrong if it is inconsistent with the general tenor of scripture; or the *analogy of faith*, if you choose to call it so; which I understand to be simply this: To interpret the scriptures by the scriptures.—Although I have already written more than I at first designed, and will promise that if you will give this a place in the Signs, I will not trouble you again for a season, yet before I close I wish to present a summary of some of the new things which have been found among us, some of which have been advocated in the Signs, and which I am fully satisfied that nine-tenths of the Old School Baptists not only believed to be *new things*, but *erroneous things*, and therefore come under the denomination of the *opinions of men*.

First. That the Devil is a self-existent and independent Spirit, and that the non-elect are his children literally; in the same sense in which I am the child of my earthly father; and that therefore God did not make them.

Second. That the world, or that portion of the ungodly distinguished from anti-christ, make a distinct third class of the human family, for which no place is provided hereafter, and therefore they go into annihilation after death.

Third. That the non-elect are not under law to God, and there is no distinction in any sense, in condemnation, and of consequence in damnation.

Fourth. That we are not quickened, or regenerated, by the Spirit of God, but by a created existence in Christ, made distinct from his divinity and his humanity, and therefore there is an *eternal creation*, and we are *quickened by a creature*, which sustains this *triplex* character.

Fifth. That love—The everlasting love of God—is not that which unites Christ to his church; and which is made reciprocal when the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Sixth. That faith is not the act of the believer, or new man; although the gift of God and fruit of the Spirit. Or in other words, that it is not the believer that believes.

In reference to some of the above named points it has been said that the difference among brethren was of but little consequence, as it related exclusively to those *that are without*, and that there is agreement among them as to the church of Christ, &c.

The 4th item, however, shows a difference about Christ himself, not as to *what he does*, for all maintain that "the Son quickeneth whom he will," (but not as a creature,) but a difference as to *his character*, and the *work of the Spirit of God*.

And, brother Beebe, I must candidly own, that, with all due deference to the wisdom and experience of brethren who are understood to favor these views, as I now understand it, if that is the gospel I never preached it; never knew it and don't now know it. And may we not ask that if these things be so, has the gospel ever been preached since the apostolic age? Can it be shown in ecclesiastical history that this view of the character of Christ was ever held by any branch of the church of Christ?

My pathway, brother Beebe, has been in a great measure strewn with thorns, but I know of nothing that has given me more unfeigned sorrow, more poignant distress, than the clouds which seem to hang over our sky at present. I have been in two wars, first with the *Campbellites*, and secondly with the *New School Baptists*, and I once believed I knew how to fight them; at least I have had some experience at it; but I do not know how to fight my brethren. It pains me sore to see them contend and strive, especially about words to no profit. And I would say to them, "Sirs, ye are brethren; why do ye wrong one to another?" Are we to be guilty of the folly of turning our arrows from anti-christ, to shoot at each other? Shall it be that the people, against whom all the powers of earth and hell are combined, shall so far forget their high calling as to bite and devour one another, and therefore be consumed one of another? May the Lord deliver us from such a calamity! And, my brother, I think I speak advisedly when I say, that if there is not an end to these things in the Signs, there will be an end to the Signs.

I remain yours in tribulation,
JOHN CLARK.
Belfair Mills, Stafford Co., Va., Sept. 11, 1849.

For the Signs of the Times. I send you
Morgan Co., Ga., Oct. 18, 1849.

BROTHER BEEBE:—In a late number of the Signs, I find Elder T. P. Dudley, of Kentucky, has published upon his own responsibility, a long circular letter, originally written by himself, for the Licking Association, Ky., which was rejected by that body. He now publishes it to show there is nothing in it inconsistent with Old School Baptist principles. It fills upwards of nine columns of the Signs, and as a reader of that paper, I feel it my privilege, to express my dissent from Elder Dudley's views, so far, at least, as I understand him. The main point at issue appears to be, whether the soul of the christian is changed, or regenerated; or a new soul created, separate and distinct from that of the old man derived from Adam?

It is not my design, however, to review all Elder Dudley's elaborate expositions, arguments, and inferences. It would require too much room in your periodical; nor do I think it necessary; many of his scriptural quotations go to prove points no Old School Baptist denies; and some of them points very remotely, if at all connected with the point in question. That there is a *christian warfare*, and that it originates between the flesh and the spirit, or in other words, between the *old* and the *new man*, we readily admit, without scripture proof, comment, or argument. Elder Dudley however has thought proper to give us a full detailed *scriptural genealogy* of the old and the new man; and what he calls the *natural family*, and the *spiritual family*, in order to show the analogy between the old and the new creature. He might have spared himself all this trouble; for unless he can prove that *creation* and *regeneration* are synonymous terms, and mean the same thing, all his array of testimony avail nothing, so far as this question is concerned.

He comes at length, to something more tangible—more definite; he says, "It is contended by some, yea, many professors of religion, that the soul is regenerated." Yes, verily, this is true; for I confess I am one of that number; but Elder Dudley contends to the contrary. Here then the issue is fairly made up; but hear him, "If man is only *changed* in regeneration—if the language that 'man is changed,' were appropriate, there would be but 'one man,' his feelings and affections having been *changed* there would be *no conflict*, and hence, *no warfare*; we presume none will contend that the old is the new man, or the new the old man." If Elder Dudley is correct—if the soul is not changed in regeneration, I must say the inspired writers have employed very inappropriate terms in reference to this subject; the word *regeneration* should have been *creation*, and there are many other words in the scriptures equally improper, and some of them perfectly unintelligible, if we adopt Elder Dudley's new theory. I will particularly refer you to a text Elder Dudley himself has quoted, "The last Adam was made a *Quickening Spirit*." What, I would ask, does the Spirit's quickening influence operate upon, if

the soul is not regenerated? Can the creating a new soul, separate and distinct from the old one, already created in Adam, be called quickening? certainly not; for Paul says, "You hath he quickened, who were dead in trespasses and sins." But I will pass on, "we have said, [he continues,] that christians are compound beings, by which we mean, there are two men, two whole and distinct natures, inhabiting one tenement." Very compound, truly; after all Elder Dudley's explanations, I am at a loss to say whether he means two men, including soul and body, or two souls in one body; the former would seem to be the natural import of the words, upon a strict construction of language; but taking it in connection with the general tenor of his arguments, I conclude he merely means two souls in one body; but what is strangest of all, he tells us these two men, or two souls, are wholly separate and distinct—the *old* is not the *new man*, nor the *new* the *old man*. This to me is a perfect paradox; who ever heard of a compound body, the component parts of which retained their original individuality? it is an impossibility.

But Elder Dudley contends that if the old man is *changed*, or in other words, if the soul is *regenerated*, the old man no longer exists, and there is an end of the warfare. Yet Elder Dudley has already admitted, yea, has proved from scripture authority, that the first man Adam changed; for although created a *living soul* he became contaminated with sin, so much so that his mind and conscience is defiled. Yet the old man was not annihilated or destroyed, he retained all his physical and mental powers, however depraved and alienated from God, in every faculty of his soul. Elder Dudley admits all this; and why not admit a change in the soul for the better, as well as for the worse, merely because there is a mystery in it? Do we not find the same objection to the doctrine of the *resurrection of the body*? What else gave rise to the *western heresy*, "That Christ will furnish his saints with *new bodies* instead of those old sinful bodies of dust derived from Adam, which have been deposited in their graves?" I confess I think this last error might be engrafted upon the first, and likely will be; for it would not be strange if those who reject the doctrine of regeneration, because it involves some profound mysteries should deny the resurrection of the body also, upon the same principle.

Having thus briefly reviewed Elder Dudley's letter, and pointed out some of its most objectionable parts, and endeavored to expose some of his most prominent doctrinal errors, I will say in conclusion, if I have, in any instance, misrepresented his views, it has been unintentional. One word more, brother Beebe, and I will close. I am sorry to see so much of a *speculative spirit* manifested among Old School Baptists; better be content to know and appreciate the truth in its simplicity, without seeking to be wise above what is written. Affectionately yours,
THOMAS DAVIS.

For the Signs of the Times.

Grant County, Ia., June, 1849.

BROTHER BEEBE:—I have been a reader of your little messenger during the past year, and I acknowledge that while I have had to encounter fightings without and fears within, my soul has often been made to rejoice in the privilege of reading the communications of so many of the dear people of God. O, how great a blessing it is, that the scattered saints can converse together thus on the great subject of salvation by grace alone, through the medium of the Signs of the Times. How long this may continue to be our privilege the Lord only knows; but of this one thing I am certain; the Lord "worketh all things after the counsel of his own will." He is a Sovereign, and to know him is everlasting life.—

It is nineteen years last December, that I have had a name among the Old Regular Baptists, and I hope, if it is the will of God, I may continue to live, and die among them; for if I am not greatly deceived the Lord has made them the people of my choice, and made me willing in the day of his power to suffer afflictions with them. When the Lord was graciously pleased to convince me of my guilty state as a sinner, I thought that I had but a very short time to live and I was afraid to die; for I felt that hell was my certain doom.—I tried to pray the Lord to spare my life, and give me a chance, and I promised him that I would reform and become a righteous man. Well the Lord spared my life, and as I thought in answer to my prayers; and I commenced laboring and toiling under the influence of slavish fear, and looking to the works of the law for justification. But I could not see how God could be just and the justifier of one so vile. On a certain day in July, at about noon, suddenly as in a moment, my sins were so presented to my mind that I felt myself so justly condemned that I saw no escape from being banished from the presence of the Lord and from the glory of his power. The justice of God seemed so to shine in my condemnation that if God had sent me down to hell, I know that I should have said, Amen, thou art just O God! but O, how I besought his mercy, I was brought to the point of despair, & had no place of refuge in which to shelter my guilty soul; but in a moment, or in a short time I had a calm and serene mind.—Right here my experience differs with that of many of God's people & this has occasioned many serious doubts. In December following I went to the church, and was received as a candidate and baptized; and the moment I arose out of the watery grave, I saw such a light as I had never seen before; I thought that all the creation was smiling, and praising God, and I could cry out, "Mine eyes have seen the salvation of God." I do not know that there ever was a happier creature on earth than I was for a short time.

But O brother Beebe, what conflicts, sorrows, trials, doubts and fears, I have passed through since that time! Sometimes I have tears that I shall "one day fall by the hands of Saa!" and with the apostle I have to cry out, "O, wretched

man, that I am! Who shall deliver me from the body of this death." When I would do good evil is present with me; so I, with the mind serve the law of God; but with the flesh, the law of sin. "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." The Lord has left on record the assurance, that "through much tribulation ye shall enter the Kingdom." But he has also pledged himself that as he lives his saints shall also live, and truly he is the Life of his church, or body. And when he who is your life shall appear, then shall ye also appear with him in glory.

I have written more than I intended; but if you think what I have written worthy a place in your paper, you may publish it, and if not throw it aside.

I remain yours in tribulation,

JOHN RICHARDS.

For the Signs of the Times.

West Grove, Pa., Oct. 27, 1849.

BROTHER BEEBE:—Having to make you a remittance, I would like to write a word of encouragement to the dear children of God, who are scattered abroad throughout our land. For myself, I must say with one of old, I am less than the least of all saints; and should I judge of my state by my feelings, I should sometimes conclude that I never had experienced the love of God shed abroad in my soul. I have to go bowed down, and am often led to enquire, Lord, why is it thus? But in the Lord's own time and way, he is graciously pleased at times, to remove the clouds and darkness from mine eyes, and cause me to rejoice in the evidence of his loving kindness. I have truly been brought thus far on my pilgrimage in a way that I had not known. I love him because he first loved me. He has, as I trust, taken me up out of a horrible pit, and out of the miry clay, and set my feet upon the Rock, and established my goings, and put a new song into my mouth, even praise to my God. I have received much comfort and edification from reading the "Signs of the Times." I have rejoiced in the privilege of reading the experience of brethren and sisters who have written for publication; because they have corresponded with my own. All who are born of God, speak the same language. They have many trials by the way; but they are encouraged to trust in the name of the Lord, and stay upon their God. We are told that through much tribulation the saints shall enter the kingdom. My desire and prayer to God is that you and all the children of God may be preserved unspotted from the world, in this day of trial and conflict.

Excuse the imperfection of this scroll, it is my first attempt to write on religious subjects for publication; but although I feel much self-abasement, I wish to cast in my mite with the dear children of God, who are contending earnestly for the faith once delivered to the saints. "If God be for us, who can be against us?"

Yours, for the truth's sake,

MARY BURNS.

CIRCULAR LETTER.

The Rappahannock Association of Old School Baptists, to the Churches of which she is composed, and Associations with whom she corresponds, sendeth greeting.

VERY DEAR BRETHREN:—We live in a truly eventful age, and perilous times have come. God, in providence is dissolving ancient dynasties. Empires and Kingdoms are crumbling into ruins, and the governments of the earth are undergoing change. Whilst men, almost every where, are struggling to be politically free, fearful efforts are being made by the "man of sin," to enslave the minds and consciences of poor unobserving mortals, and to strengthen and enlarge his kingdom, by union and co-operation in all the means which oppose "the truth as it is in Jesus," and militate against the happiness of the Church of Christ.—Under circumstances like these, how unaffectedly painful it is to witness the promulgation of many sentiments and opinions hitherto unknown amongst us, causing dear brethren to fall out by the way, and thereby "giving occasion to those of the contrary part to speak evil of us."

It is not our purpose to particularize all the opinions, or sentiments, or doctrines, from which we dissent; or to attempt a refutation of them by an elaborate argument, but simply to declare what we believe the Scriptures teach in opposition to the views here alluded to. Whilst it is admitted that there is a "growth in grace and in the knowledge of our Lord and Savior Jesus Christ," experienced by the regenerate, we are not yet convinced that the truths of the sacred volume are better understood, and more clearly developed now, than in the earlier ages of the Church.—To us it appears arrogant and vain, that any should contend for opinions as Scriptural doctrine, which, according to their own admission, have never been held nor advanced by the Church, (so far as is known,) since the Apostolic age, but have been "hid from ages and from generations, but now are made manifest to the saints" through them. Jesus is the author and finisher of faith. All his children are taught of God and led of the Spirit into the truth, which our Lord promised they should know, and which (truth) should make them free. Where shall we find the proof, that in the nineteenth century the Holy Spirit makes brighter revelations unto his children, and teaches them more perfectly than He did in the first? Or, that He inducts their minds into a more enlarged understanding of the Scriptures than in the primitive ages of the Church? Or, that the people of God were not experimentally acquainted with the teachings of his blessed word in time that is past, if not so perfectly as we are; yet, surely as far as was necessary to their union, harmony and co-operation in "striving together for the faith of the gospel," and excepting only such prophecies as have since been developed in providence? Will any say that they are the first expositors of the truth?—That truths (if such their opinions be) so important to the honor, happiness and prosperity of Zion, have never been understood by the ministers of Jesus, since the Apostolic age? If so, they must be the subjects of special revelation, and extraordinary grace must have been imparted to those who "bring these strange things to our ears"—things of which we have neither read nor heard before. We trust our brethren are unwilling to assume such a position.

We rejoice in the doctrine of eternal union subsisting between the Head and members of the Church; yet, not so as to represent the Church as having a separate and distinct existence before time began. Christ is the life of the Church—in Him she has life, and in him grace is given her according to his own purpose before the world began—yet, in time the branches are put forth, proceeding from and in union with the True Vine; each member or branch becoming a new creature, enjoying fellowship with the Father and his Son Jesus Christ, through the operation of the quickening and Eternal Spirit.

We can form no idea of an eternal, uncreated humanity of Christ, but confidently believe "his goings forth have been from of old, from everlasting," and that his mediatorial work began long antecedently to the assumption of his

man nature—nor do we know any thing of a Triune Savior as embodying three natures in one glorious person. Our blessed Lord has revealed himself as the Son of God, and the Son of man, and we understand that the self-existing, independent and eternal I Am “took on him the seed of Abraham,” “forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same; but the act by which the union was formed, we cannot explain. He being as truly man as he is God—and having united two natures, intimately and personally in himself, which was indispensably necessary to the unity of the Mediator, constitutes one principle of operation in the accomplishment of redemption.

It is said that the non-elect are not under law to God.—We have understood the Scriptures as indicating that “by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned”—that not only is the depravity of human nature universal, but that the law of God is of universal obligation upon all men. Notwithstanding it was given only to the Jews in the letter, who were a typical people, we conceive that the non-elect are under its curse as the elect also “were by nature the children of wrath even as others.” We also believe, that when the purposes of creation are accomplished, Christ will come a second time without sin unto salvation in the end of time—that “he will so come in like manner as he was seen to go into heaven,” and all that sleep in Jesus will God bring with him, and so will ever be with the Lord.

Dear brethren, whilst every child of grace mourns over the corruption, weakness and wickedness of his nature, he yet knoweth that “he that is born of God cannot commit sin for his seed remaineth in him,” and findeth that the flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary the one to the other. We are sorry to think there are any to be found unwilling to acknowledge that grace reigns in them, and over them, so that the figure employed by the Prophet is not inapplicable to the Church—“The wolf dwells with the lamb, and the leopard lies down with the kid; and the calf, and the young lion, and the fatling together.”

Who that has felt the efficacy of a Savior's love shed abroad in his heart, does not attest its power to wean from creature joys?—Who that has experienced regenerating grace has not felt its restraining, preventing influence, checking inordinate desire, humiliating pride, curbing passion, inclining to obedience, and prompting the soul to enquire, “Lord what wilt thou have me to do?”—We lack the power to describe the precise extent and influence of grace over the “old man,” but are so fully persuaded of its existence in our hearts, and of its control over our conduct, that we cannot hold in our fellowship him who walks disorderly, because he is not transformed into the image of Christ, and fails to make his calling and election sure.

Now, dear brethren, we maintain that in the purpose, design and decree of God, all his people “were blessed with all spiritual blessings in heavenly places in Christ: according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children,” &c.—were “loved with an everlasting love,” and were viewed as “complete in Him who is head over all things to the Church,” and consequently were as secure of ultimate glory, and eternal bliss, as if they had already been created—had been born of woman and experienced the new or second birth—had past the valley and shadow of death, and were received up into glory. There is no past nor future with the Almighty. He comprehends the end from the beginning, and speaks of things that are not as though they were. But, the children of God, like other men, are conceived in sin, and shapen in iniquity—they too go astray from the womb, speaking lies and in nature's darkness, are “strangers from the covenants of promise, having no hope, and without God in the world,” and remain in perfect ignorance of the blessings which await them until they are created in Christ Jesus unto good works.

They know nothing of the true God, and Jesus Christ whom he hath sent, until they receive eternal life—which is the beginning of our personal spiritual existence, as the natural birth is the beginning of our natural being.

As we entertain the hope, dear brethren, that we are born of God—are manifested as his children by the Spirit of Christ—are united to our Head and the husband of the Church, and “love him because he first loved us,” and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, what manner of life ought we to live, in all holy conversation and godliness? Let us walk worthy of the vocation wherewith we are called. Let us put on the breast plate of faith and love; and for an helmet, the hope of salvation—For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him—Wherefore, comfort yourselves together, and edify one another, even as also ye do—And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake.—and be at peace among yourselves.

To the Churches and Associations in Correspondence with us, we would say, in conclusion, that we have been edified by your letters, and comforted together in the interview with your Messengers, and earnestly desire a continuance of Christian Correspondence with you.

Our next Association will be held, God willing, with Carter's Run Church, commencing on Thursday before the fourth Lord's day in August, 1850.

THOMAS BUCK, Moderator.

F. M. PERRY, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1849.

New England Educational Convention.

The New York Recorder serves up to its readers a condensed statement of the speeches manufactured for and disposed of at the late clerical convention in the famous city of notions, on the subject of ministerial qualifications, education, support, &c. The chairman of this august assemblage was—not the despised Nazarene of whom we read, Matt. ii. 23, nor any of the obscure fishermen belonging to his train; but His Excellency, Gov. Briggs presided, and the speakers were mostly honored with the prefix ‘REV. DR.’ to their names; and truly we may conclude that they presented a striking contrast to that degraded group which occupied an upper room at Jerusalem on the day of Pentecost.

The reports and debates which occupied this convention, were, as saith the Recorder, important. And as we wish to keep nothing of religious importance back which we are able to lay before the readers of our humble sheet, we will present them with the following gleanings.

“Rev. Dr. Church said he thought they (we suppose he alluded to the New School Baptists,) had suffered lately in going into an opposite extreme from our fathers. They esteemed a call for the ministry as some magical influence or impression upon their minds. But we had gone to another extreme, to urge forward all who gave promise of talents; and many men are brought into the ministry, who are not adapted to it.”

A young man for instance, thinks he is called to preach, but the church thinks he is not competent. He applies for license, and is refused. He asks for a letter, and goes to some small church in the country, and gets a license, receives a call from a feeble church, and finds, perhaps, a council that will ordain him. By this means, uneducated and incompetent men get into the ministry.”

What gross impudence! Small churches in the country, and feeble churches, and even councils, having not the fear of the convention, nor of the city churches before their eyes, to be allowed to subvert the rules of learned city Rabbis! Why do not the Rev. Dr's. of the convention interdict by solemn ecclesiastical decree, the right of country churches to license, and country councils to ordain, and feeble churches to call uneducated men into the work of the ministry without the consent of Governor Briggs and his house of Bishops?

“Rev. Dr. Caswell, of Brown University, spoke strongly, also, of the necessity of more firmness in admitting young men as beneficiaries. He thought young men should not be assisted till they enter college. They had adopted this principle in Rhode Island.”

The doctor being one of the craftsmen, was unwilling that the educational plunder should be wasted until it reached his mill. With what singleness of heart did the doctor fix his eye upon the precious lucre, and how earnestly did he desire that the policy of Rhode Island should prevade all the states where there are educational funds to be appropriated!

There were many Rev. Doctors in the convention, and nearly all of them had more or less to say; but very little was said about praying the Lord of the harvest to thrust laborers into his harvest.

THE LETTER OF BROTHER J. CLARK.

From a firm conviction of our mind that brother Clark had misapprehended the views of ourselves and of some of our correspondents, in relation to some of the things of which he complains, as existing among the Old School Baptists, and consequently that his repudiation of views which he imputes to them, would be regarded as an attempt to demolish that which has only an imaginary existence among Old School Baptists, we were led to defer its publication, intending as soon as we could command leisure, to correspond privately with him, in the hope that we might be able to disabuse his mind on the subjects involved. By a letter subsequently received brother Clark urges the publication as a matter of justice to himself and many others, who, he informs us, have entertained the same or similar views with himself.—We are too well acquainted with brother Clark, to doubt his sincerity or the purity of his motives; or to think him capable of wishing to create an unprofitable excitement. We feel no disposition to deny to him what he claims as a right at our hands; but while we publish his communication he will bear with us, while we in justice to the Old School

Baptists generally, and in defence of the Signs of the Times, particularly attempt to show that many of the things of which he complains have never been advocated by Old School Baptists through the columns of this paper.

First. No writer in the Signs has ever claimed for his own productions, that they should be regarded in any different light from that which they freely accord to all other writers, both ancient and modern. So far as they are sustained by the word of God, they are more than the opinions of men; but so far as they only express opinions, as such, they are like all other writings of the kind to be esteemed only as the opinions of men. All the writings of uninspired men, whether in ancient or modern times, must necessarily set forth the opinions of their authors, and their correctness or incorrectness must be determined by a higher standard than themselves.—Every sentiment, whether expressed by ancient or modern men, whether in the pulpit or at the fire side, whether published in Gill's Commentary or in the Signs of the Times, is true or false, as far as relates to spiritual things, as it is sustained or condemned by the scriptures. But we must make a distinction between the opinions of men, and the infallible word of divine inspiration. We admit of no standard writers for the church of God excepting such as have written by the immediate inspiration of the Holy Ghost. A grey headed error is none the better for its antiquity, nor is a newly discovered truth the worse because of its novelty to us.

The query of brother Clark, whether the Signs have not been productive of as much harm as benefit, we shall leave our readers to decide; but we know not why our views on any point of doctrine, are not as good and edifying when given through the Signs in answer to an enquiring brother or sister, as though we were to express the same views from the pulpit, nor can we see why they should not be tested by the same rule in both cases. If our readers were to regard our views in either case, as a standard for their faith, they would be guilty of substituting the opinions of a man, in place of the inspiration of the Holy Ghost. It is not enough for us as christians to know that we have the opinions of great and good men of many generations; we require to know that these opinions are sustained by a "Thus saith the Lord."

Second. In the six specifications of "new things," which brother Clark says, "have been found among us, and some of which have been advocated in the Signs," there are some specifications which have not yet been developed to our knowledge among Old School Baptists of our acquaintance, much less have they been advocated in the Signs. The doctrine of the first specification, asserting the self-existence, independence, and progenitive properties of Satan, has never been held by any, who were recognized as consistent Old School Baptists, in the Signs of the Times. Nor did we ever before hear of any among us, holding the sentiment of the second specification, nor do we think that sentiment has

ever been advanced by any recognized Baptist of our order.

The third specification is somewhat complicated. We know of none who deny that the non-elect are under law to God, and under condemnation and wrath, by the law of God under which they were created in Adam, and against which they have all transgressed; but there are many among us who do not profess to be informed, as to different degrees of punishment awaiting the non-elect in the world to come. Having in behalf of our brethren who have been contributors to our columns, plead "Not guilty," to three out of the six specifications; we pass to notice the remaining three specifications; and on two of them we freely admit there has been some unpleasant discussion.

The fourth specification is undoubtedly the most important of all; but the statement is by no means a fair version of the sentiments held by any writer in the Signs, unless we have altogether misapprehended such writer. That which comes the nearest it of any thing that has appeared in the Signs, is perhaps the reply of brother Trott, to the brethren about the Fort Mountain, on the first page of No. 16, of the present volume. We are not prepared to endorse what brother Trott has there said, although, with him we do believe that Christ was made a quickening spirit, as the Head of that life and immortality which was given us in him before the world began; and that as Adam was made a living soul, so Christ was made a quickening spirit. But still it has been, and still is our view of the subject that as it is God who has ushered us into being by communicating to us by generation the natural life which he gave us in Adam, so it is God, who by the Holy Ghost, communicates to us that spiritual life which he gave us in Christ before the world began. The immortality of the saints is not a mere emanation from a created being, nor was our natural life such an emanation from man merely; God gave us that life which we derive through Adam; He created it in him, but we receive it from God, through Adam. And our spiritual life proceeds to us from God through Christ.

"He gave us life in Christ his Son,
Before He spread the starry sky."

We do believe that Christ, as the fountain and source of all life to his saints was so constituted, made or created by God; for these are scripture terms, and must have meaning. And it is in this sense we understand that "He only hath immortality." From or through him only flows life to us; for that life was in his Son; but this life was so given us in him as to make us, in him the sons and children of the God and Father of our Lord Jesus Christ. But we also believe that in him as truly, and fully dwells all the Godhead bodily, as we believe that the church of God is fully and completely in him embodied. We agree with brother Trott, that the "law of the spirit of life in Christ Jesus, by which we are made free from the law of sin and death has; reference to the power of immortality given us in Christ, and not

to the person of the Holy Ghost." But when it is written, "The Spirit of the Lord God is upon me, because he has anointed me to preach good tidings to the meek," &c., we understand that the Holy Ghost is intended; Holy men of old spake as they were moved by the Holy Ghost; but unto Christ, as the anointed of the Father, the Holy Ghost was given without measure. And Isaiah, personating the Anointed Savior, declares that this anointing was a qualification for his mediatorial work, "binding up of the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," &c. We have understood the passage, "It is the Spirit that quickeneth," to relate to the Holy Ghost; but we understand that the Holy Ghost quickens by communicating the life of Christ to the members of his mystical body. How far we may in these views agree with the views of brother Clark, and how far (if any) we may differ from the views of brother Trott, we are not able to say; but it is with great deference to the views of both these brethren that we have expressed our own. And so far as they are our views they are opinions of man, and should be so regarded, and tested by the scriptures—and so far as they are sustained by that standard, they are the revelation of God. Whether they have ever been entertained or expressed by mortals before or not, can neither make them true nor false. If true, the word of God will sustain them, if untrue, that word will condemn them. The subject is infinite and we are finite, our views at best are imperfect, and all we can know or understand of God, or the things of his Spirit, is, and must be by the revelation of the Spirit.

If brother Clark and other brethren have so understood us, or any who have written on this subject, as to fear that we or others were losing sight of the absolute Godhead of Jesus Christ, their jealousy is commendable; but we are certain that those who have written, have felt as tenacious for the supreme glory of God our Savior as any of our brethren can be. And although brother Clark may think that we ascribe a *triplex* character to Christ, which the scriptures do not warrant, we for our self must say, if to hold that he is God, and Man, and Mediator between God and men, involves such a view, we certainly hold it. We do assuredly believe that he is God, and worship and rejoice in him as God. We believe that he took on him the seed of Abraham—was made of a woman, was put to death in the flesh, and was quickened by the Spirit, and we believe that he is the Head of his church, the Life and immortality of all the sons of God; nor can we think that brother Clark wishes to exclude either of these characters from him. We may differ in some of our views, and we may differ still more in our manner of expressing them, but in our need of just such a "God, Man, Mediator," we cannot differ.

The fifth and sixth negative specifications are quite too metaphysical for our limited understanding. That the everlasting love of God to his people in Christ is the cause of their being ultimately drawn with loving-kindness to God, and of their loving him in return, is simple bible truth, but that that love is what constitutes us the like

jects of God's love, or our having our life and immortality given us in Christ, is the ground of our relationship, and that relationship the ground of love, is to be settled as the word and Spirit of God doth teach. Why brethren who have witnessed and enjoyed that love of God, shed abroad in their hearts, causing them to love God supremely, and to love one another with a pure heart fervently, should fall out by the way, and dispute on these nice distinctions, we cannot explain. It is certainly a matter of astonishment that God has loved his people at all; and a far more weighty question with us, whether we be partakers of that love, than any of the questions involved in the controversy.

We were not aware that there was any diversity of sentiment among Old School Baptists on the subject of the sixth and last specification; or that any Old School Baptists contend that faith is in any sense the act of the creature. That its power is felt by the children of God; that it moves them to action and is developed in them by their works, none, we presume will deny. But we have learned from the word, that faith is itself, a fruit of the Spirit; that it is the substance of things hoped for, and the evidence of things not seen. It is not simply the act of believing, (if believing be an act) but it is the power by which we are enabled to perceive the evidence of things not seen, that evidence on which conviction is set home to the mind, and our believing is the consequence which follows. We, for ourself, can see no more propriety in calling the faith of Christ an act of either the old or the new man, than in calling the grace of God the act of those who receive it. Believers do believe, it is true; but they are constrained to believe by the power of the faith of the operation of God. But we desire to make no new issue with our brethren on this point.

STOPPAGE OF THE NEW COIN.—A London paper says that the Government have stopped the issue of the new two shilling pieces, (the florin), in consequence of the strong popular feeling manifested at the absence on it of the recognition of the supreme sovereignty of God, in the letters "D. G. F. D." *Dei Gratia Fidei Defensor*. "By the grace of God, Defender of the Faith," hitherto imprinted on our whole coinage; the coin is to be re-issued with the letters added.

Shew me a penny. Whose image and superscription hath it?—*Luke xx. 24.*

When the Lord asked this question, the use of money in the salvation of "some, yea, many precious souls," had not been discovered. Then the superscription and image were Caesar's, and the direction of Jesus concerning it was, "Render to Caesar the things that are Caesar's and to God the things that are God's." Now matters are changed to such an extent that money bearing the image of the ruling monarch must have forged upon it the superscription of God. Originally the stamping of money in this style denoted submission and fidelity to the Roman Catholic Hierarchy; but we suppose the idea of Protestants in retaining it is that they may have somewhat whereon to found the claims of their clergy to a large share of the mammon of unrighteousness.

RUSHTON'S LETTERS!

A defence of Particular Redemption, wherein the doctrine of Andrew Fuller, relative to the Atonement of Christ, is tried by the word of God in four letters to a Baptist Minister, by William Rushton, late of Liverpool, England. The above is the title of one of the most clear and lucid works on the Atonement that has ever been published. It presents a most irrefragable defence of the special and exclusive nature, design and application of the atonement to the elect of God, while it exposes to view the subtle and bewitching theory of the late Andrew Fuller, on that subject.

Several editions of this work have already been published in America, but at present there are none to be found. At the earnest solicitation of many friends we propose to publish immediately a new edition, which we will supply to all who may order them—

In pamphlet form, stitched, and covered with strong paper covers, each pamphlet containing about 80 large octavo pages, at the following very low rates,

For a single copy,	25
5 copies for	\$1 00
12 copies for	2 00
100 copies for	15 00

In all cases orders should be sent to us inclosing the cash, with directions to what post office they desire to have them sent.

We also propose to republish in the same form Gadsby's Everlasting Task for the Armenians—6 cents per single copy, 20 for \$1, or \$4 per 100.

The above named pamphlets will be ready for those who may order them in the course of a month or six weeks. Those who wish to secure copies of them would do well to order them immediately, or forward their orders for them when they renew their subscription for the Signs.

OBITUARY.

Delphia, N. Y., November 4, 1849.

BROTHER BEEBE.—A place in the Signs, is requested for the following Obituary notices.

DIED, September 29th, Mr. GILBERT CARPENTER, aged 32 years. His disease was very remarkable and painful, it baffled the skill of his physicians; but he was enabled to endure his sufferings with patience and resignation. A post mortem examination was made, agreeably to his request, and it was found that his spleen had become enlarged to that degree that it weighed between 7 and 8 pounds. It is preserved by Dr. Potter of Cazenovia, at whose office it may be seen by those who may feel inclined to call. He had been declining for a number of years, and was for the last two years unable to labor, but was able to keep about until the last. He has left a wife and one son, with a large circle of friends to mourn their loss.

DIED, October 9th, our esteemed sister BENSON, wife of Mr. Peter Benson, aged 65 years. Her disease was supposed to be consumption. Her sickness was protracted for a number of months, but she bore her sufferings with the fortitude and meekness of an humble christian, although she did not seem to be satisfied with the state of her mind in her sickness, yet she often testified to me, that Christ was the Rock of her hope, and that she was not afraid to leave this world, and that she was not afraid to leave this world.

She has left a husband, four sons, and two daughters, with many friends and acquaintances to feel and mourn their loss; the church of which she was a worthy member feel deeply their bereavement, though fully confident that our loss is her exceeding gain.

Yours, as ever,

J. P. SMITH.

Flat Rock, O., Nov. 4, 1849.

BROTHER BEEBE.—It has become my painful duty to announce the death of my brother, who departed this life October 31, 1849, aged 34 years, 8 months, and 20 days, leaving a wife and four children with a large circle of friends to mourn his departure. He was loved by all who knew him. He was sound in the faith of the gospel, and trusted alone in the Lord for salvation. Just before he died, he said that he felt thankful that the Lord had preserved him from mingling with Temperance Societies, Sunday Schools and their kindred institutions, which our Savior has not enjoined on his disciples. We asked him if he knew that it was well with him? "Ah!" he replied, "If God be for us, who can be against us?" A little time before he fell asleep he sung very animatedly. He informed me that the Lord was pleased to call him from darkness to light about 13 years ago, and from that time he continued through much tribulation steadfast in the faith; and we trust he has entered his rest.

As he lived some distance from any church he had no opportunity to unite himself to the visible church.

There are a few of us scattered about within ten or fif-

teen miles of here, some from your part of the country, who have taken your welcome messenger for many years, having no preacher among us except my aged father, who has been a minister about twenty-five years, and disease and old age wearing upon him, show that he is soon to leave us.

Yours in hope of eternal life,

ELKANAH SMITH.

Harford county, Md., Oct. 22, 1849.

BROTHER BEEBE.—Please publish, through the Signs, the obituary of our lamented brother, Deacon ROBERT CHAPPELL, who departed this life July 6, 1849.

Brother Chappell was for many years a deacon of the Harford Old School Baptist Church, and was one of our most faithful and useful brethren. On leaving this world he gave the strongest evidence that he was a sinner saved by grace, and manifested to the last a full confidence and unshaken trust in the God of his salvation. His last words were, "Come Lord Jesus! Come quickly! Come angels, and receive me." He then raised the tune of an hymn and then fell asleep, as we trust in the arms of Jesus. In his life and deportment, as well as in his death, brother Chappell has borne a faithful testimony to the truth of the doctrine which he held in common with all consistent Old School Baptists.

Yours, &c.,

JOSEPH G. DANCE.

DIED, At Utica, N. Y., on Sunday, Nov. 4th, Mr. THOMAS P. TERRY, (son of the late Elder Thomas P. Terry of this town) aged 23 years. Mr. Terry was a young man of high respectability, of active habits, and exemplary deportment, for more than two years past he has been wasting away by a species of consumption. His remains were brought home for interment, and on Wednesday the 14th ult. he was committed to the earth near the side of several other members of the family who had previously been called to follow their beloved father to the bourne whence no traveler returns. His widowed mother, one brother and two sisters, survive to feel and mourn his early departure.

Mr. HALLOWAY FULLERTON, son of Stephen W. Fullerton Esq. was almost instantly killed, on Tuesday the 13th ult. on the Newburg branch of the New York and Erie Rail Road, near Washingtonville. He was on one of the cars, from which he fell, and was run over by the wheels. He was about 27 years of age. His body was brought to his father's house in Minerva, and on Friday the 16th, a large concourse of friends and relatives attended his funeral, a discourse on the occasion was preached founded on Rom. v. 21.

Turin, N. Y., Nov. 13, 1849.

BROTHER BEEBE.—Man goeth to his long home, and the mourners go about the streets." Eccl. xii. 5.

Within a brief space of time, no less than ten members of the Turin church, including our late pastor, Eld. Martin Salmon, have been called away to the spirit world, and now death has again "come up at our windows." Our brother ABRAHAM CLOVER has fallen asleep. He was born in Ashford, Kent county, England, and on (7th January last,) he had been a member of the Baptist church 27 years; the last 21 of which he spent in the United States: the number of his days on earth were about 49 years. He had contemplated the removal of his family to Chautauque county; but before he started to look out a location he was deeply impressed that he should return to see his family no more. He had been absent on his journey but a short time before he was suddenly smitten down to rise no more until the heavens be no more. Brother Clover was a quiet, inoffensive man, no busy body in other men's matters. He was strong and uncompromising in the faith of the gospel, and gave substantial evidence to those acquainted with him that he had been with Jesus. He was favored with a gift which was very useful in the church of God, and we feel assured that he preferred Jerusalem above his chief joys. He has left a widow and eight children to feel their bereavement.

DIED, at Turin, October 28th, Sister POST, aged 85 years. She was truly a mother in Israel. She professed the name of Jesus in her youth, and proclaimed him throughout her life as the sinner's only Savior. Her life

was exemplary, and her patience under necessitous circumstances, was a reproof to those who murmur at the righteous dispensations of divine providence. She was very poor, and often like the Israelites, when the provisions of one day were exhausted, she retired without aught for the morrow; but the God who feedeth the ravens, taught her trust in him.

Yours, in the kingdom and patience of Jesus Christ.
JOHN A. PALMER,

POETRY.

For the Signs of the Times.

ON BEING ASKED IF I DID NOT WANT TO GET RELIGION.

God's word doth say, my soul is dead—
And in the gloomy grave doth lie,
Mine eyes and ears are dull and deaf,
And all my bones are very dry.

How then can this dead soul arise?
And these dry bones a coving make?
How these dull ears, and these dim eyes,
To life and light and joy awake?

Yes, and that holy word doth say,
New birth, new life, and light I give;
I am the Truth, the Life, the Way,
My voice the dead shall hear and live.

THE STILL SMALL VOICE.

1 KINGS XIX. 11.

The roaring wind is passing by,
And wrathful seems all nature now;
The forest monarchs prostrate lie—
The tallest pines are made to bow,
But God is not in all the wind,
He hides his face, for we have sinned.

All nature's still, for God will speak—
But hark! the earthquake's voice instead—
See! now the flames their bondage break,
And all with desolation's spread,
But God doth hide his face, and sends
Consuming fires—the earth he rends.

All nature now in silence waits,
For God will speak—now sweet his voice,
Soft as the opening of the gates,
When all the sons of bliss rejoice,
To welcome home their mighty King,
When he from earth his loved doth bring.
Forgiveness falls from lips divine;
With hope inspires the trembling heart,
He says, "Ye are my chosen vine;
From me ne'er let your tendrils part,
With love around my virtues cling,
Then shall ye still my praises sing."

BELL.

STANZAS.

Thought is deeper than all speech;
Feeling deeper than all thought;
Souls to souls can never teach,
What unto themselves was taught.

We are spirits clad in veils;
Man by man was never seen,
All our deep communing fails
To remove the shadowy screen.

Heart to heart was never known,
Mind with mind did never meet;
We are columns left alone,
Of a temple once complete.

Like the stars that gem the sky,
Far apart though seeming near,
In our light we scattered lie;
All is thus but starlight here.

What is social company,
But a babbling summer stream?
What our wise philosophy,
But the glancing of a dream?

Only when the Sun of Love
Melts the scattered stars of thought,
Only when we live above
What the dim-eyed world hath taught.

Only when our souls are fed
By the Fount that gave them birth,

And by inspiration led
Which they never drew from earth—
We like parted drops of rain,
Swelling till they melt and run,
Shall be all absorbed, again,
Melting, flowing into one.

NOTICE.

Harford Co., Md., Oct. 29, 1849.

BROTHER BEEBE:—By order of the Harford Church, you are hereby requested to publish the following in the Signs of the Times.

Whereas, on account of charges brought before this church against Elder James B. Bowen, the church was under the painful necessity of withdrawing from him her fellowship, and after his exclusion he complained that he had been treated unjustly by the church, and attempted to justify his course, for a length of time, and

Whereas, at the last session of Baltimore Association, which was held with this church, in May, 1849, he, the said James B. Bowen, did in the presence of Elders Trott, Barton and Beebe, and brethren Dance, Chappell and others, acknowledge that the church had acted justly in his case, and that he had wounded and grieved the church; and desired an opportunity to make this acknowledgement to the church, and implore her forgiveness, and

Whereas, he has since that time, written two letters to the church, justifying his former course, on which he had been excluded. We, the church, feel it incumbent on us to inform the brethren above named, and our sister churches, in general, that he is still excluded from this church, of which he was last a member, and should be treated accordingly by churches and brethren of the same faith and order with us.

Done at our church meeting, held at our Harford Meeting house, on Saturday, Oct. 20, 1849.

Signed by order of the church,

JOSEPH G. DANCE, Church Clerk.

MARRIED.

In Wallkill, on Saturday evening, the 3d ult. by Elder Gilbert Beebe, Mr. WARREN FINCH, to Miss ABIGAIL WELCH, both of Wallkill.

At the Rail Road Hotel in this village, on Monday the 5th ult., by the same, Mr. ENOCH T. DODDER to Miss NANCY HOOKER, both of Port Jervis.

On Thursday evening the 8th ult., near Howell's Depot by the same, Mr. OBADIAH BEVANS of Sussex Co., N. J., to Miss SALLY JANE WHEAT, of Mount Hope, N. Y.

On Tuesday, the 6th ult., by Eld. Thomas Barton, Mr. JOHN BRADY, of Kent co., Del., to Miss MARY HARPER, of Chester co., Pa.

At Minisink, on Thursday evening the 15th, Mr. NATHANIEL CAREY of Chemung, to Miss FANNY MILLS of the former place.

Near Brown Haven, Sullivan Co., on Saturday evening the 11th ult. by Elder G. Beebe, Mr. STEPHEN DECKER, to Miss KETURAH USTICK, both of Sullivan county.

RECEIPTS.

New York—Loton Horton, \$1; Theodore Ustegrove, 1; Nathaniel Carey, 1; Nelson Horton, 1; Daniel Godfrey, 1; Roundsville Smith, 1. \$6.00

Ohio—Wm. Logan, P. M. for Ann Young, 1; Tho. Chenoweth, 1; Isaac C. Line, 1; George Richards, 1. 4.00

Kentucky—Eld. Jas. L. Fullilove, 1; also for "Empire State," 1. Eld. Tho. P. Dudley, 3; Jas. C. Hopkins, 2. 7.00

Indiana—B. C. Gibbs, for Rushon's Letters, 1; Newton Mitchell, 1. 2.00

Eld. C. Wright, Ill. 5; N. G. Jones, N. C. 2; Mrs. Mary Burns, Pa. 1; Amos McGrow, S. C. 2; Amos Holms Esq. Mich. 3; E. G. Pyatt, N. J. 1; Eld. R. W. E. Brown, for Mrs. Sabrina Elliot, Maine, 1. 15.00

Total \$84.00

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SIGNS OF THE TIMES,

AND

DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVII.

MIDDLETOWN, ORANGE CO., N. Y., DECEMBER 15, 1849.

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THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

Gilbert Beebe, Editor,

To whom all communications must be addressed.

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All moneys remitted to the editor by mail, will be at our risk.

COMMUNICATED.

For the Signs of the Times.

Newton county, Ga., Nov. 25, 1849.

BROTHER BEEBE:—Unworthy and ignorant as I feel myself to be, I have a strong desire to converse through your paper with those dear brethren, from whose communications published through the same medium, I have derived so much satisfaction. My desire to correspond with them is encouraged from the assurance given that *the race is not to the swift, nor the battle to the strong*, I will therefore give you some account of my travels, in doing which I will not conceal from my brethren that I am embarrassed with all the corruptions of a carnal nature, and by them often led astray. But my trust is in God, that he will direct my course through this unfriendly world and prepare me for the enjoyment of immortal glory beyond the grave. The harmony of the views of so great a number of your correspondents, with my own, has served greatly to strengthen and confirm me; and clearly demonstrates that *all the children of Zion are taught of God*, and led into the experimental understanding of divine truth by the same blessed Spirit.

"My sheep," says our gracious Shepherd, "hear my voice, I know them and they follow me." I am constrained to believe that the Old School Baptists are the true church of Christ, and the sheep of his pasture; for we find them all with one accord contending for the faith and order of the gospel, and all opposing the hidden things of dishonesty; all are impressed with a sense of the amazing darkness and prevailing abominations with which our guilty world abounds, in reference to spiritual things, at the present time. The same demonstrations of the *spiritual wickedness of high places*, are being made in all parts of the world. It is the same in my vicinity as elsewhere. Essentially there are but two kinds of religious faith in the world; the one is the faith of God's elect, which was once delivered to the saints, and embraces the doctrine of the New Covenant, the

election by grace of a definite number to eternal glory, through the blood and righteousness of our Lord Jesus Christ.

All other faiths, however diversified in form, verge to, and unite in the doctrines of free will and human power, and all hinge the salvation of men on the works and merits of men. There are two spirits in the world, and all the human family are led by the one or the other of them. God has given us assurance that all the heirs of glory shall be taught of God, and every one that heareth and learneth of the Father, cometh unto Christ; and that none can come unto him, except the Father draws them. All others consequently are led by the wicked spirit.

The old serpent began at an early period with our old mother Eve, and taught her to believe that by her own efforts she could become as wise as her Creator, and the same *effort system* in which human works are substituted in place of sovereign grace, is attributable to the same lying spirit. But you are aware, brethren, that the world is constantly making improvements in science, in the arts, &c., so is antichrist laboring to improve upon the first lessons taught by Satan in the garden of Eden. As the skilful artizan labors to imitate nature, so anti-christ labors to imitate the work of the Spirit. We have in our country what are denominated "Fancy Schools," where the pupils are taught to make artificial flowers and fruit; and their imitations are so exact, that a man at the distance of ten feet can scarcely distinguish them from real flowers and fruit; so it is with their imitations, when closely examined and tested by an unerring standard, they are only like whited sepulchres. In this respect there is but little, if any difference between our Fancy Schools, and our Sunday Schools—the first to make flowers in mockery of nature, the other to make christians in blasphemous mockery of the Holy Ghost; and when the latter are made, they are like work of the Fancy School, looking well externally, but the heart is still as little like vital godliness, as is the material of which the mock fruit is made, like real fruit. It is true that some of the advocates of Sunday Schools deny that it is their object to make christians. If you will read the Minutes of the last session of the Rock Mountain Association, on page 5, you will find them asserting that the Sunday School is the *nursery* of the church! Now if they are a nursery to the church, they are to the church what a nursery is to our orchard; when we plant the wild crab, we then take from the orchard fruitful twigs to graft

into them to make them bear good fruit. And thus they endeavor to dispense with that radical change which was insisted on by our Lord, "First make the tree good, and the fruit will be good," &c. But many have been sadly fooled in our section; for after all their labor they have failed to make their scions bear good fruit.

The New School Baptists accuse us of departing from ancient usage, by passing resolutions against the new religious inventions of our day. In ancient times there grew up no *smut* with the wheat, but when it appeared the smut mill came in requisition.

In all the new inventions among us for saving sinners without grace, money is to their machinery what fuel is to the steam engine. The engine propels the train of cars, but the steam propels the engine, but the fire generates the steam, and the fuel keeps up the fire; withhold the fuel and every car becomes motionless, and so, by their own confession, all the newly invented institutions are paralyzed if money be withheld.

When Abraham's servant was sent for a bride for Isaac, he would not eat until he had delivered his message, and when Paul was thrust into the gospel ministry, he could not tarry to confer with flesh and blood, but those ministers who find favor with the New Order, must spend years, after they have professed to be called of God, to qualify themselves for the work. Whatever they may display of the form of godliness, they certainly deny the power. The idea of qualifying men in earthly seminaries for the gospel ministry, is insulting to the divine majesty, and offering to him such indignity as no man would think of offering to his fellow men. No nation of men would call and send forth an ambassador to a foreign hostile nation, and leave him to receive instruction from his country's enemies as to what message he should bear to them in the name of his government. But men who claim to be ambassadors of God, go to the very people, to whom they profess to be sent from God with his message, to learn from them what message they will be pleased with. Those who are taught to preach by men, will preach unto men the same things which they have learned of men, and the world will receive it, for the world loves its own.

The "Sons of Temperance" also have set up their smut mill, to toll the wheat in connection with other parts of the machinery, and they claim to have saved many drunkards from the drunkard's grave, and from the drunkard's hell. Thus they ascribe salvation to their machinery, and in

doing so, they virtually say that Christ has died in vain; that their institution has more saving power than the blood of Christ. They deny also the necessity of the work of the Holy Spirit to quicken and regenerate sinners.

In Matthew, xii. 32, we read that he that speaketh a word against the Holy Ghost shall not be forgiven, neither in this world, nor in the world to come. When these men declare to us that there are thousands among the heathen who die and go to hell, merely for want of the preaching of the gospel, do they not speak against the Holy Ghost? Their theory is substantially this, Without the preaching of the gospel, all the heathen must die in sin, and sink down to hell, and the preaching of the gospel cannot be supplied without money, so after all money is the savior on which they rely, and not the Lord Jesus Christ.

My dear brother, I hardly know whether to persecute you even with the trouble of reading this scribble or not; much less to ask you to publish it, but you will dispose of it as you may think best and I am content.

Your unworthy brother in Christ,

N. H. BACON.

For the Signs of the Times.

Bloody Run, Pa., Nov. 23, 1849.

BROTHER BEEBE:—It may be that some of the family of God, scattered abroad in this wilderness of sorrow, may by this time have no objection to hear where I am, and what I am doing, as I have traveled but little during the past summer. It was my privilege however, to attend three Associations, viz. Ketocton, Patterson's Creek and Juniata, at each of which, I met with some of Zion's travelers, and so far as I was enabled by the blessed Spirit to judge, I think I never saw more evidence of the kind dealings of our covenant God towards his children, than at those meetings. I could but regard the meeting and greeting of brethren as expressive of their union and gospel fellowship, their interest was one, and their chief concern seemed to be for the glory of God. A more striking evidence of this was manifest in the ministers who occupied the stand. They spoke of the blessed Redeemer as the Help and Hope of Israel, without any discordant notes. The salvation of sinners is of the Lord, he is our strength in time of trouble. In regard to myself, I often doubt whether I know any thing experimentally of the truth, and of course, I have always thought myself unworthy of a place among the dear children of God. And I feel that I can say, "Unto me, who am less than the least of all saints."—O, how well does the word *least* suit such a poor sinner as I feel myself to be, and if I am ever found worthy to enter the kingdom with the redeemed family, I know it will be all of grace, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God."—How consoling the reflection, to a poor self-condemned soul, that the gifts and callings of God, are without repentance, and that, if ever saved, it is because he was given to Christ, and chosen

of God in him before the world began, called in time, from darkness into marvelous light.—"God, who commanded the light to shine out of darkness," shined in the sinner's heart, and caused him to acknowledge the justice of God even in his condemnation; and when the poor self-condemned sinner is brought to see no way for his escape, the blessed Redeemer appears to him as the Way, the Truth and the Life. This is all the bewildered soul wants. When under a sense of his just condemnation, he wants to know the Way, he wants to know the Truth, and he desires to participate in that Life. Then is he enabled to say with Paul, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me!" Here is the Way; here is the Truth; and here is Life. What more can the soul want or desire? He has found a Ransom. He is provided with an Advocate with the Father, even Christ the righteous, who is the saved sinner's great High Priest, Mediator, Intercessor and Deliverer. He has delivered his people from all sin and wrath; having borne their sins in his own body on the tree. He has met and satisfied all the demands and claims by which we were held in bondage. O, the goodness and mercy of God! How unsearchable are his judgments, and his ways are past finding out. No man in nature can find out God, none can know him until he reveals himself with power, in much assurance, by the Holy Ghost, and reconciles the sinner to all his works and ways.

Let me say to my brethren and sisters, I have no place on earth that I can call my home, no certain abiding place, and whether I am a subject of grace or not, I cannot refrain my tongue from speaking the truth; for I love the truth, and I love those who know and speak the truth. Therefore I continue to this day, testifying, that "Salvation is of the Lord." And while some mock, and say, "these are hard sayings, we cannot hear nor bear them, a few are found to receive the testimony with joy. The churches which I attend, (five in number,) are at peace, and steadfast in the apostles' doctrine, and fellowship, in breaking of bread and in prayers, and I hope the Lord is adding such as shall be saved. I have baptized fourteen this past summer and fall, whom I hope the Lord will make a blessing to the churches. Many more seem to be with us in sentiment; may the Lord make them willing in the day of his power. May grace, mercy and truth abound.

Yours unworthily,

JOSEPH FURR.

For the Signs of the Times.

Milford Mills, Dec. 2, 1849.

DEAR BROTHER BEEBE:—Daily experience convinces me that man is a mystery to himself, and the most that he can know about himself is what divine revelation teaches. It has long been a matter of deep solicitude with me to know how far (if at all) regeneration affected the natural soul of man; as well as to have many other difficulties solved, which have at times presented them-

selves to my mind, connected with the soul. I have therefore felt no little interest in reading the controversy that has been going on for some time in the *Signs of the Times* touching those subjects, and am sorry to find a number of brethren disposed to put a stop to the discussion not only of that but of all other subjects. Of such I would inquire what harm can controversy do? If the views we entertain upon any subject are true, controversy only tends to draw out the evidence by which they are supported and make them shine the brighter: on the other hand if our views are erroneous, controversy tends to expose their error and weaken their force. If the controversy now going on upon the above named subject, and which has already incidentally touched upon several others, shall result in eliciting a system of truth upon which the saints can stand united, who will regret it?—It may be that some will have to give up opinions they have long entertained and contended for.—What of that? Error had better be renounced late than not at all.—But it is not likely that any will be convinced that they are in error, but will likely misrepresent the views of others, who, like brother Clark, merely glance at the paper to see what subjects are touched and then lay it aside without reading. There are several subjects upon which my mind has been a good deal perplexed which I would like to see discussed at length in your paper, upon some of which I should have offered some thoughts ere this had it not been for the great hue and cry about controversy. Decide against controversy, and your readers must receive every thing that you or your correspondents may write, without daring to enter any objections or opposing sentiments; and the paper will be handed down to posterity as the representative of Old School Baptist doctrine, containing the most heterogeneous mass that was ever huddled together. Controversy is objected to because it produces unpleasant feelings and calls forth harsh expressions from one toward another. To such I would say that it may be the occasion, but cannot be said properly to be the cause. Let every brother who writes for publication, make up his mind to let his production stand upon its own merits, let him manifest a willingness to have it thrown into the burning caldron of a critical examination, to be annihilated or refined according to the material of which it is composed, and he will not be so very sensitive about a little roughness or sharp shooting, his language will be, "Let the righteous smite me,—it shall be an excellent oil which shall not break my head."

Having premised thus much upon the subject of controversy, I will with your leave offer a few ideas which are the result of reading and reflection upon the subject at issue—first, in relation to man as a natural being, and secondly, as the subject of regeneration. But these ideas are not held so dear but what I am ready to renounce them, if any brother can satisfy me that they are wrong, or so sacred as not to be subject to the closest scrutiny. Man in his original creation was and is now a triune being, possessed or composed of

body, soul and spirit, only one of which and that the most inefficient of the three, which is the body, is visible to himself or any body else. The body separately considered is and was from the first a shapen mass of earth, destitute of locomotion or any sensibility whatever.—The spirit is that which inspires life, and consequently action to this mass, and renders man like every other animal, a living, moving creature. It is to man what steam is to the engine, hence “the body without the spirit is dead.”—The soul cannot be so readily defined. To say that it is the reasoning, thinking part of man, is to deny to infants and fools the possession of a soul, and to give it to many beasts, for as I remarked to some brethren the other day, I once saw a hog exhibited in a show that could beat any man at a game of cards that would play with him. In the absence of any better light upon the subject, I would say it is that which distinguishes man in the ascending scale from the brute creation and sits him over the works of God’s hand, being made but a little lower than the angels. Now whilst I agree with brother Dudley in his excellent circular that the regenerate man is possessed of two whole natures as distinct from, and as opposed to each other as light is to darkness, or fire is to water. It seems to me clear from every place where the subject is mentioned in the Scriptures that something about the man that was before dead in trespasses and sins is the subject of quickening, and the enquiry is, What is it? It is not the body; for no one will contend that in regeneration any greater degree of physical force, or any increase of stature, any difference of form or substance is imparted to the body. Or that the body of Adam died the day he eat of the forbidden fruit. All the days that Adam lived were nine hundred and thirty years, and it is generally supposed that he lived but a short time in the state of innocence in which he was created. It cannot be the spirit; for that performs precisely the same functions since the fall that it did before, inspiring life and action to the body, nor does regeneration prolong or shorten the animal life one day or hour. Then it must be the soul, since that is the part by which God recognized his creature man as a superior being over the rest of his earthly productions, and by which his conduct was rendered pure and innocent, subservient to the will of him that made him. But from the day in which he ate of the forbidden fruit, we may date the death of the soul of man: not that it was rendered completely inactive but wholly debased from its pristine innocence, and uprightness and wholly enslaved to sin, without any possibility of doing good or living above the brute that perisheth, whereas the brute lives but to gratify his own natural appetites, man lives but for himself and to himself; and we find him not unfrequently named after the brute, and in some instances sunk below him. The names Dragon, Lion, Serpent, Spider, Worm, &c., are frequently used in reference to him; and while it is said, “The ox knoweth his owner, and the ass his master’s crib,” it is written, “my people do

not know.” This soul as well as the spirit and body were the creation of God, consequently the life which it had and which it lost were material: but in regeneration another life is communicated which it never had before. That life is said to be eternal and the gift of Christ. They are said to be quickened by the spirit, and to be born of God. So that whilst we are taught that it is the Spirit of God that communicates this life, we are also taught that it is derived from God, consequently it was there before its derivation. The life communicated does not destroy the devilish, brutish propensities that wholly swayed the soul before, but enters into combat with them, and finally comes off victor. Brother Trott objects to this sort of regeneration, because, as he says, “a soul thus quickened could only delight in heavenly things,” and if there are any christians having such souls he has no acquaintance with them. I on the other hand have no acquaintance with any that I have confidence in as being christians, but what have a soul loathing on account of the sins they are led into; and I believe moreover that Christ in the soul the hope of glory, so rules and regulates the opposing passions thereof as to make them contribute to the christian’s good. My ideas, in a nutshell, then, are these, That the souls of all the elect when separated from the body, being filled with divine and eternal life which they had in Christ ere time began go to God immediately—that the body returns to dust to await the appointed time when the Spirit of him that raised up Jesus from the dead shall quicken it and thus prepare it for entrance into glory. And that the spirit being nothing but breath, is simply recalled and leaves the body dead. With me there is no more difficulty with the light I have at present in believing that it is the same identical soul that died, that is quickened; than in believing that it is the same identical body which died, that is quickened in the resurrection. I might have presented the above ideas in a much more extended form, but have thought short letters the most profitable and least mischievous, and I have tried to write in as comprehensive a style as I knew how. If any of the ideas advanced are erroneous, I want to get rid of them, and therefore invite yourself and others to handle them as roughly as you please.

Yours, in the vineyard of our Master,
R. C. LEACHMAN.

For the Signs of the Times.

Lebanon, Warren Co., O., Dec. 4, 1849.

BROTHER BEEBE:—I have just received the 23d No. present volume of the Signs. I am highly pleased with brother John Clark’s letter with one exception, I think it improper to say, that “faith is the act of the creature.” Faith, is the gift of God—the faith of the Spirit—and Jesus is the author and finisher of it. It is faith, which leads the creature to act. Faith, is an evidence—it produces belief. The christian does believe—therefore, belief is the act of the christian; but it is faith that produces belief. “Faith is the sub-

stance of things hoped for, the evidence of things not seen.” The other things, called *new things* by brother Clark, are *new things* to the most of the Baptists in this section of country. The fourth item enumerated by brother Clark, is new to me in particular: and if it, and some of the others, be “the things of the Spirit of God”—I am yet a natural man—I have not received them: for they are foolishness unto me. I believe that Jesus Christ is possessed of two natures—human and divine. And that the union of these two natures constitute Him, the Mediator. We nowhere read in the scriptures—“Great is the mystery of godliness, the Mediator was manifest in the flesh.” But we read, “God was manifest in the flesh.” “They shall call his name EMMANUEL”—not a created life, or spirit “with us.” “In the beginning was the Word, and the Word was with God, and the Word was God.” “And the Word was made flesh, and dwelt among us.” As man, he can be touched with the feelings of our infirmities—as God, he is able to save us from all we feel and fear. I am much pleased with the circular letter of the Rappahannock Association. May the Lord enable his children to “Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” Dear brother—it appears to me, that a joyful day for Zion is nigh at hand, methinks,

“It breaks—it comes—the misty shadows fly—
A rosy radiance gleams upon the sky;
The mountain tops reflect it calm and clear;
The plain is wet in shade; the day is near.”

Our congregations are increasing every where in this region of country. The brethren and sisters appear to be much engaged in the blessed work of extolling Christ as the sinners friend. Love abounds among the brethren. The children of God in Babylon, appear to be enquiring the way to Zion, with their face thitherward.

It was in the night, that God commanded Gideon to “Arise, get thee down to the host; for I have delivered it into thy hand.” It is yet night with Zion, but I hope that the Lord is commanding her to arise by the secret powerful influence of his Spirit. It was in the beginning of the “middle watch” that Gideon and his men came to the outside of the camp of the enemy. And may we not hope that the half of the night has passed away. Gideon’s men had no weapons to fight with, but trumpets, and empty pitchers, and lamps within the pitchers. And when they blew the trumpets, and broke the pitchers, their enemies “ran, and cried, and fled.” And when Zion shall have thrown aside all her weapons of metaphysical abstractions, and her ministers shall blow the gospel trumpet only, & she shall be found walking in all the precepts of the New Testament blameless, and thus let her light shine—may we not then expect to see all her enemies fleeing before her, in wild dismay and dire disorder, as did the enemies of Israel of old.

I remain your brother and companion in tribulation and in hope of eternal life.

SAMUEL WILLIAMS.

For the Signs of the Times.

Kingwood, N. J., Dec. 4, 1849.

ESTEEMED BROTHER:—I have taken up my pen for the purpose of congratulating your readers on the contemplated improvement in our medium of correspondence. I have long thought that existing circumstances called for such an improvement. So small a sheet to carry on such a wide spread correspondence must of necessity limit to some extent your numerous contributors. I hope brethren in different parts of the union will exert themselves to procure a correspondingly improved subscription list; and then I suppose you will consider it no more than reasonable for us to furnish improved communications.

I have been much interested, and perhaps I might say instructed since the present discussion has been going on through the Signs, and as the subject is at present uppermost in my mind, some thoughts relating thereto will here be submitted to you and your readers. Not however, for the purpose of taking part in the discussion, but to aid, if possible, the inquirer after truth. That the christian experiences an inward warfare or contest between what is called flesh and spirit none appear to deny; but the difficulty appears to be, to properly define the opposing principles. The term flesh, which some brethren appear to understand to signify the body, in distinction from the soul, in those instances where it is placed in contradistinction to the term spirit, I understand as representing the whole Adamic man, in his natural state, or in other words, natural life, as possessed by the unregenerate, in contradistinction to spiritual life. The Master himself, in expounding his own terms, has taught us that, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Hence, it is that which is born of the flesh, that lusteth against that which is born of the Spirit. I can for my part see no more violence done to the scripture term "born again," or "born of the Spirit," in understanding it to be the implantation of a new and living principle, a spiritual life, of which the soul before was destitute, than in conceiving it to be a renovating or changing of those principles which reign in the carnal heart. Among the errors with which the Baptist churches have been scourged for the last forty years, a prominent one has been that natural men possess within themselves all the powers and faculties requisite to please God, and to worship him in the spirit; only they had taken a wrong bent, like a watch that runs backwards, and wants turning about so as to run in an opposite direction. Whether any thing that has been published in your columns amounts to this or not I leave for others to determine. For myself, I would say, that such a sentiment, according to my understanding is quite foreign from the doctrine of Christ.

The "old man" certainly remains after the new birth, but it is not permitted unto him any more to reign. Although he maintains a warfare, yet he must be subdued. "Where sin has abounded, grace doth much more abound," and "where sin

has reigned unto death, even there, and even so, doth grace reign." But where shall we say this is? I think with Elder Trott, that it is in the soul, and that the soul is the battle ground.— Shall we illustrate our views by a figure? The children of Israel were planted in the land of Canaan, and there they subdued in a measure the seven nations who previously dwelt there; but it was not permitted unto them to thrust them out all at once, but "little by little," and in after times whenever they became exalted above measure, the remaining Canaanites proved, as it were, a thorn in their flesh, and were made instruments under the Divine government to humble them. So the believer often learns by sad experience even after he had thought his enemies were all subdued that "the Canaanite is still in the land." The Canaanites were not changed to Israelites, but subdued under Israel, so it appears to me to be the design of the work of grace, that the "new man" should reign over and subdue the lusts of the flesh. I do not think that hatred and enmity against God are ever so changed and renovated as to become love; nay, but they are "Diabolians," and must be destroyed; and though the conflict should be long and severe, grace will ultimately triumph. The imparting of spiritual life—of this principle of love to God and godliness, to the soul, by the life-giving Spirit of God, I should think better expressed by a *generating* or *begetting* of new life, than a *regeneration*. The original Greek word translated regeneration, which occurs twice in the New Testament, signifies simply a new birth. Whatever term we may use therefore to express the "quickening" of (or by) the second Adam; whether it be a *communication*, *regeneration*, *new birth*, *birth of the Spirit*, *resurrection*, *creation*, *implantation*, *manifestation*, *life-giving*, or the like, the same thing substantially is intended. The apostle has it, "the new man, which, after God, is created in righteousness and true holiness," Eph. iv. 24. I think the soul, concerning which much has been said, exists independently of either the old or new man, either the flesh or spirit. We read of man's becoming a "*living soul*," by which we discover that the life is distinguishable from the soul.

I have written enough to express all that I intended, if it is intelligible, but when I see what construction is sometimes put upon the communications of others, I can hardly hope to be understood. As a conclusion to the whole matter, let me say, that it is of the first importance to us as individuals, to know whether we are the subjects of this work, whether we know and feel this warfare? If we can be satisfied of this, from the divine testimony, we have but little to fear, except it be the destruction of present comforts. Those evil passions and propensities which once predominated in us, and by which we were led captive, will be rising, and often times ere we are aware, leading us astray. Inward foes are ever the most dangerous, and the hardest to detect. Let us be ever watching, endeavoring to discover every remaining sin and corruption that is about us, and

pray for grace and strength to resist and overcome them. I have been led to fear this duty, although repeatedly enjoined by Christ and his apostles, has been too much neglected of late, and that not unfrequently the workings of corrupt nature discover themselves to others before we are aware of them ourselves. Seeing we all have more or less of these things to contend with, it is certainly a more blessed state to be found in, to be mourning over them, sighing and sorrowing on account of them, than resting secure, insensible of their influence.

The number of the Signs containing Elder Clark's communication has come to hand, and I regret exceedingly, not only that it was published, but that it ever was written. Your remarks in reply I can subscribe to every word of, but I feel disposed to add a few reflections of my own thereto. Those "erroneous" things he has enumerated, he says are found among us, leaving the impression that the patrons of the "Signs," are intended. Now every reader of the Signs knows that most of his specifications contain sentiments that are not, and never have been advocated in the Signs; neither will any contributor to your columns acknowledge a single one of them. People of the world can thus read the testimony of a brother against us, what themselves would have never laid to our charge. If he means by "among us," among the people of his neighborhood, an explanation is certainly due the readers of the Signs. From the acquaintance I have with brother Clark, I should think that his letter was prompted by the best of motives, but if so, his zeal has carried him too far, and he has exposed his brethren unnecessarily to the shafts of their enemies, if not to a combat with himself. In all the "fighting," (if there has been any) that I ever met with in the Signs, I have never before been grieved as with this letter. I do hope that for the sake of that harmony and peace which he seems desirous to promote, he will recall what he has said, or else give a satisfactory explanation.

With christian regard I remain,

E. RITTENHOUSE.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1849.

Persons wishing their papers discontinued and those who direct a change of their post office address, should be careful to state the name of the post office at which they have formerly received their papers, as it is impossible otherwise for us to comply with their wishes.

Interesting Church Meeting.

What is calculated to render a meeting of the members of a branch of the church of Christ interesting to a disciple of the Lord Jesus? The answer of every child of God who has experienced the cold and barren frame of mind which is inevitable when saints are left to the exertion of their own natural powers, and to warm themselves by the fires of their own kindling, will be, The presence of our divine Master manifested in drawing out the souls of his children in adoration and

thanksgiving for his unspeakable love to his chosen in calling them from nature's darkness into the kingdom of his grace, and in giving them the spirit of supplication and prayer to the great Shepherd, whose own the sheep are, to continue his watchfulness over his flock and supply all their needs, even those which they themselves know not of. Let the regenerated soul but enjoy the light of the countenance of the Redeemer, and he asks no more. Overflowing with the fullness of divine love he forgets all else, and wrapt in the contemplation of goodness too vast for his comprehension he feels in its full force the truth of the declaration that The name of the Lord is a strong tower into which the righteous flee and are saved. Then he can witness the truth of the promise of Israel's God, as expressed by the poet,

"In every condition—in sickness, in health,
In poverty's vale, or abounding in wealth,
At home or abroad, on the land, or the sea,
As thy days shall demand shall thy strength ever be."

Will he then leave his Strong Tower to trust in the inventions of men? Will he then seek to supply the wants of Zion from the miserable inventions of self-righteous men? No. His language will rather be with the disciples on the Mount, "It is good for us to be here!" And when in the enjoyment of these precious feelings be not surprised if he should agree with Moses, and "Choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

In the memory of the happy seasons which are recalled to our mind by the words at the head of this article we had almost forgotten the occasion of our writing. An article under this head in the N. Y. Recorder of the twelfth inst., having caught our eye we were attracted to examine it, thinking it might possibly be a voice from some bewildered company of our scattered brethren; but imagine our disappointment on finding by a closer examination that it was only an alluring title to call attention to an exultation over a successful clerical effort to raise money!

It appears from that article that these foolish builders had commenced to build a Meeting House in New York city without counting the cost, and when they had got it enclosed they were obliged for want of the assistance of Nebuchadnezzar's god to desist, leaving their house incomplete, as did their brethren of old the tower which they commenced on the plains of Shinar. Gen. xi. 3. Now they were assembled at the house of one of their members directly opposite the monument of their folly, and their clergyman says, "It did seem as if the claims of the Lord's house were breathed upon us through its waste openings." It should be recollected that this building was not necessary to their existence at all, as the great stone building in Broome street generally known as Dr. Con's Church, as well as several other edifices in that city belong to the New School Baptists. But they were so successful as to raise \$500; and by what power? Was it by a miracle, such as the feeding of the multitude by the Master? O no! According to their own state-

ment quoted above it was nothing but the *prince of the power of the air* that influenced them in their movements. But what made the whole scene interesting more than all else is expressed in the following beautifully graphic language.

"Watches flew from their necks, glistening with warm tears, into the treasury of the Lord; brethren who live by their hard daily labor pledged, some \$25, some \$50, until the sum reached \$500,—the amount of the next payment."

Aye—That was interesting. Only think what a consoling scene to the eye of an avaricious clergy must have been afforded by that *glistening pile of watches*! But watches were not all that was swept from the company by the blast that was sent by the *power of the air* from those *waste openings*. It might have seemed a sufficiently strong wind which swept off watches, but it did even more. It induced men who live by their hard daily labor to pledge their savings some for one year and some for more. How interesting! Those who have, giving—and those who have not, promising to give. Truly the receivers of these treasures may express interest in such doings. Verily they have their reward! Silver and gold have they in abundance, but to show themselves heirs to the riches of eternal life they must give other evidence than such as is found in riches accumulated from the robbery of the poor. Indeed have evil men and seducers waxed worse and worse, for when Judas brought back the money for which he had sold his Master, and threw it at the feet of the chief priests, they were ashamed to appropriate the *price of blood* to their Lord's treasury; but now when these mammon-worshippers can get their hands on filthy lucre they pause not to inquire whether the contributor obtained it by robbery or how—it is enough for them that they have got it. Even they themselves hesitate not to work upon the feelings of men and take the advantage of their being out of their right mind to get them into debts from which they know it is impossible that they should extricate themselves without suffering actual privation of the most common comforts of life.

In this instance given by the Rev. Levi Parmely it is plain that in a moment of excitement many of them did pledge beyond their ability. Men in New York city who live by their daily hard labor cannot afford to give away twenty-five or fifty dollars at a time without feeling the want of it in their families. Their daily labor is their daily bread, and when their rent day comes their land-lords are not satisfied with their contributions to the building of church edifices—even though the land-lords be their very brethren who contributed the watches!

Parson Parmely, How many poor families are turned into the street in New York annually who gave to the clergy the money which should have paid their rent? How many "widows' houses" were devoured in this speculation? Where will the Reverend Levi Parmely hide his guilty head when the Lord the Righteous Judge shall require at his hands the blood and sufferings of those whose means of living he has persuaded away from them? God is not mocked—the day of

vengeance will come. Let all who are engaged in robbing the poor in the name of the Lord, be assured that they will receive their recompense in justice.

THE CONTROVERSY.—With the letters of brethren Leachman, Rittenhouse, and Williams, we flatter ourself the protracted discussion which has agitated our readers for some months past, will be suffered to rest. We are fully persuaded that about all that can be said through our columns to advantage has been said, and we have been very anxious to close the discussion before the commencement of the new volume. Many will commence their subscription for the Signs, with the commencement of the new year. We will regard it as a special favor, now that all parties have been heard on all the controverted points, if our brethren in their communications for the new volume will avoid all allusions to what has been written on those subjects.

Brother Rittenhouse has our thanks for his warm congratulations and kind wishes, and we desire, if it be the will of God that the happy state of Zion anticipated by brother Williams may be fully realized; and if any of our brethren have dealt in *metaphysical abstractions* to the annoyance of the saints and detriment of the church of God, we hope all such will be convinced of the folly of their course, and use their pens in future to a better advantage.

On the merits of the letters of brethren, which appear in this number, we think it inexpedient to offer any comment. But in dismissing the subject of discussion we only beg of our brethren to "Be at peace" among themselves, and speak those things whereby one may edify another.

THE END OF VOLUME SEVENTEENTH.

The rapidly revolving wheels of time have hurried us on to the close of another year of our labor. With this number we conclude the seventeenth Volume of the "Signs of the Times." In winding up the toils of the year, we cannot attempt to review all the incidents which have contributed to encourage or to discourage us; but some of the more prominent of them deserve at least a passing remark at this time and place. Great has been the goodness of the Lord to us; His mercies have been new every morning, and repeated every evening. Should we attempt to recount them, we should be constrained to say with the inspired Psalmist, "They are more in number than the hairs of my head."

The receding year has been unusually prolific in the development of events of a remarkable character. The nations of the earth have been terribly shaken. Empires and kingdoms have tottered to their fall. Regal powers and earthly thrones have felt their shock, and frightened monarchs have trembled for their safety. The seat of the apocalyptic beast has participated in the general consternation by which the earth has been so greatly moved. The head of the Papal anti-christ has been driven from his seat, and his

right to secular dominion, which he has held undisputed for many centuries, has been and now is contested. What will be the end of these things, he who sitteth upon the circle of the universe alone can tell.

Our own beloved country has been the theatre also of strange events. At the commencement of the year we were involved in war with a neighboring Republic, and many of our valiant citizens had entered the field of deadly strife, some of them to return to their peaceful homes and families no more. That war has been brought to amicable issue, and we as a nation are now at peace with all the powers of the earth; for which we are bound to give thanks to God.

The pestilence has accompanied the sword in its mission among the nations of the earth, and as a nation we have shared with others its fearful ravages. By sword and by pestilence many of our fellow citizens have been hurried to the world of spirits; and we who survive have great reason to acknowledge the protecting care and providence which God has so signally displayed in sparing our lives, perpetuating our liberties, and in supplying our needs.

The demonstrations of antichristian hostility to the cause of righteousness and the rights of mankind have not been confined to the papists abroad; but in our own country the protestant beast has seemed indefatigable in efforts to subvert our government, prostrate our liberties, and impose on mankind a perverted version of the gospel.

Dissensions, we are sorry to add, have, in a few instances, marred the peace and disturbed the fellowship of some portions of our own beloved Zion. Some difference seems to exist in the minds of several of our most valuable brethren on some of the fundamental principles of the gospel of Christ. But while these differences have occasioned some controversy among the brethren, all parties have evinced a commendable jealousy for the honor of God and for what they have honestly regarded as inseparably connected with his declarative glory, rather than a disposition to strive for mastery. We have every reason to hope and believe that the brethren coming to understand each other on those controverted points, find there is less real difference than they had apprehended; and we confidently believe that the conflict is about closed. At all events, so far as relates to the Signs, we believe that as much has been written and published on those points as can be attended with profit or edification to our readers; and should any brother have any new light to offer, unless of a decidedly pacific character, the better course will be to publish their essays in pamphlet form, on their own individual responsibility. This course we recommend not from a lack of disposition on our part to accommodate, nor from our personal aversion to *well conducted controversy*; but from the strong aversion so repeatedly expressed by a large majority of our subscribers.

We have advised our readers of our intention to enlarge, and otherwise greatly improve our paper. We have already procured a new and com-

plete font of type, so that our next volume will not only be issued on a much larger sheet and of a superior quality of paper, but also appear in an entire new suit of typography. Our enlargement and improvement are necessarily attended with considerable expense, and we confidently rely on the liberality of our brethren and friends to exert their influence to extend our circulation; and those who are in arrears with us will hardly require to be informed that the small balances due us will be very acceptable to us, just at this time.

"The man that wandereth out of the way of understanding, shall remain in the congregation of the dead."—Prov. xxi. 16.

Brother John Alderman of Georgia has desired our views on the above text; and although we have no special light on the subject, we will offer a few remarks for his consideration and that of our readers generally.

First. In a literal point of view, when a man wanders out of the way of understanding, in regard to temporal things, he acts at random, and his labors fail to secure any object. It is indispensable that rulers, legislators, teachers, mechanics, and artisans should understand their business, and restrict their operations to the rules of wisdom and understanding in order to prosecute their calling effectually, but when they depart from the principles of sound understanding, folly must mark all their actions, and as to any profitable results being realized from their labor, they are on a level with the dead. It is as unreasonable to expect success to crown their efforts, as to look for such results to be effected by the congregation of the dead.

Second. In applying this proverb to spiritual things, we may consider *Wisdom and Understanding* as being intimately connected if not identical, as in Prov. viii. 1. God's people are characterized in the book of Proverbs, as the children of Wisdom, as walking in her paths, attending to her counsels, admonitions and instructions, as finding all her ways pleasantness, and all her paths peace. To them the gospel of the Redeemer is the power of God, and the wisdom of God. It prescribes rules for their faith and practice, and when walking in the path marked out in the gospel, they are led in the footsteps of the flock of God, and have communion with the saints, but if they depart from gospel rule and order, they wander in forbidden paths which lead them into the society of the dead—of those who are destitute of spiritual vitality. In Prov. vii. 7, we have an illustration in the case of the "young man, *void of understanding*," he is decoyed and led astray, and ultimately goeth after his captivating tempter not knowing that the dead are there, and that her house is the way to hell, leading down to the chambers of death.

This subject seems to present a lesson of admonition to the children of understanding, to abide in the ways of wisdom, and to *let not their hearings decline to the ways of antichrist*, or the *strange woman*; "Go not astray in her paths; for she

hath cast down many wounded; yea, many strong men have been slain by her." We, as the children of God, cannot wander far from the way of understanding before we fall in company with this strange woman, or some of the lifeless, and graceless inmates of her house; and so long as we continue to wander from the ways of understanding, we remain among the congregation of the dead. Not only have they who so wander the dead as their companions, but there is a barrenness and want of experimental vitality felt in their own souls, until the Lord is graciously pleased to heal their backslidings, and restore unto them the joy of his salvation.

"HOW GREAT THE CHANGE"

Under this head the "*Journal of Missions*" states that in the part of the city of Benares, which was formerly most infested with robbers, the Church Missionary Society is located. *How* this change is nothing at all in comparison with the doings of a Mission Society 1800 years ago.—Then even the Temple dedicated to the worship of the living God was converted by them into a den of thieves! It is no great thing for an organized band of robbers to dispossess a few scattering night workers of their location and place of business.

In the same article mention is made of a school founded by a benevolent Hindoo for the gratuitous education of the children of that city, which has come under the direction of the Missionary Society. There was a school of similar character established by a benevolent man in Philadelphia, some eighteen years since, but first the corporation in whose charge it was left squandered two-thirds of its endowment in ornamenting their city and then the religious robbers of widows and orphans hired an eloquent Senator for an enormous sum, to use his influence to rob the orphan heirs to the estate, for their benefit.—*How much did the Society pay to get possession of the school at Benares?*

A little more than a quarter of a century since, our government furnished funds to establish a school in Kentucky for educating the Indians.—The school was started and prospering, when one Luther Rice, a man crafty and full of guile, agreed on the part of the Baptist Home Mission Society to give \$500 towards supporting the school on condition that it should be placed under the direction of that Society, which condition being complied with, he collected the \$500 in the immediate neighborhood, from the very men of whom he had bought the school, who before owned it free from incumbrance, thus making them pay five hundred dollars for having their school taken from them. Was it by such religious roguery as this, that the Church Missionary Society obtained possession of the funds appropriated by this Hindoo to the enlightenment of his fellow countrymen?—O! Money! Money! whether the thirty pieces of silver for which Judas sold his Lord or the glittering gold of Hindostan, how readily do will-worshippers and idolators recognize in thee the only god they know!

OBITUARY.

Elkton, Todd Co., Ky., Nov. 12, 1849.

DEAR BROTHER BEEBE:—I am requested by the relatives to inform you of the death of our brother, ELDER SMITH HANSBROUGH, of the state of Mississippi, and son of our dear departed brother, Deacon Peter Hansbrough of Logan Co., Ky. I was not intimately acquainted with Elder Hansbrough, and hence, have to write his obituary by dictation. The record shows that he was born in the kingdom of God about the year 1793, and was born again of the Spirit about the year 1820. Elder Hansbrough was a preacher of the everlasting gospel of our Lord, and stood aloof from all the speculations of the present day, and from the innovations of the Arminians, by whom he was surrounded for which cause, I consider he was sound in the faith as held by all consistent Predestinarians. Brother Hansbrough had left home on a route of appointments and was taken sick, but had partially recovered, and wrote to his wife that he would be home in a few days; but took a relapse and died, ninety miles from home in Tallahatchie Co., Mississippi, Sep. 25, 1849, leaving a disconsolate widow and several children; together with many other relatives and friends to mourn their irreparable loss; but brother Beebe, they mourn not as those who are without hope, believing that the Judge of all the earth will do right. May the dear Lord in infinite mercy visit the widow and children of our departed brother with the special out-pouring of his grace, and enable them to be reconciled to his will in all things, is my sincere prayer for the Redeemer's sake.—Amen.

As ever, your unworthy brother in much tribulation,
JOHN H. GAMMON.

ANDERSON LONG died the 7th day of October, 1849, about ninety six years old. He was born in Culpepper Co., Virginia; joined the army at eighteen years of age, and served his country to the close of the war with Great Britain for independence; he was at Yorktown, and witnessed the surrender of General Cornwallis and the British army. He moved from Virginia to Kentucky in the year 1782, where he experienced many hardships and difficulties in the early settlement of that country, with the Indians. He professed a hope in the savior while a resident or on that state, and afterwards moved to the state of Missouri, and joined the Old Baptist Church in 1827. Brother Beebe, my acquaintance with brother Long was short, he emigrated to the state of Tennessee from Missouri, about the year 1846; joined Hopewell Church shortly after, and continued till he filled the measure of his days, a worthy member of the same. He was amiable, and exemplary in his pious walk and holy conversation; truly he was a pattern for his brethren and all who had the happiness to be in his society, and surely our loss is his eternal gain. May we not say of him, that he is at rest and his works do follow him.

PETER CULP.

DIED, at the house of his father, (Deacon Samuel Reed,) in Minisink, on Monday the 10th inst., Mr. SILAS REED, of the age of 49 years.

He had been a member of the church for many years, and was a very pious man. He was a very intimate friend of his, the announcement of which to him was unlooked for and sudden, seemed to produce a shock to his mind and heart, that he never recovered from. From the first, he began gradually sinking down, until the time of his death. His friends entertain a comfortable hope that he is a subject of saving grace.

The bereavement falls heavily on his aged parents, and is peculiarly afflictive to his widowed companion and children. He was a good citizen, and affectionate husband, a tender parent and a dutiful son. The loss sustained by his death will be severely felt by numerous friends and relatives.

OLD SCHOOL MEETINGS.

BROTHER BEEBE:—Please give notice through the Signs that there will be an Old School Meeting held in Olive, Ulster county, New York, on Wednesday and Thursday before the fourth Sunday in January next, to which we invite a general attendance of the Elders and Brethren of the Old School Baptist Order. The first day of the meeting will be held at the meeting-house of the Church of Olive and Hurley, and the second day, at the meeting house of the Olive Church. To commence each day at 10 o'clock, A. M.

By order of the church,
JACOB WINCHEL JUN., Church Clerk.
Olive, N. Y., Nov. 30, 1849.

An Old School Baptist meeting will be held if the Lord permits, with the Southampton Baptist Church, in Bucks county, Pa., to commence on Sunday, 30th inst., at which meeting two brethren are to be set apart by ordination to the office of Deacons, in the said church.

Brethren Beebe and Hartwell, and all other ministers and brethren of our order, are affectionately requested to attend.

By order of the Church,
WM. SHARP, Pastor.

RUSHTON'S LETTERS!

A defence of Particular Redemption, wherein the doctrine of Andrew Fuller, relative to the Atonement of Christ, is tried by the word of God in four letters to a Baptist Minister, by William Rushton, late of Liverpool, England.

The above is the title of one of the most clear and lucid works on the Atonement that has ever been published. It presents a most irrefragable defence of the special and exclusive nature, design, and application of the atonement to the elect of God, while it exposes to view the subtle and bewitching theory of the late Andrew Fuller, on that subject. Several editions of this work have already been published in America, but at present there are none to be found. At the earnest solicitation of many friends we propose to publish immediately a new edition, which we will supply to all who may order them—

In pamphlet form, stitched, and covered with strong paper covers, each pamphlet containing about 80 large octavo pages at the following very low rates,

For single copy,	25
5 copies for	\$1 00
12 copies for	2 00
100 copies for	15 00

In all cases orders should be sent to us inclosing the cash, with directions to what post office they desire to have them sent.

We also propose to republish in the same form Gadsby's Everlasting Task for the Arminians.—6 cents per single copy, for \$1, or \$4 per 100.

The above named pamphlets will be ready for those who may order them in the course of a month or six weeks. Those who wish to secure copies of them would do well to order them immediately, or forward their orders for them when they renew their subscription for the Signs.

RECEIPTS.

NEW YORK.—Jas. N. Harding, \$1. Mrs. A. Bailey, 1. D. Lindsley, 1. Eld. N. D. Rector, 2. A. Winans, 1. E. M. Hx, 2.	\$8 00
INDIANA.—James Broders, for J. P. Young, 1. N. Mitchell, 1. W. C. Norris, 1. H. Morris, 1. J. W. Blair, 2. I. Hill, 2.	7 00
VIRGINIA.—P. A. Klipstine, 1. C. Coe, 2. S. Bunting, 1. Eld. R. C. Leachman, for Mrs. Lipscomb, 1.	14 00
PENNSYLVANIA.—J. Penny, 1. J. Rogers, 1.	3 00
OHIO.—Eld. S. Williams, for A. Kelsey, 1. Eld. S. Williams, 1. J. Long, D. Runkle, and A. Varner, 1. Eld. S. Hendershot, 1.	9 00
MAINE.—Miss Bates, by Eld. R. W. E. Brown, 1.	4 00
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Thomas Standley,
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104 A gar-
104 Alas
111 Alone
111 Art thou
111 Beauty laid low
111 Come all ye dear believers,
111 Come ye saints and view how precious
111 Day after day my soul complains,
111 Filled with thy gracious love, O Lord,
119 Give me, O God, the power and will,
119 God's word doth say my soul is dead,
120 Grace shall reign in endless day,
120 In scenes of deep distress,
120 Peace! stubborn will,
120 Speak softly to the fatherless,
128 The dear companion of my youth,
128 The roaring wind is passing by,
128 Thought is deeper than all speech,
128 Though dark and heavy sorrow,
128 'Tis done! the conflict's o'er—the spirit fled,
135 What tongue can tell? what pen portray.
135 With out-stretched hands and streaming eyes,
135 Yes, Jesus wept: o'er Lazarus' tomb.